

THE GRACIOUS QURAN

A MODERN-PHRASED INTERPRETATION IN ENGLISH
ARABIC-ENGLISH PARALLEL EDITION

AHMAD ZAKI HAMMAD



The surah that is THE OPENING *to the Quran and the straight way of God*

Surah 1 / 7 VERSES / REVEALED AT MAKKAH

Al-Fâtiḥah



1:1 In the name of God,
the All-Merciful,
the Mercy-Giving.
1:2 All praise is for God ˹alone˺,
Lord of ˹All˺ the Worlds,
1:3 the All-Merciful,
the Mercy-Giving,
1:4 Master of the Day of Judgment.

1:5 It is You ˹alone˺
we worship,
and it is You ˹alone˺
we ask for help.
1:6 Guide us
along the straight way—
1:7 the way of those
upon whom
You have bestowed grace,
not those upon whom
there is wrath,
nor those astray.

(١) بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
(٢) ٱلْحَمْدُ لِلَّهِ
رَبِّ ٱلْعَٰلَمِينَ
(٣) ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
(٤) مَٰلِكِ يَوْمِ ٱلدِّينِ
(٥) إِيَّاكَ نَعْبُدُ
وَإِيَّاكَ نَسْتَعِينُ
(٦) ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ
(٧) صِرَٰطَ ٱلَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ
وَلَا ٱلضَّآلِّينَ



The surah that mentions the story of THE COW *designated by God for sacrificial offering, whereby He tested the sincerity of faith of the Children of Israel after their deliverance from Pharaoh.*

Surah 2 / 286 VERSES / REVEALED AT MADINAH

Al-Baqarah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



2:1 *Alif Lâm Mîm*

2:2 This is the Book ⌜of God⌝.
There is no doubt therein.
It is guidance for the God-fearing:

2:3 Those who believe
in the ⌜realms of the⌝ unseen,
and who ⌜duly⌝ establish the Prayer
⌜set by God⌝,
and who spend ⌜charitably⌝
out of what We have provided them;

2:4 and those who ⌜further⌝ believe in ⌜this Quran⌝
that has been sent down to you,
⌜O Muhammad, as a revelation from God⌝
and ⌜who believe in the Scripture⌝
that has been sent down ⌜to the prophets
who came⌝ before you,
and those who, ⌜within themselves,⌝
have ⌜utter⌝ certainty
of ⌜the imminence of⌝ the Hereafter.

2:5 It is these who are ⌜advancing
upon the path of⌝ guidance from their Lord.
And so it is these who are the ⌜truly⌝ successful.

(١) الٓمٓ

(٢) ذَٰلِكَ ٱلْكِتَـٰبُ لَا رَيْبَ ۛ
فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ

(٣) ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ
وَيُقِيمُونَ ٱلصَّلَوٰةَ
وَمِمَّا رَزَقْنَـٰهُمْ يُنفِقُونَ

(٤) وَٱلَّذِينَ يُؤْمِنُونَ
بِمَآ أُنزِلَ إِلَيْكَ
وَمَآ أُنزِلَ مِن قَبْلِكَ
وَبِٱلْـَٔاخِرَةِ هُمْ يُوقِنُونَ

(٥) أُو۟لَـٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ
وَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ

2:6 As for those who disbelieve,
it is the same to them
whether you forewarn them
˹of the consequence of unbelief˺
or you do not forewarn them.
They will not believe.

2:7 ˹Therefore,˺ God has set a seal
upon their hearts and upon their hearing.
And over their eyes, there is a veil.
Thus for them there is a great torment
˹awaiting in the Hereafter˺.

2:8 Now, there are ˹also˺ among humankind
those who say:
We believe in God
and in the ˹coming Judgment of the˺ Last Day!
But they do not truly believe.

2:9 They seek to deceive God
and those who believe.
Yet they deceive none but themselves,
though they do not perceive ˹it˺.

2:10 In their ˹doubting˺ hearts, there is a sickness.
Therefore, God increases them in sickness.
Thus for them there is a most painful torment
˹awaiting in the Hereafter˺
because they have lied ˹about their faith˺.

2:11 Now, when it is said to them:
Do not spread corruption in the earth, they say:
On the contrary, it is we who are the ones
sowing righteousness!

2:12 Most assuredly ˹no˺!
Indeed, it is they themselves
who are the sowers of corruption.
Yet they do not perceive ˹it˺.

2:13 Moreover, when it is said to them:

(٦) إِنَّ ٱلَّذِينَ كَفَرُواْ
سَوَآءٌ عَلَيۡهِمۡ ءَأَنذَرۡتَهُمۡ
أَمۡ لَمۡ تُنذِرۡهُمۡ لَا يُؤۡمِنُونَ
(٧) خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمۡ
وَعَلَىٰ سَمۡعِهِمۡۖ
وَعَلَىٰٓ أَبۡصَٰرِهِمۡ غِشَٰوَةٞۖ
وَلَهُمۡ عَذَابٌ عَظِيمٞ
(٨) وَمِنَ ٱلنَّاسِ مَن يَقُولُ
ءَامَنَّا بِٱللَّهِ وَبِٱلۡيَوۡمِ ٱلۡأٓخِرِ
وَمَا هُم بِمُؤۡمِنِينَ
(٩) يُخَٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ ءَامَنُواْ
وَمَا يَخۡدَعُونَ إِلَّآ أَنفُسَهُمۡ
وَمَا يَشۡعُرُونَ
(١٠) فِي قُلُوبِهِم مَّرَضٞ
فَزَادَهُمُ ٱللَّهُ مَرَضٗاۖ
وَلَهُمۡ عَذَابٌ أَلِيمُۢ
بِمَا كَانُواْ يَكۡذِبُونَ
(١١) وَإِذَا قِيلَ لَهُمۡ
لَا تُفۡسِدُواْ فِي ٱلۡأَرۡضِ
قَالُوٓاْ إِنَّمَا نَحۡنُ مُصۡلِحُونَ
(١٢) أَلَآ إِنَّهُمۡ هُمُ ٱلۡمُفۡسِدُونَ
وَلَٰكِن لَّا يَشۡعُرُونَ
(١٣) وَإِذَا قِيلَ لَهُمۡ

Believe ˹in the Heavenly message˺,
as the people ˹of true faith˺ have believed,
they say:
Shall we believe as the fools have believed?
Most assuredly ˹no˺!
Indeed, it is they themselves who are the fools.
Yet they do not know ˹it˺.

2:14 Thus when they meet those who believe,
they say:
We ˹too˺ have believed!
But when they are alone with their evil ones,
they say:
We are, indeed, with you!
We were only making mockery ˹of them˺!

2:15 Rather, it is God
who makes a mockery of them,
for He lets them continue in their transgression,
wandering blindly.

2:16 These are the ones
who have purchased misguidance
˹at the cost of˺ guidance.
Thus their trade has not profited ˹their souls˺,
for they have not been guided aright.

2:17 Their parable ˹is this˺:
They are like one who seeks to kindle a fire
˹for his companions˺.
Then when it has begun
to shine out all around him,
God takes away their light,
and He leaves them ˹enveiled˺ in darkness,
unable to see.

2:18 Deaf, dumb, and blind—
never shall they return ˹to guidance˺.

2:19 Or ˹they are˺ like ˹those who have been caught
in˺ a cloudburst from the sky

ءَامِنُوا۟ كَمَآ ءَامَنَ ٱلنَّاسُ
قَالُوٓا۟ أَنُؤْمِنُ كَمَآ ءَامَنَ ٱلسُّفَهَآءُ ۗ
أَلَآ إِنَّهُمْ هُمُ ٱلسُّفَهَآءُ
وَلَـٰكِن لَّا يَعْلَمُونَ
(١٤) وَإِذَا لَقُوا۟ ٱلَّذِينَ ءَامَنُوا۟
قَالُوٓا۟ ءَامَنَّا
وَإِذَا خَلَوْا۟ إِلَىٰ شَيَـٰطِينِهِمْ
قَالُوٓا۟ إِنَّا مَعَكُمْ
إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ
(١٥) ٱللَّهُ يَسْتَهْزِئُ بِهِمْ
وَيَمُدُّهُمْ فِى طُغْيَـٰنِهِمْ يَعْمَهُونَ
(١٦) أُو۟لَـٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟
ٱلضَّلَـٰلَةَ بِٱلْهُدَىٰ
فَمَا رَبِحَت تِّجَـٰرَتُهُمْ
وَمَا كَانُوا۟ مُهْتَدِينَ
(١٧) مَثَلُهُمْ كَمَثَلِ ٱلَّذِى
ٱسْتَوْقَدَ نَارًا
فَلَمَّآ أَضَآءَتْ مَا حَوْلَهُۥ
ذَهَبَ ٱللَّهُ بِنُورِهِمْ
وَتَرَكَهُمْ فِى ظُلُمَـٰتٍ لَّا يُبْصِرُونَ
(١٨) صُمٌّۢ بُكْمٌ عُمْىٌ
فَهُمْ لَا يَرْجِعُونَ
(١٩) أَوْ كَصَيِّبٍ مِّنَ ٱلسَّمَآءِ

in which there are ˹billowing˺ veils
of darkness, and thunder, and lightning.
They put their fingers in their ears
˹to shield themselves˺
against the peals of thunder, wary of death.
Yet God is all-encompassing of the disbelievers.

2:20 The lightning nearly snatches away their sight.
Whenever it shines forth for them,
they walk in its ˹light˺.
But when suddenly it darkens all about them,
they stand still.
And had God so willed,
He, most surely, could have taken away
their hearing and their sight ˹altogether˺.
Indeed, God is powerful over all things.

2:21 O humankind!
Worship your Lord, who created you
and those before you,
so that you may become God-fearing.

2:22 ˹Worship none but˺ the One
who ˹alone˺ has made the earth
a furnished habitation for you,
and ˹who alone
has made˺ the heaven a ˹sheltering˺ edifice,
and who ˹alone˺
has sent down from the sky water,
whereby He brought forth with it
the ˹varied˺ fruits ˹of the earth˺
as a provision for you.
Therefore, you shall not set up rivals to God
when you know ˹well
that such deities cannot exist˺.

2:23 And if you are in doubt about ˹the divine origin
of˺ what We have sent down

فِيهِ ظُلُمَٰتٞ وَرَعۡدٞ وَبَرۡقٞ
يَجۡعَلُونَ أَصَٰبِعَهُمۡ فِيٓ ءَاذَانِهِم
مِّنَ ٱلصَّوَٰعِقِ حَذَرَ ٱلۡمَوۡتِۚ
وَٱللَّهُ مُحِيطُۢ بِٱلۡكَٰفِرِينَ

(٢٠) يَكَادُ ٱلۡبَرۡقُ يَخۡطَفُ أَبۡصَٰرَهُمۡۖ
كُلَّمَآ أَضَآءَ لَهُم مَّشَوۡاْ فِيهِ
وَإِذَآ أَظۡلَمَ عَلَيۡهِمۡ قَامُواْۚ
وَلَوۡ شَآءَ ٱللَّهُ لَذَهَبَ
بِسَمۡعِهِمۡ وَأَبۡصَٰرِهِمۡۚ إِنَّ ٱللَّهَ
عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ

(٢١) يَٰٓأَيُّهَا ٱلنَّاسُ
ٱعۡبُدُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُمۡ
وَٱلَّذِينَ مِن قَبۡلِكُمۡ
لَعَلَّكُمۡ تَتَّقُونَ

(٢٢) ٱلَّذِي جَعَلَ لَكُمُ
ٱلۡأَرۡضَ فِرَٰشٗا وَٱلسَّمَآءَ بِنَآءٗ
وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗ
فَأَخۡرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ
رِزۡقٗا لَّكُمۡۖ
فَلَا تَجۡعَلُواْ لِلَّهِ أَندَادٗا
وَأَنتُمۡ تَعۡلَمُونَ

(٢٣) وَإِن كُنتُمۡ فِي رَيۡبٖ
مِّمَّا نَزَّلۡنَا عَلَىٰ عَبۡدِنَا

to Our servant ˹Muhammad in the Quran˺,
then bring forth a ˹single˺ surah of its like.
Moreover, call all your witnesses,
apart from God,
˹to prove your claim,˺ if you are truthful.

2:24 Yet if you cannot do so—
and never shall you do so—
then fear the Fire ˹of Hell˺,
whose fuel is people and stones—
˹a Fire˺ prepared for the disbelievers.

2:25 But give glad tidings, ˹O Prophet,˺
to those who believe and do righteous deeds
that for them there are Gardens ˹of Paradise
awaiting in the Hereafter˺,
beneath which rivers flow.
Whenever they are provided from it
of ˹its varied Heavenly˺ fruits
as a provision ˹to enjoy˺, they will say:
This is, ˹in appearance,
like˺ what we were provided before
˹in the life of the world˺!
And, indeed, it shall be brought to them
in full resemblance,
˹yet being far more delectable˺!
And so too shall they have
in these ˹Gardens of Delight˺
spouses who are ever pure.
And, therein,
shall they abide ˹with them˺ forever.

2:26 ❊Indeed, God does not refrain
from giving any example
˹to teach humankind˺—
not even that of a gnat—
or ˹anything˺ that should surpass it,

فَأْتُوا۟ بِسُورَةٍ مِّن مِّثْلِهِۦ
وَٱدْعُوا۟ شُهَدَآءَكُم
مِّن دُونِ ٱللَّهِ
إِن كُنتُمْ صَٰدِقِينَ
(٢٤) فَإِن لَّمْ تَفْعَلُوا۟ وَلَن تَفْعَلُوا۟
فَٱتَّقُوا۟ ٱلنَّارَ ٱلَّتِى
وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ ۖ
أُعِدَّتْ لِلْكَٰفِرِينَ
(٢٥) وَبَشِّرِ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
أَنَّ لَهُمْ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ
كُلَّمَا رُزِقُوا۟ مِنْهَا
مِن ثَمَرَةٍ رِّزْقًا ۙ قَالُوا۟
هَٰذَا ٱلَّذِى رُزِقْنَا مِن قَبْلُ ۖ
وَأُتُوا۟ بِهِۦ مُتَشَٰبِهًا ۖ
وَلَهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ
وَهُمْ فِيهَا خَٰلِدُونَ
(٢٦) ۞ إِنَّ ٱللَّهَ لَا يَسْتَحْىِۦٓ
أَن يَضْرِبَ مَثَلًا مَّا
بَعُوضَةً فَمَا فَوْقَهَا ۚ

⌜in smallness or greatness⌝.
Then, as for those who believe,
they know ⌜well⌝
that such ⌜an example⌝ is, indeed, the truth
from their Lord.
But as for those who disbelieve,
they say, ⌜with contempt⌝:
What would God intend
with such an ⌜unworthy⌝ example?
⌜Say to them:
It is a test of choice.⌝
By this He leads many astray.
And by this He guides many.
Yet He does not lead ⌜anyone⌝ astray, thereby,
except the ungodly—

2:27 those who break the covenant of God
after it has been solemnly pledged ⌜before Him⌝;
and who cut ⌜off the relations⌝
that God has commanded to be kept joined;
and who spread corruption in the earth.
It is such as these who are the losers
⌜of an everlasting Paradise⌝.

2:28 How can you ⌜human beings⌝ disbelieve in God
when you were ⌜once⌝ lifeless,
and He gave you life;
then He causes you to die;
then He shall ⌜again⌝ give you life;
then to Him
shall you all be returned ⌜for Judgment⌝?

2:29 He is the One who created for you
all that is in the earth.
Then He directed Himself toward the heaven,
and He fashioned it into seven heavens.
⌜For⌝ He ⌜alone⌝ is all-knowing of all things.

فَأَمَّا ٱلَّذِينَ ءَامَنُواْ
فَيَعۡلَمُونَ أَنَّهُ
ٱلۡحَقُّ مِن رَّبِّهِمۡۖ
وَأَمَّا ٱلَّذِينَ كَفَرُواْ
فَيَقُولُونَ مَاذَآ أَرَادَ ٱللَّهُ
بِهَٰذَا مَثَلٗاۘ
يُضِلُّ بِهِۦ كَثِيرٗا
وَيَهۡدِي بِهِۦ كَثِيرٗاۚ
وَمَا يُضِلُّ بِهِۦٓ
إِلَّا ٱلۡفَٰسِقِينَ
(٢٧) ٱلَّذِينَ يَنقُضُونَ عَهۡدَ ٱللَّهِ
مِنۢ بَعۡدِ مِيثَٰقِهِۦ
وَيَقۡطَعُونَ مَآ أَمَرَ ٱللَّهُ
بِهِۦٓ أَن يُوصَلَ
وَيُفۡسِدُونَ فِي ٱلۡأَرۡضِۚ
أُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ
(٢٨) كَيۡفَ تَكۡفُرُونَ بِٱللَّهِ
وَكُنتُمۡ أَمۡوَٰتٗا
فَأَحۡيَٰكُمۡۖ
ثُمَّ يُمِيتُكُمۡ ثُمَّ يُحۡيِيكُمۡ
ثُمَّ إِلَيۡهِ تُرۡجَعُونَ
(٢٩) هُوَ ٱلَّذِي خَلَقَ لَكُم
مَّا فِي ٱلۡأَرۡضِ جَمِيعٗا
ثُمَّ ٱسۡتَوَىٰٓ إِلَى ٱلسَّمَآءِ
فَسَوَّىٰهُنَّ سَبۡعَ سَمَٰوَٰتٖۚ
وَهُوَ بِكُلِّ شَيۡءٍ عَلِيمٞ

2:30 Now, behold!
Your Lord said to the angels:
I am placing upon the earth
a ˹human˺ successor ˹to steward it˺.
They said:
Will You place thereupon
one who will spread corruption therein,
and who, ˹moreover,˺ will shed blood,
while we ever exalt You with all praise
and hallow You?
He said:
Indeed, I know what you do not know.

2:31 Thus He taught Adam
the names ˹of created beings˺, all of them.
Thereafter, He arrayed them before the angels.
Then He said:
Tell Me the names of these,
if you are truthful ˹in saying
that man is undeserving of this stewardship˺.

2:32 They said:
Highly exalted be You!
We have no knowledge,
other than what You, Yourself, have taught us.
Indeed, it is You, ˹our Lord,˺ You ˹alone˺,
who are the All-Knowing, the All-Wise.

2:33 He said: O Adam!
Tell them the names of these ˹beings˺.
So when he had informed them
of ˹all˺ their names,
˹God˺ said ˹to the angels˺:
Did I not say to you that I know ˹all˺ the ˹realms
of the˺ unseen of the heavens and the earth,
and I know what you reveal
and what you conceal?

2:34 Then behold! We said to the angels:

(٣٠) وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ
إِنِّى جَاعِلٌ
فِى ٱلْأَرْضِ خَلِيفَةً ۖ
قَالُوٓا۟ أَتَجْعَلُ فِيهَا
مَن يُفْسِدُ فِيهَا
وَيَسْفِكُ ٱلدِّمَآءَ
وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ
وَنُقَدِّسُ لَكَ ۖ
قَالَ إِنِّىٓ أَعْلَمُ مَا لَا تَعْلَمُونَ

(٣١) وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا
ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَٰٓئِكَةِ
فَقَالَ أَنۢبِـُٔونِى بِأَسْمَآءِ هَٰٓؤُلَآءِ
إِن كُنتُمْ صَٰدِقِينَ

(٣٢) قَالُوا۟ سُبْحَٰنَكَ
لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ ۖ
إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ

(٣٣) قَالَ يَٰٓـَٔادَمُ
أَنۢبِئْهُم بِأَسْمَآئِهِمْ ۖ
فَلَمَّآ أَنۢبَأَهُم بِأَسْمَآئِهِمْ
قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّىٓ أَعْلَمُ
غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَأَعْلَمُ مَا تُبْدُونَ
وَمَا كُنتُمْ تَكْتُمُونَ

(٣٤) وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ

Bow ⌜your faces⌝ down to ⌜receive⌝ Adam
⌜into life and to honor him⌝!
So they ⌜all⌝ bowed down, except Iblîs.
He refused and grew ⌜greatly⌝ arrogant.
And thus did he become
of the ⌜rebellious⌝ disbelievers.

2:35 Thereafter, We said: O Adam!
Dwell, you and your wife, in the garden;
and eat from it plentifully, both of you,
wherever ⌜of it⌝ you so please.
But you shall not come near
this ⌜single⌝ tree ⌜to eat of its fruit⌝.
For, then,
you shall both be of the wrongdoers.

2:36 Yet Satan caused them both to ⌜eat from it
and so⌝ slip from ⌜the garden⌝.
Thus did he expel them
from where they had been ⌜secure⌝.
And ⌜so it was that⌝ We said ⌜to them all⌝:
Descend ⌜from here⌝,
being enemies to one another!
Yet there is for you in the earth
a place ⌜suitable⌝ for settlement,
and ⌜of⌝ goodly provision,
for a ⌜preordained⌝ time.

2:37 Adam then received words ⌜of guidance⌝
from his Lord.
Thus, He granted him repentance.
For, indeed, it is He ⌜alone⌝
who is the All-Relenting, the Mercy-Giving.

2:38 ⌜For⌝ We ⌜had⌝ said:
Descend from it ⌜now⌝, all together!
Then whenever guidance from Me
comes to you—then ⌜know
that as for all⌝ those who follow My guidance,

ٱسْجُدُوا۟ لِـَٔادَمَ
فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ
أَبَىٰ وَٱسْتَكْبَرَ
وَكَانَ مِنَ ٱلْكَٰفِرِينَ

(٣٥) وَقُلْنَا يَٰٓـَٔادَمُ
ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ
وَكُلَا مِنْهَا رَغَدًا
حَيْثُ شِئْتُمَا
وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ
فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ

(٣٦) فَأَزَلَّهُمَا ٱلشَّيْطَٰنُ عَنْهَا
فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ
وَقُلْنَا ٱهْبِطُوا۟
بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ
وَلَكُمْ فِى ٱلْأَرْضِ
مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ

(٣٧) فَتَلَقَّىٰٓ ءَادَمُ
مِن رَّبِّهِۦ كَلِمَٰتٍ فَتَابَ عَلَيْهِ
إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ

(٣٨) قُلْنَا ٱهْبِطُوا۟ مِنْهَا جَمِيعًا
فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى

there shall be no fear upon them
˹when they assemble for Judgment˺.
Nor shall they ever grieve
˹over the life of the world˺.

2:39 But as to those who disbelieve
and belie Our ˹natural and revealed˺ signs—
it is these who are ˹destined
to be˺ the Companions of the Fire ˹of Hell˺.
They shall abide therein forever.

2:40 O Children of Israel!
Recall ˹in your hearts˺ My blessings
with which I have blessed you.
Thus you shall fulfill ˹the terms
of˺ My covenant ˹with you˺,
and I shall fulfill ˹the terms
of˺ your covenant ˹with Me˺.
And ˹it is˺ Me alone you shall hold in awe.

2:41 Therefore, you shall believe
in that which I have sent down ˹in this Quran˺,
confirming ˹the truth of the Scripture˺
that is already with you.
And be not the first
˹among the People of the Scripture˺
to disbelieve in it.
Nor be ˹the ones
to˺ sell My ˹revealed˺ signs for a small price.
And it is Me alone whom you shall fear.

2:42 Nor shall you mix the truth with falsehood,
nor ˹willfully˺ suppress the truth,
while you know ˹that it is wrong to do so˺.

2:43 Rather, you shall ˹duly˺ establish the Prayer,
and you shall give the Zakât-Charity,
and you shall bow ˹to God in Prayer˺
along with those who bow ˹to Him˺.

فَمَن تَبِعَ هُدَايَ
فَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ
٣٩ وَالَّذِينَ كَفَرُوا
وَكَذَّبُوا بِآيَاتِنَا
أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ
هُمْ فِيهَا خَالِدُونَ
٤٠ يَا بَنِي إِسْرَائِيلَ
اذْكُرُوا نِعْمَتِيَ
الَّتِي أَنْعَمْتُ عَلَيْكُمْ
وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ
وَإِيَّايَ فَارْهَبُونِ
٤١ وَآمِنُوا بِمَا أَنْزَلْتُ
مُصَدِّقًا لِمَا مَعَكُمْ
وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ ۖ
وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا
وَإِيَّايَ فَاتَّقُونِ
٤٢ وَلَا تَلْبِسُوا
الْحَقَّ بِالْبَاطِلِ
وَتَكْتُمُوا الْحَقَّ
وَأَنْتُمْ تَعْلَمُونَ
٤٣ وَأَقِيمُوا الصَّلَاةَ
وَآتُوا الزَّكَاةَ
وَارْكَعُوا مَعَ الرَّاكِعِينَ

2:44 ۞Do you enjoin virtuousness
upon ⌜other⌝ people while forgetting yourselves?
And yet you ⌜are a people
who⌝ recite the Scripture!
Are you not, then, able to understand?

2:45 Rather, seek ⌜God's⌝ help
through ⌜enduring⌝ patience
and ⌜devotion in⌝ Prayer.
And this is, indeed, a great ⌜burden⌝,
except on those
who humble themselves ⌜before God⌝—

2:46 those who realize that they will, assuredly,
meet their Lord, and that, indeed,
it is to Him ⌜alone⌝ that they are returning
⌜for Judgment in the Hereafter⌝.

2:47 O Children of Israel!
Recall ⌜in your hearts⌝ My blessings
with which I have blessed you,
and that I had, indeed,
showed preference to you
above the peoples of ⌜the time in all⌝ the world.

2:48 Then be ever fearful of a Day ⌜Hereafter⌝
when no soul shall indemnify any other soul
against anything ⌜from God⌝.
Nor shall any intercession
be accepted from it ⌜for its salvation⌝.
Nor shall any compensation
be taken from it ⌜in atonement for its sins⌝.
Nor shall they ⌜who have disbelieved⌝
ever be helped ⌜against God's Judgment⌝.

2:49 And ⌜recall, O Children of Israel⌝,
how We delivered you
from the House of Pharaoh.

(٤٤) ۞ أَتَأْمُرُونَ ٱلنَّاسَ بِٱلْبِرِّ
وَتَنسَوْنَ أَنفُسَكُمْ
وَأَنتُمْ تَتْلُونَ ٱلْكِتَٰبَ ۚ
أَفَلَا تَعْقِلُونَ

(٤٥) وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ
وَٱلصَّلَوٰةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ
إِلَّا عَلَى ٱلْخَٰشِعِينَ

(٤٦) ٱلَّذِينَ يَظُنُّونَ
أَنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ
وَأَنَّهُمْ إِلَيْهِ رَٰجِعُونَ

(٤٧) يَٰبَنِىٓ إِسْرَٰٓءِيلَ
ٱذْكُرُوا۟ نِعْمَتِىَ
ٱلَّتِىٓ أَنْعَمْتُ عَلَيْكُمْ
وَأَنِّى فَضَّلْتُكُمْ عَلَى ٱلْعَٰلَمِينَ

(٤٨) وَٱتَّقُوا۟ يَوْمًا لَّا تَجْزِى
نَفْسٌ عَن نَّفْسٍ شَيْـًٔا
وَلَا يُقْبَلُ مِنْهَا شَفَٰعَةٌ
وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ
وَلَا هُمْ يُنصَرُونَ

(٤٩) وَإِذْ نَجَّيْنَٰكُم
مِّنْ ءَالِ فِرْعَوْنَ
يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ

They were inflicting upon you
⌜a most⌝ evil torment, slaying your sons
and keeping your womenfolk alive
⌜in bondage for themselves⌝.
And in this, there was a great trial
from your Lord.

2:50 And ⌜recall⌝ how We divided the sea for you.
Thus We delivered you
and drowned the House of Pharaoh,
even while you were looking on.

2:51 And ⌜recall⌝ when We promised to Moses
⌜an appointment of⌝ forty nights
⌜on Mount Ṭûr in Sinai
to receive the Torah⌝.
Then you took the ⌜Golden⌝ Calf ⌜as a god⌝
after him, ⌜when he had departed
from your midst⌝—and ⌜in this⌝
you became ⌜idolatrous⌝ wrongdoers!
2:52 Then We pardoned you, ⌜even⌝ after this,
so that you might give thanks.

2:53 And ⌜recall⌝ when We gave Moses
the Book ⌜of the Torah⌝
and the criterion ⌜of right and wrong⌝,
so that you might be guided aright.

2:54 And ⌜recall⌝ when Moses said to his people:
O my people!
Indeed, you have wronged yourselves
by your taking of the ⌜Golden⌝ Calf ⌜as a god⌝.
So repent to your Maker,
and ⌜let the righteous among you⌝
slay ⌜the wrongdoers among⌝ yourselves.

يُذَبِّحُونَ أَبْنَآءَكُمْ
وَيَسْتَحْيُونَ نِسَآءَكُمْ
وَفِى ذَٰلِكُم بَلَآءٌ
مِّن رَّبِّكُمْ عَظِيمٌ
(٥٠) وَإِذْ فَرَقْنَا بِكُمُ ٱلْبَحْرَ
فَأَنجَيْنَٰكُمْ
وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ
وَأَنتُمْ تَنظُرُونَ
(٥١) وَإِذْ وَٰعَدْنَا مُوسَىٰٓ
أَرْبَعِينَ لَيْلَةً ثُمَّ ٱتَّخَذْتُمُ
ٱلْعِجْلَ مِنۢ بَعْدِهِۦ
وَأَنتُمْ ظَٰلِمُونَ
(٥٢) ثُمَّ عَفَوْنَا عَنكُم
مِّنۢ بَعْدِ ذَٰلِكَ
لَعَلَّكُمْ تَشْكُرُونَ
(٥٣) وَإِذْ ءَاتَيْنَا مُوسَى
ٱلْكِتَٰبَ وَٱلْفُرْقَانَ
لَعَلَّكُمْ تَهْتَدُونَ
(٥٤) وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ
يَٰقَوْمِ
إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم
بِٱتِّخَاذِكُمُ ٱلْعِجْلَ
فَتُوبُوٓا۟ إِلَىٰ بَارِئِكُمْ
فَٱقْتُلُوٓا۟ أَنفُسَكُمْ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ
فَتَابَ عَلَيْكُمْ
إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ

That is best for you in the sight of your Maker.
Then He granted you repentance.
Indeed, it is He
who is the All-Relenting, the Mercy-Giving.

2:55 And ⌜recall⌝ when you said: O Moses!
We shall never believe in you
until we see God openly, ⌜before our very eyes⌝.
Then, suddenly, the thunderbolt seized you,
even while you were looking on.

2:56 Then We revived you after your death,
so that you might give thanks.

2:57 Furthermore, We shaded you ⌜in the desert⌝
with thin cloud cover.
Moreover, We sent down upon you
manna and quail, ⌜saying⌝:
Eat of the wholesome foods
which We have provided you.
And yet it was not Us whom they wronged
⌜with their defiant ingratitude⌝.
But, rather, it was their own souls
they were ⌜all the while⌝ wronging.

2:58 And ⌜recall⌝ when We said:
Enter ⌜the blessed land of⌝ this city,
and eat from it plentifully wherever you will.
Yet you shall enter the gateway
bowing down ⌜to God⌝ while you say ⌜in prayer⌝:
Disburden us, ⌜our Lord,
from the consequences of our wrongdoing.
Then⌝ We shall forgive you of your sins.
And We shall increase ⌜the reward
of⌝ those who excel in ⌜doing⌝ good.

2:59 But those ⌜of them⌝
who were ⌜habituated to⌝ doing wrong

٥٥ وَإِذْ قُلْتُمْ يَٰمُوسَىٰ
لَن نُّؤْمِنَ لَكَ
حَتَّىٰ نَرَى ٱللَّهَ جَهْرَةً
فَأَخَذَتْكُمُ ٱلصَّٰعِقَةُ
وَأَنتُمْ تَنظُرُونَ

٥٦ ثُمَّ بَعَثْنَٰكُم
مِّنۢ بَعْدِ مَوْتِكُمْ
لَعَلَّكُمْ تَشْكُرُونَ

٥٧ وَظَلَّلْنَا عَلَيْكُمُ ٱلْغَمَامَ
وَأَنزَلْنَا عَلَيْكُمُ
ٱلْمَنَّ وَٱلسَّلْوَىٰ ۖ
كُلُوا۟ مِن طَيِّبَٰتِ
مَا رَزَقْنَٰكُمْ ۚ
وَمَا ظَلَمُونَا وَلَٰكِن كَانُوٓا۟
أَنفُسَهُمْ يَظْلِمُونَ

٥٨ وَإِذْ قُلْنَا ٱدْخُلُوا۟ هَٰذِهِ ٱلْقَرْيَةَ
فَكُلُوا۟ مِنْهَا
حَيْثُ شِئْتُمْ رَغَدًا
وَٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا
وَقُولُوا۟ حِطَّةٌ
نَّغْفِرْ لَكُمْ خَطَٰيَٰكُمْ ۚ
وَسَنَزِيدُ ٱلْمُحْسِنِينَ

٥٩ فَبَدَّلَ ٱلَّذِينَ ظَلَمُوا۟
قَوْلًا غَيْرَ ٱلَّذِى قِيلَ لَهُمْ
فَأَنزَلْنَا عَلَى ٱلَّذِينَ ظَلَمُوا۟
رِجْزًا مِّنَ ٱلسَّمَآءِ

substituted ⌜this invocation⌝ with a word
unlike ⌜the Heavenly command⌝
that was said to them.
So upon those who were doing wrong,
We sent down ⌜a plague
of⌝ castigation from the sky
for the ⌜deeds of⌝ ungodliness
they had committed.

2:60 ❊And ⌜recall⌝ how Moses sought drinking water
⌜in the desert⌝ for his people.
So We said ⌜to him⌝:
Strike the stone with your staff!
Then from it twelve springs burst forth.
Each ⌜group of⌝ people knew its watering place.
⌜And it was said to them:⌝
Eat and drink ⌜freely⌝
from the ⌜generous⌝ provision of God.
Yet you shall not make mischief in the earth,
sowing corruption ⌜in it⌝.

2:61 And ⌜recall⌝ when you said, ⌜thereafter⌝:
O Moses!
Never shall we endure with ⌜patience⌝
one ⌜kind of⌝ food.
So call upon your Lord for us,
to bring forth for us some ⌜variation⌝
from what the earth grows—
of its herbs and its cucumbers,
and its garlic, and its lentils, and its onions.
He said:
Do you seek to substitute that which is lesser
for that which is better?
Go down ⌜in shame⌝ to any township!
Then, indeed, you shall have

بِمَا كَانُوا يَفْسُقُونَ
(٦٠) ۞ وَإِذِ اسْتَسْقَىٰ مُوسَىٰ
لِقَوْمِهِ فَقُلْنَا
اضْرِب بِّعَصَاكَ الْحَجَرَ
فَانفَجَرَتْ مِنْهُ
اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ
كُلُّ أُنَاسٍ مَّشْرَبَهُمْ
كُلُوا وَاشْرَبُوا
مِن رِّزْقِ اللَّهِ وَلَا تَعْثَوْا
فِي الْأَرْضِ مُفْسِدِينَ
(٦١) وَإِذْ قُلْتُمْ يَا مُوسَىٰ
لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ
فَادْعُ لَنَا رَبَّكَ
يُخْرِجْ لَنَا مِمَّا تُنبِتُ الْأَرْضُ
مِن بَقْلِهَا وَقِثَّائِهَا
وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا
قَالَ أَتَسْتَبْدِلُونَ
الَّذِي هُوَ أَدْنَىٰ
بِالَّذِي هُوَ خَيْرٌ
اهْبِطُوا مِصْرًا
فَإِنَّ لَكُم مَّا سَأَلْتُمْ
وَضُرِبَتْ عَلَيْهِمُ
الذِّلَّةُ وَالْمَسْكَنَةُ
وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ
ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ

all that you have asked for!
So they were struck with humiliation
and indigence.
For they had brought upon themselves
great wrath from God.
That is because, ˹again and again,˺
they disbelieved in the ˹revealed˺ signs of God
and killed ˹His˺ prophets without any right.
That is because they disobeyed ˹God˺
and ˹persistently˺ transgressed ˹His covenant˺.

2:62 Indeed, those who believe ˹in Islam˺,
and those of Jewry, and the Christians,
and the Sabians—
whoever ˹among them truly˺ believes in God
and ˹in the coming Judgment of˺ the Last Day
and works righteousness—
shall have their reward with their Lord ˹in full˺;
and there shall be no fear upon them
˹when they assemble for Judgment˺.
Nor shall they ever grieve
˹over the life of the world˺.

2:63 And ˹recall, O Children of Israel˺,
when We took your ˹pledge
to fulfill Our˺ covenant,
and We lifted Mount Ṭûr ˹of Sinai˺
above you, ˹saying˺:
Take ˹hold of˺ all that We have given you
˹in the covenant˺ with ˹utmost˺ power!
And be ˹ever˺ mindful of
what is ˹prescribed˺ in it,
so that you may become ˹truly˺ God-fearing.

2:64 But, thereafter, you turned away.
And had it not been

بِـَٔايَٰتِ ٱللَّهِ
وَيَقْتُلُونَ ٱلنَّبِيِّـۧنَ
بِغَيْرِ ٱلْحَقِّ ۗ ذَٰلِكَ بِمَا عَصَوا۟
وَّكَانُوا۟ يَعْتَدُونَ
(٦٢) إِنَّ ٱلَّذِينَ ءَامَنُوا۟
وَٱلَّذِينَ هَادُوا۟
وَٱلنَّصَٰرَىٰ وَٱلصَّٰبِـِٔينَ
مَنْ ءَامَنَ بِٱللَّهِ
وَٱلْيَوْمِ ٱلْـَٔاخِرِ
وَعَمِلَ صَٰلِحًا
فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ
(٦٣) وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ
وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ
خُذُوا۟ مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ
وَٱذْكُرُوا۟ مَا فِيهِ
لَعَلَّكُمْ تَتَّقُونَ
(٦٤) ثُمَّ تَوَلَّيْتُم مِّنۢ بَعْدِ ذَٰلِكَ ۖ
فَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ
وَرَحْمَتُهُۥ
لَكُنتُم مِّنَ ٱلْخَٰسِرِينَ
(٦٥) وَلَقَدْ عَلِمْتُمُ ٱلَّذِينَ
ٱعْتَدَوْا۟ مِنكُمْ فِى ٱلسَّبْتِ
فَقُلْنَا لَهُمْ

for the grace of God upon you, and His mercy,
most surely,
you would have become among the losers
˹of an everlasting Paradise˺.

2:65 And truly, you have known already
˹what became of˺ those of you
who violated ˹the solemnity of˺ the Sabbath.
Thus, We said to them:
Be you apes, most despicable!

2:66 Thus We made it an exemplary punishment
for ˹the people of˺ their time,
and for those who succeeded them;
and ˹it remains˺ an admonition
to the God-fearing ˹for all time˺.

2:67 Moreover, behold!
Moses said to his people:
Indeed, God commands you
to slaughter a cow ˹in charitable sacrifice˺.
They said:
Do you ˹mean to˺ make a mockery of us?
He said:
I take refuge in God
from ever being of the ignorant
˹who mock God's commands˺!

2:68 They said:
Call upon your Lord for us to make clear to us
what ˹sort of cow˺ it may be.
He said:
Indeed, He says:
It is to be a cow that is neither old
nor a virgin ˹calf˺—but midrange in between.
So do ˹at once˺ as you are commanded.

2:69 They said:
Call ˹again˺ upon your Lord for us

كُونُوا۟ قِرَدَةً خَـٰسِـِٔينَ

(٦٦) فَجَعَلْنَـٰهَا نَكَـٰلًا
لِّمَا بَيْنَ يَدَيْهَا
وَمَا خَلْفَهَا
وَمَوْعِظَةً لِّلْمُتَّقِينَ

(٦٧) وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦٓ
إِنَّ ٱللَّهَ يَأْمُرُكُمْ
أَن تَذْبَحُوا۟ بَقَرَةً ۖ
قَالُوٓا۟ أَتَتَّخِذُنَا هُزُوًا ۖ
قَالَ أَعُوذُ بِٱللَّهِ
أَنْ أَكُونَ مِنَ ٱلْجَـٰهِلِينَ

(٦٨) قَالُوا۟ ٱدْعُ لَنَا رَبَّكَ
يُبَيِّن لَّنَا مَا هِىَ ۚ
قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ
لَّا فَارِضٌ وَلَا بِكْرٌ
عَوَانٌۢ بَيْنَ ذَٰلِكَ ۖ
فَٱفْعَلُوا۟ مَا تُؤْمَرُونَ

(٦٩) قَالُوا۟ ٱدْعُ لَنَا رَبَّكَ
يُبَيِّن لَّنَا مَا لَوْنُهَا ۚ
قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ
صَفْرَآءُ فَاقِعٌ لَّوْنُهَا
تَسُرُّ ٱلنَّـٰظِرِينَ

(٧٠) قَالُوا۟ ٱدْعُ لَنَا رَبَّكَ
يُبَيِّن لَّنَا مَا هِىَ
إِنَّ ٱلْبَقَرَ تَشَـٰبَهَ عَلَيْنَا

to make clear to us what its color may be.
He said:
Indeed, He says:
It is to be a yellow cow, so intense in its color
that it gladdens all beholders.

2:70 They said:
Call ˹again˺ upon your Lord for us
to make clear to us what ˹sort of cow˺ it may be;
˹for,˺ indeed, all cows look alike to us.
If God so wills, we shall, most surely,
be guided aright.

2:71 He said:
Indeed, He says:
It is to be a cow never yoked to plow the land,
nor to water the tillage,
one which has been ˹kept˺ sound,
without ˹any˺ blemish in it.
They said:
Now you have come out with the whole truth!
Then ˹reluctantly˺ they slaughtered it—
though very nearly they did not do so.

2:72 And ˹recall˺ when ˹some among˺ you
had killed a person, and therein
you contended against each other—
though God was to bring to light
all that you were suppressing.

2:73 So We said:
Strike the ˹slain˺ one
with part of ˹the slaughtered cow,
and he shall come to life˺!
Even so does God give life to the dead
and show you His ˹miraculous˺ signs,
so that you might reflect ˹and believe
that He who gives life to one can give life to all˺.

وَإِنَّآ إِن شَآءَ ٱللَّهُ
لَمُهْتَدُونَ
(٧١) قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ
لَّا ذَلُولٌ تُثِيرُ ٱلْأَرْضَ
وَلَا تَسْقِى ٱلْحَرْثَ
مُسَلَّمَةٌ لَّا شِيَةَ فِيهَا
قَالُوا۟ ٱلْـَٔـٰنَ جِئْتَ بِٱلْحَقِّ
فَذَبَحُوهَا وَمَا كَادُوا۟ يَفْعَلُونَ
(٧٢) وَإِذْ قَتَلْتُمْ نَفْسًا
فَٱدَّٰرَٰٔتُمْ فِيهَا
وَٱللَّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ
(٧٣) فَقُلْنَا ٱضْرِبُوهُ بِبَعْضِهَا
كَذَٰلِكَ يُحْىِ ٱللَّهُ ٱلْمَوْتَىٰ
وَيُرِيكُمْ ءَايَـٰتِهِۦ
لَعَلَّكُمْ تَعْقِلُونَ
(٧٤) ثُمَّ قَسَتْ قُلُوبُكُم
مِّنۢ بَعْدِ ذَٰلِكَ فَهِىَ كَٱلْحِجَارَةِ
أَوْ أَشَدُّ قَسْوَةً
وَإِنَّ مِنَ ٱلْحِجَارَةِ
لَمَا يَتَفَجَّرُ مِنْهُ ٱلْأَنْهَـٰرُ
وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ
فَيَخْرُجُ مِنْهُ ٱلْمَآءُ
وَإِنَّ مِنْهَا لَمَا يَهْبِطُ
مِنْ خَشْيَةِ ٱللَّهِ

2:74 Yet still your hearts hardened after ˹all˺ this,
and they became like stones, or even harder;
for assuredly there are some stones
from which rivers burst forth!
And, indeed, some of them split asunder,
so that water issues from them!
And some of them fall down
in fear of God!
And never is God at all heedless of what you do.

2:75 ❊So ˹after all this˺, do you ˹believers˺
hope for them to profess belief because of you,
while already a group of them used to hear
the ˹very˺ words of God ˹in the Torah˺
and would thereafter alter them—
after they had understood them—
and they did so knowingly?

2:76 Now, when they meet
those ˹of you˺ who believe, they say:
We believe!
But when they are alone with one another,
they say ˹to each other˺:
Do you speak to them
about what God has revealed to you
˹in the Torah˺, so that with it
they can argue against you before your Lord?
Will you not, then, understand ˹and beware˺?

2:77 Do they not know that God knows ˹well˺
all that they conceal and all that they reveal?

2:78 Rather, ˹some˺ among them are illiterate,
having no knowledge of the Scripture
other than ˹vague˺ fancies.
Thus they do nothing but conjecture.

2:79 So woe to those who write the Scripture
with their own hands and then say:

وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ

(٧٥) ۞ أَفَتَطْمَعُونَ أَن يُؤْمِنُوا۟ لَكُمْ
وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ
يَسْمَعُونَ كَلَٰمَ ٱللَّهِ
ثُمَّ يُحَرِّفُونَهُۥ
مِنۢ بَعْدِ مَا عَقَلُوهُ
وَهُمْ يَعْلَمُونَ

(٧٦) وَإِذَا لَقُوا۟ ٱلَّذِينَ ءَامَنُوا۟
قَالُوٓا۟ ءَامَنَّا
وَإِذَا خَلَا بَعْضُهُمْ إِلَىٰ بَعْضٍ
قَالُوٓا۟ أَتُحَدِّثُونَهُم
بِمَا فَتَحَ ٱللَّهُ عَلَيْكُمْ
لِيُحَآجُّوكُم بِهِۦ عِندَ رَبِّكُمْ
أَفَلَا تَعْقِلُونَ

(٧٧) أَوَلَا يَعْلَمُونَ أَنَّ ٱللَّهَ
يَعْلَمُ مَا يُسِرُّونَ
وَمَا يُعْلِنُونَ

(٧٨) وَمِنْهُمْ أُمِّيُّونَ
لَا يَعْلَمُونَ ٱلْكِتَٰبَ
إِلَّآ أَمَانِىَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ

(٧٩) فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ
ٱلْكِتَٰبَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ
هَٰذَا مِنْ عِندِ ٱللَّهِ
لِيَشْتَرُوا۟ بِهِۦ ثَمَنًا قَلِيلًا
فَوَيْلٌ لَّهُم
مِّمَّا كَتَبَتْ أَيْدِيهِمْ
وَوَيْلٌ لَّهُم مِّمَّا يَكْسِبُونَ

(٨٠) وَقَالُوا۟ لَن تَمَسَّنَا ٱلنَّارُ

This is from God!
⌜They do so⌝ to obtain thereby a small price.
So woe to them
for what their hands have written!
And woe to them for what they earn ⌜from it⌝!

2:80 Moreover, they have ⌜even⌝ said:
Never will the Fire ⌜of Hell⌝
touch us ⌜in the Hereafter⌝,
except for ⌜a few⌝ numbered days. Say:
Have you made a covenant with God
⌜promising you this⌝?
For never will God fail His covenant!
Or is it, ⌜rather,⌝ that you say about God
what ⌜truly⌝ you do not know?

2:81 Indeed, ⌜the truth
is that⌝ whoever has earned an evil deed
and is encompassed
by ⌜the enormity of⌝ his sin—
then it is these
who are the Companions of the Fire ⌜of Hell⌝.
They shall abide therein forever.

2:82 Yet those who ⌜truly⌝ believe
and do righteous deeds, it is these
who are the Companions
of the ⌜Everlasting⌝ Garden ⌜of Paradise⌝.
They shall abide therein forever.

2:83 Now, behold!
We took the covenant of the Children of Israel,
⌜commanding them⌝:
You shall worship none but God.
And to ⌜your⌝ parents you shall be good—
as well as to close relatives,
and ⌜to⌝ orphans, and ⌜to⌝ the indigent.
And you shall speak to people in a goodly way.

إِلَّآ أَيَّامًا مَّعْدُودَةً
قُلْ أَتَّخَذْتُمْ عِندَ ٱللَّهِ عَهْدًا
فَلَن يُخْلِفَ ٱللَّهُ عَهْدَهُۥٓ
أَمْ تَقُولُونَ عَلَى ٱللَّهِ
مَا لَا تَعْلَمُونَ

(٨١) بَلَىٰ مَن كَسَبَ سَيِّئَةً
وَأَحَٰطَتْ بِهِۦ خَطِيٓـَٔتُهُۥ
فَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ
هُمْ فِيهَا خَٰلِدُونَ

(٨٢) وَٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ
هُمْ فِيهَا خَٰلِدُونَ

(٨٣) وَإِذْ أَخَذْنَا
مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ
لَا تَعْبُدُونَ إِلَّا ٱللَّهَ
وَبِٱلْوَٰلِدَيْنِ إِحْسَانًا
وَذِى ٱلْقُرْبَىٰ
وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ
وَقُولُوا۟ لِلنَّاسِ حُسْنًا
وَأَقِيمُوا۟ ٱلصَّلَوٰةَ
وَءَاتُوا۟ ٱلزَّكَوٰةَ
ثُمَّ تَوَلَّيْتُمْ
إِلَّا قَلِيلًا مِّنكُمْ
وَأَنتُم مُّعْرِضُونَ

(٨٤) وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ
لَا تَسْفِكُونَ دِمَآءَكُمْ

And you shall establish the Prayer.
And you shall give the Zakât-Charity.
Yet, thereafter, all but a few of you turned away.
And still, you forsake ⌜your covenant⌝.

2:84 And ⌜recall, O Children of Israel,
that⌝ We took your covenant,
⌜commanding you that⌝ you shall not
shed the blood of your own;
and you shall not expel one another
from your dwellings.
And ⌜to this⌝ you consented and bore witness.
2:85 Then there you were
⌜treacherously⌝ killing one another
and expelling a group
of your own ⌜faith-community⌝
from their dwellings—
banding together against them
⌜with unbelievers⌝, in sin and aggression.
Then, when they ⌜have been seized
by the unbelievers,
and they⌝ come to you as captives
⌜to obtain their own release⌝,
it is you who ransom them
⌜according to the Law of the Torah⌝—
while their expulsion
was unlawful for you ⌜in the first instance⌝!
Then is it that you believe
in part of the Scripture
and disbelieve in part ⌜of it⌝?
What, then, shall be the recompense
for those among you who do such ⌜deeds⌝—
except disgrace in the life of this world?
Then on the Day of Resurrection
such ⌜wrongdoers⌝ shall be driven

وَلَا تُخْرِجُونَ أَنفُسَكُم
مِّن دِيَـٰرِكُمْ ثُمَّ أَقْرَرْتُمْ
وَأَنتُمْ تَشْهَدُونَ
٨٥ ثُمَّ أَنتُمْ هَـٰٓؤُلَآءِ
تَقْتُلُونَ أَنفُسَكُمْ
وَتُخْرِجُونَ فَرِيقًا مِّنكُم
مِّن دِيَـٰرِهِمْ
تَظَـٰهَرُونَ عَلَيْهِم
بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ
وَإِن يَأْتُوكُمْ أُسَـٰرَىٰ
تُفَـٰدُوهُمْ وَهُوَ
مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ
أَفَتُؤْمِنُونَ
بِبَعْضِ ٱلْكِتَـٰبِ
وَتَكْفُرُونَ بِبَعْضٍ
فَمَا جَزَآءُ مَن يَفْعَلُ
ذَٰلِكَ مِنكُمْ إِلَّا خِزْىٌ
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا
وَيَوْمَ ٱلْقِيَـٰمَةِ يُرَدُّونَ
إِلَىٰٓ أَشَدِّ ٱلْعَذَابِ وَمَا ٱللَّهُ
بِغَـٰفِلٍ عَمَّا تَعْمَلُونَ
٨٦ أُو۟لَـٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟
ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْـَٔاخِرَةِ
فَلَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ
وَلَا هُمْ يُنصَرُونَ

into the most severe torment ⌜of Hell⌝.
For never is God at all heedless of what you do.

2:86 These are the ones who have purchased
the life of this world
⌜at the cost of⌝ the Hereafter.
Thus the torment
shall never be lightened for them.
Nor shall they ever be helped
⌜against God's punishment⌝.

2:87 Now, very truly, We gave Moses the Scripture,
and following in his footsteps,
We sent ⌜the Children of Israel
many⌝ messengers.
Then We gave Jesus, son of Mary,
clear ⌜and miraculous⌝ proofs
⌜to confirm his truth to them⌝.
Moreover, We aided him
with ⌜Angel Gabriel,⌝ the Holy Spirit.
So is it that whenever a messenger
comes to you with ⌜a message⌝
that your souls do not desire,
you grow so very arrogant
and you belie some ⌜messengers⌝,
while others you kill?

2:88 Indeed, they have said ⌜of this revelation⌝:
Our hearts are encased ⌜in our own religion
against further revelation⌝.
Rather, God has cursed them
for their unbelief—
and little is it that they believe!

2:89 So when this very Book
came to them from God
confirming what is with them, ⌜they belied it⌝—
though beforehand

(٨٧) وَلَقَدْ ءَاتَيْنَا
مُوسَى ٱلْكِتَٰبَ
وَقَفَّيْنَا مِنۢ بَعْدِهِۦ بِٱلرُّسُلِ ۖ
وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ
ٱلْبَيِّنَٰتِ وَأَيَّدْنَٰهُ
بِرُوحِ ٱلْقُدُسِ ۗ
أَفَكُلَّمَا جَآءَكُمْ رَسُولٌۢ
بِمَا لَا تَهْوَىٰٓ أَنفُسُكُمُ
ٱسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ
وَفَرِيقًا تَقْتُلُونَ

(٨٨) وَقَالُوا۟ قُلُوبُنَا غُلْفٌۢ ۚ
بَل لَّعَنَهُمُ ٱللَّهُ بِكُفْرِهِمْ
فَقَلِيلًا مَّا يُؤْمِنُونَ

(٨٩) وَلَمَّا جَآءَهُمْ كِتَٰبٌ
مِّنْ عِندِ ٱللَّهِ
مُصَدِّقٌ لِّمَا مَعَهُمْ
وَكَانُوا۟ مِن قَبْلُ يَسْتَفْتِحُونَ
عَلَى ٱلَّذِينَ كَفَرُوا۟
فَلَمَّا جَآءَهُم مَّا عَرَفُوا۟
كَفَرُوا۟ بِهِۦ ۚ
فَلَعْنَةُ ٱللَّهِ عَلَى ٱلْكَٰفِرِينَ

they were ⌜ardently⌝ seeking ⌜God's⌝ victory
over those who disbelieved.
Yet when that which they recognized
⌜as a true message⌝ came to them,
they disbelieved in it.
So may the curse of God
be upon the disbelievers!

2:90 How woeful is that for which
they have sold their souls!
For it is only out of malice
that they have disbelieved
in what God has sent down—
⌜envious⌝ that God should send down ⌜guidance⌝
from His bounty upon whomever He so wills
from among His servants.
So they have brought upon themselves
wrath upon wrath.
And for the disbelievers,
there shall be a disgracing torment.

2:91 For when it is said to them:
Believe in what God has sent down!
They say:
We believe ⌜only⌝
in what has been sent down to us!
Thus, they disbelieve in what is beyond it,
though it is the truth,
confirming what is already with them.

Say ⌜to them, O Prophet⌝:
Why, then, did you kill God's prophets of old
⌜who came specially to you⌝,
if, indeed, you are ⌜true⌝ believers
⌜in what has been sent down to you⌝?

2:92 ❊Moreover,
very truly, Moses ⌜himself⌝ came to you

(٩٠) بِئْسَمَا ٱشْتَرَوْا۟ بِهِۦٓ
أَنفُسَهُمْ أَن يَكْفُرُوا۟
بِمَآ أَنزَلَ ٱللَّهُ بَغْيًا
أَن يُنَزِّلَ ٱللَّهُ مِن فَضْلِهِۦ
عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ
فَبَآءُو بِغَضَبٍ عَلَىٰ غَضَبٍ ۚ
وَلِلْكَٰفِرِينَ
عَذَابٌ مُّهِينٌ
(٩١) وَإِذَا قِيلَ لَهُمْ
ءَامِنُوا۟ بِمَآ أَنزَلَ ٱللَّهُ
قَالُوا۟ نُؤْمِنُ
بِمَآ أُنزِلَ عَلَيْنَا
وَيَكْفُرُونَ بِمَا وَرَآءَهُۥ
وَهُوَ ٱلْحَقُّ
مُصَدِّقًا لِّمَا مَعَهُمْ ۗ
قُلْ فَلِمَ تَقْتُلُونَ
أَنۢبِيَآءَ ٱللَّهِ مِن قَبْلُ
إِن كُنتُم مُّؤْمِنِينَ
(٩٢) ۞ وَلَقَدْ جَآءَكُم
مُّوسَىٰ بِٱلْبَيِّنَٰتِ
ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ
مِنۢ بَعْدِهِۦ
وَأَنتُمْ ظَٰلِمُونَ
(٩٣) وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ

with clear ˹and miraculous˺ proofs ˹from God˺.
Then ˹still˺ you took the ˹Golden˺ Calf
˹as a god˺, after him, ˹when he had departed
to receive the Torah˺—
and ˹in this˺
you became ˹idolatrous˺ wrongdoers!

2:93 Furthermore, ˹recall˺
when We took your ˹pledge
to fulfill Our˺ covenant,
and We lifted Mount Ṭûr ˹of Sinai˺
above you, ˹saying˺:
Take hold of all that We have given you
˹in the covenant˺ with ˹utmost˺ power,
and hear, ˹O Children of Israel˺!
But they said:
We hear and we disobey!
For ˹profound adoration of˺ the ˹Golden˺ Calf
had infused deep into their hearts
because of their ˹incessant˺ unbelief ˹in God˺.
Say ˹to them˺:
Woeful is what your ˹false˺ faith bids you ˹to˺,
if, indeed, you are believers!
2:94 Say ˹to the Children of Israel˺:
If the abode of the Hereafter with God
is, indeed, purely for you,
to the exclusion of all ˹other˺ people,
then wish for death, if, indeed, you are truthful.
2:95 But never will they ever wish for it,
for ˹they well know˺
what their hands ˹in this life˺ have forwarded
˹for the Hereafter˺.
And God is all-knowing about the wrongdoers
˹who are godless in heart˺.
2:96 Thus you will most surely find them

وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ
خُذُوا۟ مَآ ءَاتَيْنَٰكُم
بِقُوَّةٍ وَٱسْمَعُوا۟
قَالُوا۟ سَمِعْنَا وَعَصَيْنَا
وَأُشْرِبُوا۟ فِى قُلُوبِهِمُ
ٱلْعِجْلَ بِكُفْرِهِمْ
قُلْ بِئْسَمَا
يَأْمُرُكُم بِهِۦٓ إِيمَٰنُكُمْ
إِن كُنتُم مُّؤْمِنِينَ
﴿٩٤﴾ قُلْ إِن كَانَتْ لَكُمُ
ٱلدَّارُ ٱلْءَاخِرَةُ عِندَ ٱللَّهِ
خَالِصَةً مِّن دُونِ ٱلنَّاسِ
فَتَمَنَّوُا۟ ٱلْمَوْتَ
إِن كُنتُمْ صَٰدِقِينَ
﴿٩٥﴾ وَلَن يَتَمَنَّوْهُ أَبَدًۢا
بِمَا قَدَّمَتْ أَيْدِيهِمْ
وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ
﴿٩٦﴾ وَلَتَجِدَنَّهُمْ
أَحْرَصَ ٱلنَّاسِ عَلَىٰ حَيَوٰةٍ
وَمِنَ ٱلَّذِينَ أَشْرَكُوا۟
يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ
أَلْفَ سَنَةٍ
وَمَا هُوَ بِمُزَحْزِحِهِۦ
مِنَ ٱلْعَذَابِ أَن يُعَمَّرَ
وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ

the most eager of all people for ˹this˺ life—
even more than those
who associate gods with God.
Each one of them ˹who disbelieve˺
would love that his life be prolonged
˹for˺ a thousand years—
though, still, this would not remove such a one
from the torment ˹of Hellfire˺,
even if he should live ˹that long˺.
For God is all-seeing of all that they do.

2:97 Say, ˹O Prophet:
Woe to˺ whomever is an enemy
to ˹Angel˺ Gabriel.
For, indeed, it is he
who has brought ˹this Quran˺
to your own heart ˹from on high˺—
by the permission of God—
as a confirmation
of all ˹the Heavenly revelations˺ that preceded it,
and as guidance ˹to salvation˺ and glad tidings
˹of an everlasting Paradise˺ for the believers.

2:98 Whoever is an enemy to God,
and His angels, and His messengers—
and ˹especially to angels˺ Gabriel and Michael—
then ˹let it be known, that˺, most surely,
God is an enemy to ˹all˺ the disbelievers.

2:99 Now, very truly, We have sent down to you,
˹O Prophet, in this Quran˺
clear ˹Heavenly˺ verses.
Thus none shall disbelieve in them
but the ungodly.

2:100 Is it that whenever these ˹Children of Israel˺
make a covenant ˹with God˺,
a group of them must cast it away?

(٩٧) قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ
فَإِنَّهُۥ نَزَّلَهُۥ عَلَىٰ قَلْبِكَ
بِإِذْنِ ٱللَّهِ مُصَدِّقًا
لِّمَا بَيْنَ يَدَيْهِ
وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ

(٩٨) مَن كَانَ عَدُوًّا لِّلَّهِ
وَمَلَٰٓئِكَتِهِۦ وَرُسُلِهِۦ
وَجِبْرِيلَ وَمِيكَىٰلَ
فَإِنَّ ٱللَّهَ عَدُوٌّ لِّلْكَٰفِرِينَ

(٩٩) وَلَقَدْ أَنزَلْنَآ إِلَيْكَ
ءَايَٰتٍۭ بَيِّنَٰتٍ
وَمَا يَكْفُرُ بِهَآ
إِلَّا ٱلْفَٰسِقُونَ

(١٠٠) أَوَكُلَّمَا عَٰهَدُوا۟ عَهْدًا
نَّبَذَهُۥ فَرِيقٌ مِّنْهُم
بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ

(١٠١) وَلَمَّا جَآءَهُمْ رَسُولٌ
مِّنْ عِندِ ٱللَّهِ
مُصَدِّقٌ لِّمَا مَعَهُمْ
نَبَذَ فَرِيقٌ
مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
كِتَٰبَ ٱللَّهِ
وَرَآءَ ظُهُورِهِمْ
كَأَنَّهُمْ لَا يَعْلَمُونَ

Rather, most of them do not truly believe.
2:101 For ⌜even now,⌝ when a messenger
has come to them from God—
⌜and his description is⌝ in confirmation
of what was already with them ⌜in the Torah⌝—
a group of those to whom
that Scripture was given
did cast the Book of God behind their backs,
as though they did not know ⌜it to be true⌝.
2:102 So too, ⌜before this,⌝
did they follow what the satans
⌜deceptively⌝ recited ⌜to their predecessors⌝
during the reign of Solomon.
And, most surely, Solomon did not disbelieve
⌜or learn sorcery, as they have alleged⌝,
but it was the satans ⌜themselves⌝
who disbelieved, teaching the people sorcery.
Moreover, ⌜thereafter,
they followed into unbelief⌝ what was sent down
to the two angels of Babylon, Hârût and Mârût.
Yet the two ⌜of them⌝ did not teach anyone
without ⌜first⌝ saying ⌜to them⌝:
We are but a test ⌜of faith,
sent from God to expose the evil of sorcery⌝.
So do not disbelieve ⌜by learning it⌝.
Even so, they did learn from them
that by which they could separate
a man from his wife.
Yet they could not harm anyone with it,
except by God's permission.
Thus they learned
what would harm their own souls,
rather than benefit their own souls.
For, most surely, they knew
that whoever acquired this ⌜evil knowledge⌝

(١٠٢) وَٱتَّبَعُوا۟ مَا تَتْلُوا۟ ٱلشَّيَـٰطِينُ
عَلَىٰ مُلْكِ سُلَيْمَـٰنَ ۖ
وَمَا كَفَرَ سُلَيْمَـٰنُ وَلَـٰكِنَّ
ٱلشَّيَـٰطِينَ كَفَرُوا۟
يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ
وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ
بِبَابِلَ هَـٰرُوتَ وَمَـٰرُوتَ ۚ
وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ
حَتَّىٰ يَقُولَآ
إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ
فَيَتَعَلَّمُونَ مِنْهُمَا
مَا يُفَرِّقُونَ بِهِۦ
بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ ۚ
وَمَا هُم بِضَآرِّينَ بِهِۦ
مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ
وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ
وَلَا يَنفَعُهُمْ ۚ
وَلَقَدْ عَلِمُوا۟ لَمَنِ ٱشْتَرَىٰهُ
مَا لَهُۥ فِى ٱلْـَٔاخِرَةِ
مِنْ خَلَـٰقٍ ۚ وَلَبِئْسَ
مَا شَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ ۚ
لَوْ كَانُوا۟ يَعْلَمُونَ
(١٠٣) وَلَوْ أَنَّهُمْ ءَامَنُوا۟ وَٱتَّقَوْا۟
لَمَثُوبَةٌ مِّنْ عِندِ ٱللَّهِ

would have no share ⌜of Paradise⌝
in the Hereafter.
So how woeful ⌜a price it is⌝
for which they have sold their souls—
if only they were to know
⌜the graveness of their sin⌝.

2:103 And had they believed and been God-fearing,
then, most surely, ⌜their⌝ reward from God
would have been ⌜far⌝ better,
if only they were to know
⌜the delight in the Hereafter
awaiting the believers⌝.

2:104 O you who believe!
Do not say ⌜to the Prophet⌝:
Râ

Râʿinâ, ⌜pay heed to us!⌝
But, rather, say:
Unẓurnâ, ⌜grant us consideration⌝—
and listen, ⌜thereafter, attentively to him⌝!
Indeed, for the disbelievers
there shall be a most painful torment.

2:105 Those who disbelieve from among
the People of the Scripture—
along with the idolaters—
wish that nothing good
would ever be sent down to you ⌜believers⌝
from your Lord.
But it is God who singles out for His mercy
whomever He so wills.
For God ⌜alone⌝
is the Possessor of Magnificent Bounty.

2:106 ❊Whatever ⌜decree or⌝ verse We abrogate,
or cause to be forgotten,
We bring ⌜in its place⌝

خَيْرٌ لَّوْ كَانُوا۟ يَعْلَمُونَ

(١٠٤) يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَقُولُوا۟ رَٰعِنَا
وَقُولُوا۟ ٱنظُرْنَا وَٱسْمَعُوا۟ۗ
وَلِلْكَـٰفِرِينَ
عَذَابٌ أَلِيمٌ

(١٠٥) مَّا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟
مِنْ أَهْلِ ٱلْكِتَـٰبِ
وَلَا ٱلْمُشْرِكِينَ
أَن يُنَزَّلَ عَلَيْكُم
مِّنْ خَيْرٍ مِّن رَّبِّكُمْۗ
وَٱللَّهُ يَخْتَصُّ بِرَحْمَتِهِۦ
مَن يَشَآءُۚ وَٱللَّهُ
ذُو ٱلْفَضْلِ ٱلْعَظِيمِ

(١٠٦) ۞ مَا نَنسَخْ مِنْ ءَايَةٍ
أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَآ
أَوْ مِثْلِهَآۗ
أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ
عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

(١٠٧) أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ لَهُۥ مُلْكُ
ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِۗ
وَمَا لَكُم مِّن دُونِ ٱللَّهِ
مِن وَلِىٍّ وَلَا نَصِيرٍ

(١٠٨) أَمْ تُرِيدُونَ أَن

one better ˹for the welfare of humanity˺
or ˹one˺ similar to it.
Do you not know
that God is, indeed, powerful over all things?

2:107 Do you not know that to God ˹alone˺ belongs
all dominion over the heavens and the earth
and that you do not have,
apart from God, any patron or supporter
˹to help you˺?

2:108 Or is it that you ˹believers˺
wish to question your Messenger,
as Moses was questioned before ˹by his people˺?
Yet whoever replaces faith with unbelief
has truly strayed ˹far˺ from the even way.

2:109 Many ˹are those˺
among the People of the Scripture
who would love to turn you back
into disbelievers after your ˹coming to˺ faith—
out of the envy that has grown in their souls,
˹even˺ after the truth has become clear to them.
Yet pardon and overlook ˹this, O believers˺,
until God brings about
whatever He shall decree ˹regarding them˺.
Indeed, God is powerful over all things.

2:110 However, ˹duly˺ establish the Prayer,
and give the Zakât-Charity.
For whatever good you advance for your souls,
you will find ˹its reward˺ with God.
Indeed, God is all-seeing of all that you do.

2:111 Now, some ˹among the People of the Scripture˺
have said:
None shall enter the Garden ˹of Paradise˺
except for those who are Jews,
or ˹those who are˺ Christians.

تَسْـَٔلُوا۟ رَسُولَكُمْ
كَمَا سُئِلَ مُوسَىٰ مِن قَبْلُ ۗ
وَمَن يَتَبَدَّلِ
ٱلْكُفْرَ بِٱلْإِيمَـٰنِ فَقَدْ
ضَلَّ سَوَآءَ ٱلسَّبِيلِ
(١٠٩) وَدَّ كَثِيرٌ
مِّنْ أَهْلِ ٱلْكِتَـٰبِ
لَوْ يَرُدُّونَكُم
مِّنۢ بَعْدِ إِيمَـٰنِكُمْ كُفَّارًا
حَسَدًا مِّنْ عِندِ أَنفُسِهِم
مِّنۢ بَعْدِ مَا تَبَيَّنَ
لَهُمُ ٱلْحَقُّ ۖ
فَٱعْفُوا۟ وَٱصْفَحُوا۟
حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦٓ ۗ
إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
(١١٠) وَأَقِيمُوا۟ ٱلصَّلَوٰةَ
وَءَاتُوا۟ ٱلزَّكَوٰةَ ۚ وَمَا تُقَدِّمُوا۟
لِأَنفُسِكُم مِّنْ خَيْرٍ
تَجِدُوهُ عِندَ ٱللَّهِ ۗ إِنَّ ٱللَّهَ
بِمَا تَعْمَلُونَ بَصِيرٌ
(١١١) وَقَالُوا۟ لَن يَدْخُلَ ٱلْجَنَّةَ
إِلَّا مَن كَانَ هُودًا
أَوْ نَصَـٰرَىٰ ۗ
تِلْكَ أَمَانِيُّهُمْ ۗ
قُلْ هَاتُوا۟ بُرْهَـٰنَكُمْ
إِن كُنتُمْ صَـٰدِقِينَ
 بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ

These are their wishful fancies!
Say ⌜to them⌝:
Bring ⌜us⌝ your proof, if you are truthful ⌜in this⌝.

2:112 On the contrary!
Whoever willingly submits his face ⌜in worship⌝
to God ⌜alone—
striving all the⌝ while to excel in ⌜doing⌝ good—
he shall then have his reward
with his Lord ⌜in full⌝.
And there shall be no fear upon such as these
⌜when they assemble for Judgment⌝.
Nor shall they ever grieve
⌜over the life of the world⌝.

2:113 Nevertheless, the Jews say:
The Christians stand on nothing!
And the Christians say:
The Jews stand on nothing!
Yet they recite from ⌜the same⌝ Scripture.
Moreover, these ⌜idolaters⌝—
who do not ⌜even⌝ know ⌜revealed Scripture⌝—
say the same ⌜of both of them⌝,
just as these ⌜both⌝ have said ⌜of each other⌝.
Thus God will judge between them ⌜all⌝
on the Day of Resurrection about that wherein
they have been disputing.

2:114 Yet who does a greater wrong
than those who close off the mosques of God,
barring the mention of His name in them
and striving ⌜all the while⌝ to bring them to ruin?
It is not befitting for such as these
to ever ⌜even⌝ enter them—except in fear.
For them there shall be in this world disgrace.
And for them there shall be in the Hereafter

وَهُوَ مُحْسِنٌ
فَلَهُۥٓ أَجْرُهُۥ عِندَ رَبِّهِۦ
وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ
(١١٣) وَقَالَتِ ٱلْيَهُودُ
لَيْسَتِ ٱلنَّصَٰرَىٰ عَلَىٰ شَىْءٍ
وَقَالَتِ ٱلنَّصَٰرَىٰ
لَيْسَتِ ٱلْيَهُودُ عَلَىٰ شَىْءٍ
وَهُمْ يَتْلُونَ ٱلْكِتَٰبَ ۗ
كَذَٰلِكَ قَالَ ٱلَّذِينَ لَا يَعْلَمُونَ
مِثْلَ قَوْلِهِمْ ۚ فَٱللَّهُ يَحْكُمُ
بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ
فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ
(١١٤) وَمَنْ أَظْلَمُ
مِمَّن مَّنَعَ مَسَٰجِدَ ٱللَّهِ
أَن يُذْكَرَ فِيهَا ٱسْمُهُۥ
وَسَعَىٰ فِى خَرَابِهَآ ۚ
أُو۟لَٰٓئِكَ مَا كَانَ لَهُمْ
أَن يَدْخُلُوهَآ إِلَّا خَآئِفِينَ ۚ
لَهُمْ فِى ٱلدُّنْيَا خِزْىٌ
وَلَهُمْ فِى ٱلْءَاخِرَةِ
عَذَابٌ عَظِيمٌ
(١١٥) وَلِلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ ۚ
فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ ۚ
إِنَّ ٱللَّهَ وَٰسِعٌ عَلِيمٌ
(١١٦) وَقَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا ۗ
سُبْحَٰنَهُۥ ۖ بَل لَّهُۥ

a great torment ˹awaiting˺.

2:115 For to God ˹alone˺
belongs the East and the West.
So wherever you turn, there is the Face of God.
Indeed, God is all-encompassing, all-knowing.

2:116 Yet ˹still˺ they say:
God has taken ˹for Himself˺ offspring.
Highly exalted is He ˹far above this˺!
Rather, to Him ˹alone˺
belongs all that is in the heavens and the earth.
All are ˹inescapably˺ obedient to Him.

2:117 ˹For He is˺ the ˹Sole˺ Originator
of the heavens and the earth
˹with no precedent˺.
Thus when He decrees a matter,
He but says to it: Be! And so it is.

2:118 But these ˹idolaters˺ who do not know
˹revealed Scripture˺ say:
If only God would speak to us,
or ˹if only˺ a ˹miraculous˺ sign would come to us,
˹we would believe˺!
So said those ˹disbelievers˺ before them—
similar in their very word.
Their hearts are all alike.
Truly, We have made the ˹revealed˺ verses clear
for a people who would have certainty ˹of faith.˺

2:119 O Prophet!˺
Indeed, We have sent you with the truth,
as a bearer of glad tidings
˹of everlasting delight in Paradise˺
and ˹as˺ a forewarner
˹of God's nearing Judgment˺.
But you shall not be called ˹to account˺
for ˹the fate of˺ the Companions of Hellfire.

مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ
كُلّٞ لَّهُۥ قَٰنِتُونَ

(١١٧) بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ
وَإِذَا قَضَىٰٓ أَمۡرٗا
فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ

(١١٨) وَقَالَ ٱلَّذِينَ لَا يَعۡلَمُونَ
لَوۡلَا يُكَلِّمُنَا ٱللَّهُ
أَوۡ تَأۡتِينَآ ءَايَةٞۗ
كَذَٰلِكَ قَالَ
ٱلَّذِينَ مِن قَبۡلِهِم
مِّثۡلَ قَوۡلِهِمۡۘ
تَشَٰبَهَتۡ قُلُوبُهُمۡۗ
قَدۡ بَيَّنَّا ٱلۡأٓيَٰتِ
لِقَوۡمٖ يُوقِنُونَ

(١١٩) إِنَّآ أَرۡسَلۡنَٰكَ بِٱلۡحَقِّ
بَشِيرٗا وَنَذِيرٗاۖ وَلَا تُسۡـَٔلُ
عَنۡ أَصۡحَٰبِ ٱلۡجَحِيمِ

(١٢٠) وَلَن تَرۡضَىٰ عَنكَ
ٱلۡيَهُودُ وَلَا ٱلنَّصَٰرَىٰ
حَتَّىٰ تَتَّبِعَ مِلَّتَهُمۡۗ
قُلۡ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلۡهُدَىٰۗ
وَلَئِنِ ٱتَّبَعۡتَ أَهۡوَآءَهُم
بَعۡدَ ٱلَّذِي جَآءَكَ مِنَ ٱلۡعِلۡمِ ۙ

2:120 Yet, never will the Jews or the Christians
be pleased with you
until you follow their way ⌜of faith⌝.
So say ⌜to them⌝:
Indeed, the ⌜revealed⌝ guidance of God
is the ⌜only⌝ sure guidance.
For if ever you were to follow
their whims, ⌜O Prophet⌝—
after sure knowledge has come to you—
then against God you would have
neither patron nor supporter ⌜to help you⌝.

2:121 Those to whom We have given the ⌜Quran
as a revealed⌝ Book—
who recite it with its due recitation—
it is these who ⌜truly⌝ believe in it.
And whoever disbelieves in it,
then it is such as these who are the losers
⌜of an everlasting Paradise⌝.

2:122 O Children of Israel!
Recall ⌜in your hearts⌝ My blessings
with which I have blessed you,
and that I had, indeed,
showed preference to you
above the peoples of ⌜the time in all⌝ the world.

2:123 Then be ever fearful of a Day ⌜Hereafter⌝
when no soul shall indemnify any other soul
against anything ⌜from God⌝.
Nor shall any compensation
be accepted from it ⌜in atonement for its sins⌝.
Nor shall any intercession
benefit it ⌜to obtain salvation⌝.
Nor shall they ⌜who have disbelieved⌝
ever be helped ⌜against God's Judgment⌝!

مَا لَكَ مِنَ ٱللَّهِ
مِن وَلِيٍّ وَلَا نَصِيرٍ
(١٢١) ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ
يَتۡلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ
أُوْلَٰٓئِكَ يُؤۡمِنُونَ بِهِۦۗ
وَمَن يَكۡفُرۡ بِهِۦ
فَأُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ
(١٢٢) يَٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِيَ
ٱلَّتِيٓ أَنۡعَمۡتُ عَلَيۡكُمۡ
وَأَنِّي فَضَّلۡتُكُمۡ عَلَى ٱلۡعَٰلَمِينَ
(١٢٣) وَٱتَّقُواْ يَوۡمٗا
لَّا تَجۡزِي نَفۡسٌ عَن نَّفۡسٖ شَيۡـٔٗا
وَلَا يُقۡبَلُ مِنۡهَا عَدۡلٞ
وَلَا تَنفَعُهَا شَفَٰعَةٞ
وَلَا هُمۡ يُنصَرُونَ
(١٢٤) ۞ وَإِذِ ٱبۡتَلَىٰٓ إِبۡرَٰهِـۧمَ رَبُّهُۥ
بِكَلِمَٰتٖ فَأَتَمَّهُنَّۖ
قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامٗاۖ

2:124 ✻Now, behold!
Abraham's Lord tested him
with ⌜arduous⌝ commandments,
and he fulfilled ⌜all of⌝ them.
So ⌜God⌝ said ⌜to him⌝:
Indeed, I shall make you an exemplar
for all people.
⌜Abraham⌝ implored ⌜the favor of his Lord⌝:
And also my descendants.
⌜God⌝ said:
⌜The promise of⌝ My covenant shall not extend
to the wrongdoers ⌜among them
who are godless in heart⌝.

2:125 So behold!
We made the ⌜Sacred⌝ House ⌜in Makkah⌝
a ⌜spiritual⌝ resort and ⌜place of⌝ security
for all ⌜believing⌝ people.
So take up
the ⌜marked⌝ Station of Abraham ⌜there,⌝
as a place of Prayer.
Moreover,
We covenanted with Abraham and Ishmael:
⌜You shall⌝ purify My House for all those
who shall circumambulate ⌜it in worship;
and for all those who shall⌝ retreat ⌜there;
and for all those who shall both⌝ bow,
and bow ⌜their faces⌝ down to the ground,
⌜in Prayer there⌝.

2:126 And behold! Abraham said ⌜in supplication⌝:
My Lord!
Make this land ⌜of Makkah⌝ secure.
And provide its people
⌜with every kind⌝ of fruit—
such of them as believe in God
and ⌜in the coming Judgment of⌝ the Last Day.

قَالَ وَمِن ذُرِّيَّتِي قَالَ
لَا يَنَالُ عَهْدِي الظَّالِمِينَ
(١٢٥) وَإِذْ جَعَلْنَا الْبَيْتَ
مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا
مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى
وَعَهِدْنَا إِلَىٰ
إِبْرَاهِيمَ وَإِسْمَاعِيلَ
أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ
وَالْعَاكِفِينَ
وَالرُّكَّعِ السُّجُودِ
(١٢٦) وَإِذْ قَالَ إِبْرَاهِيمُ
رَبِّ اجْعَلْ هَٰذَا بَلَدًا آمِنًا
وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ
مَنْ آمَنَ مِنْهُم
بِاللَّهِ وَالْيَوْمِ الْآخِرِ
قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُ قَلِيلًا
ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ
وَبِئْسَ الْمَصِيرُ

˹God˺ said:
As for any one ˹of them˺ who disbelieves,
I shall grant him
˹the˺ enjoyment ˹of his provision˺,
for a little while, ˹until the Hereafter˺—
whereupon I shall compel him
into the torment of the Fire ˹of Hell˺—
and a most woeful destination it is!

2:127 Thus when Abraham and Ishmael
raised the foundation of the ˹Sacred˺ House,
˹they prayed˺: Our Lord!
Accept this ˹deed˺ from us.
Indeed, it is You, You ˹alone˺
who are the All-Hearing, the All-Knowing.

2:128 Our Lord!
And make us both *muslims*,
in willing submission to You ˹alone˺.
And ˹make˺ of our children
a community of *muslims*,
in willing submission to You ˹alone˺.
And show us
our ˹religious˺ rites ˹in Your worship˺,
and grant us repentance.
Indeed, it is You, You ˹alone˺
who are the All-Relenting, the Mercy-Giving.

2:129 Our Lord!
And send forth among ˹our descendants˺
a messenger from their own ˹midst˺
who shall recite to them Your verses,
and teach them the ˹revealed˺ Book
and the ˹way of prophetic˺ wisdom,
and purify them.
Indeed, it is You, You ˹alone˺
who are the Overpowering ˹One˺, the All-Wise.

2:130 Now, who but one who fools himself

(١٢٧) وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ
ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ
وَإِسْمَـٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ ۖ
إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ
(١٢٨) رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ
وَمِن ذُرِّيَّتِنَآ
أُمَّةً مُّسْلِمَةً لَّكَ
وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ ۖ
إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ
(١٢٩) رَبَّنَا وَٱبْعَثْ فِيهِمْ
رَسُولًا مِّنْهُمْ
يَتْلُوا۟ عَلَيْهِمْ ءَايَـٰتِكَ
وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ
وَٱلْحِكْمَةَ وَيُزَكِّيهِمْ ۚ
إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ
(١٣٠) وَمَن يَرْغَبُ
عَن مِّلَّةِ إِبْرَٰهِـۧمَ
إِلَّا مَن سَفِهَ نَفْسَهُۥ ۚ
وَلَقَدِ ٱصْطَفَيْنَـٰهُ فِى ٱلدُّنْيَا ۖ
وَإِنَّهُۥ فِى ٱلْـَٔاخِرَةِ
لَمِنَ ٱلصَّـٰلِحِينَ
(١٣١) إِذْ قَالَ لَهُۥ رَبُّهُۥٓ أَسْلِمْ ۖ

could be averse to the sacred way of Abraham?
For very truly, We did choose him
⌜as a messenger⌝ in this world.
Moreover, in the Hereafter,
he shall, most surely,
be among the righteous ⌜in Paradise⌝.

2:131 For when his Lord said to him:
Submit yourself!
He said ⌜at once⌝:
Willingly, I submit ⌜my face in worship⌝
to the Lord of ⌜All⌝ the Worlds.

2:132 Thus Abraham enjoined his children
with this ⌜sincere devotion to God⌝,
as did Jacob, ⌜saying⌝:
O my children!
Indeed, God has chosen for you
the religion ⌜of purity⌝.
So take care not to die except as *muslims*,
in willing submission to God ⌜alone⌝.

2:133 Or were ⌜those of⌝ you ⌜who would deny this⌝
witnesses when death approached Jacob?
Behold! He said to his children:
What will you worship after me?
They said:
We shall worship your God ⌜alone⌝
and the God of your fathers—
Abraham, and Ishmael, and Isaac—
the One ⌜and only⌝ God.
Thus are we *muslims*,
in willing submission to Him ⌜alone⌝.

2:134 This is a community that has already passed on.
For its ⌜people⌝ awaits ⌜the recompense
of⌝ all that they have earned.
And for you awaits ⌜the recompense
of⌝ all that you have earned.

قَالَ أَسْلَمْتُ لِرَبِّ ٱلْعَٰلَمِينَ

(١٣٢) وَوَصَّىٰ بِهَآ إِبْرَٰهِۦمُ بَنِيهِ
وَيَعْقُوبُ يَٰبَنِىَّ
إِنَّ ٱللَّهَ ٱصْطَفَىٰ لَكُمُ ٱلدِّينَ
فَلَا تَمُوتُنَّ
إِلَّا وَأَنتُم مُّسْلِمُونَ

(١٣٣) أَمْ كُنتُمْ شُهَدَآءَ
إِذْ حَضَرَ يَعْقُوبَ ٱلْمَوْتُ
إِذْ قَالَ لِبَنِيهِ
مَا تَعْبُدُونَ مِنۢ بَعْدِى
قَالُوا۟ نَعْبُدُ إِلَٰهَكَ
وَإِلَٰهَ ءَابَآئِكَ إِبْرَٰهِۦمَ
وَإِسْمَٰعِيلَ وَإِسْحَٰقَ
إِلَٰهًا وَٰحِدًا
وَنَحْنُ لَهُۥ مُسْلِمُونَ

(١٣٤) تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ
لَهَا مَا كَسَبَتْ
وَلَكُم مَّا كَسَبْتُمْ ۖ
وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا۟ يَعْمَلُونَ

(١٣٥) وَقَالُوا۟ كُونُوا۟
هُودًا أَوْ نَصَٰرَىٰ تَهْتَدُوا۟ ۗ
قُلْ بَلْ مِلَّةَ إِبْرَٰهِۦمَ حَنِيفًا ۖ

Thus you shall not be called ˹to account˺
for what they used to do ˹in life˺.

2:135 Now, ˹some˺ have said: Be Jews!
Or: ˹Be˺ Christians!
˹And then˺ you shall be guided ˹aright˺.
Say ˹to them, O Prophet˺:
Rather: ˹We follow only˺
the sacred way of Abraham,
the ˹purely˺ upright ˹in heart˺—
and never was he of those
who associated gods with God.
2:136 Say, ˹O believers˺:
We believe in ˹One˺ God,
and ˹in˺ all that has been sent down to us
˹in the Quran˺;
and ˹in˺ all that has been sent down
to Abraham, and Ishmael, and Isaac, and Jacob,
and ˹to˺ the ˹prophets of the˺ Tribes ˹of Israel˺;
and ˹in˺ all that was given to Moses
and ˹to˺ Jesus;
and ˹in˺ all that was given
to ˹all˺ the ˹other˺ prophets from their Lord.
We do not differentiate ˹in faith˺
between any of them.
Thus are we *muslims*,
in willing submission to Him ˹alone˺.
2:137 Then if they believe in the same ˹creed˺
in which you have believed,
then, truly, they are guided ˹aright˺.
But if they turn away ˹from the true religion˺,
then it is they who are ˹the ones˺
in schism ˹with God's religion˺.
Thus God
shall suffice you, ˹O Prophet,˺ against them.

وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ
(١٣٦) قُولُوٓا۟ ءَامَنَّا بِٱللَّهِ
وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ إِلَىٰٓ
إِبْرَٰهِـۧمَ وَإِسْمَـٰعِيلَ وَإِسْحَـٰقَ
وَيَعْقُوبَ وَٱلْأَسْبَاطِ
وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ
وَمَآ أُوتِىَ ٱلنَّبِيُّونَ
مِن رَّبِّهِمْ
لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ
وَنَحْنُ لَهُۥ مُسْلِمُونَ
(١٣٧) فَإِنْ ءَامَنُوا۟
بِمِثْلِ مَآ ءَامَنتُم بِهِۦ
فَقَدِ ٱهْتَدَوا۟ۖ
وَّإِن تَوَلَّوْا۟ فَإِنَّمَا هُمْ فِى شِقَاقٍۖ
فَسَيَكْفِيكَهُمُ ٱللَّهُۚ
وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ
(١٣٨) صِبْغَةَ ٱللَّهِۖ وَمَنْ أَحْسَنُ
مِنَ ٱللَّهِ صِبْغَةًۖ
وَنَحْنُ لَهُۥ عَـٰبِدُونَ

For He is the All-Hearing, the All-Knowing.

2:138 ˹Say, O believers:˺
It is the hue of God ˹alone
that is upon our religion˺.
And who is there better than God
˹to endue the human soul˺
with ˹the true˺ hue ˹of His religion˺!
Thus to Him ˹alone˺ we do ˹solemnly˺ devote
all our worship.

2:139 Say ˹to the People of the Scripture, O Prophet˺:
Do you argue with us about ˹our faith in˺ God,
while He ˹alone˺ is our Lord and your Lord;
and while to our souls ˹shall be the recompense
of˺ our deeds and to your souls
˹shall be the recompense of˺ your deeds;
and while it is Him ˹alone˺
we do serve in ˹all˺ sincerity?

2:140 Or do you say
that Abraham, and Ishmael, and Isaac, and Jacob,
and the ˹prophets of the˺ Tribes ˹of Israel˺
were Jews or Christians?
Say ˹to them, O Prophet˺:
Do you know best, or does God?
For who does a greater wrong than one
who ˹willfully˺ suppresses ˹the truth
of˺ a testament ˹revealed˺ from God?
Yet never is God at all heedless of what you do.

2:141 ˹Again,˺ this is a community
that has already passed on.
For its ˹people˺ awaits ˹the recompense
of˺ all that they have earned.
And for you awaits ˹the recompense
of˺ all that you have earned.
Thus you shall not be called ˹to account˺
for what they used to do ˹in life˺.

(١٣٩) قُلْ أَتُحَآجُّونَنَا فِى ٱللَّهِ
وَهُوَ رَبُّنَا وَرَبُّكُمْ
وَلَنَآ أَعْمَٰلُنَا
وَلَكُمْ أَعْمَٰلُكُمْ
وَنَحْنُ لَهُۥ مُخْلِصُونَ
(١٤٠) أَمْ تَقُولُونَ إِنَّ إِبْرَٰهِۦمَ
وَإِسْمَٰعِيلَ وَإِسْحَٰقَ
وَيَعْقُوبَ وَٱلْأَسْبَاطَ
كَانُوا۟ هُودًا أَوْ نَصَٰرَىٰ ۗ
قُلْ ءَأَنتُمْ أَعْلَمُ أَمِ ٱللَّهُ ۗ
وَمَنْ أَظْلَمُ مِمَّن كَتَمَ
شَهَٰدَةً عِندَهُۥ مِنَ ٱللَّهِ ۗ
وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ
(١٤١) تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ
لَهَا مَا كَسَبَتْ
وَلَكُم مَّا كَسَبْتُمْ ۖ
وَلَا تُسْـَٔلُونَ
عَمَّا كَانُوا۟ يَعْمَلُونَ
(١٤٢) ۞ سَيَقُولُ ٱلسُّفَهَآءُ
مِنَ ٱلنَّاسِ مَا وَلَّىٰهُمْ
عَن قِبْلَتِهِمُ ٱلَّتِى كَانُوا۟ عَلَيْهَا ۚ



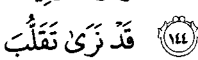
2:142 ❊The ˹insolent˺ fools among the people
shall say ˹of the Muslims˺:
What turned them away
from their ˹first˺ direction of Prayer
toward ˹Jerusalem,˺
which they had been ˹facing˺?
Say ˹to them, O Prophet˺:
To God belongs the East and the West.
He guides whomever He so wills
to a straight way ˹of salvation˺.

قُل لِّلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ
يَهْدِى مَن يَشَآءُ
إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ

2:143 And so it is
that We have ˹now˺ appointed you ˹Muslims˺
the ˹Chosen˺ Community of the Midmost Way,
to stand as witnesses ˹to the revealed truth˺
before all people,
and for ˹Muhammad,˺ the Messenger ˹of God,˺
to be a witness before ˹all of˺ you.
Nor did We appoint
the ˹first˺ direction of Prayer
which you had been ˹facing˺ but ˹as a trial,˺
so that We might distinguish
one who would follow the Messenger
from one who would turn back on his heels.
And, indeed, it was most surely a great ˹trial˺—
except for all those whom God guided.
Yet never would God render
˹the acts of˺ your ˹sincere˺ faith futile.
For toward all people,
God is all-kind and mercy-giving.

(١٤٣) وَكَذَٰلِكَ جَعَلْنَٰكُمْ
أُمَّةً وَسَطًا لِّتَكُونُوا۟
شُهَدَآءَ عَلَى ٱلنَّاسِ
وَيَكُونَ ٱلرَّسُولُ
عَلَيْكُمْ شَهِيدًا
وَمَا جَعَلْنَا ٱلْقِبْلَةَ
ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ
مَن يَتَّبِعُ ٱلرَّسُولَ
مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ
وَإِن كَانَتْ لَكَبِيرَةً
إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُ
وَمَا كَانَ ٱللَّهُ
لِيُضِيعَ إِيمَٰنَكُمْ
إِنَّ ٱللَّهَ بِٱلنَّاسِ
لَرَءُوفٌ رَّحِيمٌ

2:144 ˹O Prophet!˺
We have, indeed, seen your face
turn ˹in supplication˺ toward the heaven.
Therefore, We shall turn you


(١٤٤) قَدْ نَرَىٰ تَقَلُّبَ
وَجْهِكَ فِى ٱلسَّمَآءِ
فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا
فَوَلِّ وَجْهَكَ
شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ
وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟

toward a direction of Prayer
that is pleasing to you.
So, ⌜henceforth,⌝ turn your face ⌜in Prayer⌝
toward the Sacred Mosque
⌜in Makkah built by Abraham⌝.
Thus, wherever you may be,
⌜O you who believe,⌝
turn your faces toward it ⌜in Prayer⌝.
Indeed, those who have been given
the Scripture
know that this ⌜change⌝ is, most surely, the truth
from their Lord.
And never is God at all heedless
of what they do.

2:145 Yet even if you were to bring
every ⌜miraculous⌝ sign ⌜in evidence⌝
to those who have been given the Scripture,
⌜O Prophet, still⌝ they would not follow
your direction of Prayer.
Nor are you ever to follow
their direction of Prayer.
Indeed, some of them
will not even follow the direction of Prayer
of others ⌜among themselves⌝.
And were you ever to follow their whims,
after sure knowledge ⌜from God⌝
has come to you, then, most surely,
you would be of the wrongdoers,
⌜godless in heart⌝.

2:146 Those to whom We have given the Scripture
recognize ⌜the divine message of⌝ this ⌜Prophet⌝
as they recognize their own children.
But there is a group of them
who ⌜willfully⌝ suppress the truth,
though they know ⌜it⌝ well.

وُجُوهَكُمْ شَطْرَهُۥ ۗ
وَإِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ
لَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ
مِن رَّبِّهِمْ ۗ
وَمَا ٱللَّهُ بِغَـٰفِلٍ عَمَّا يَعْمَلُونَ
(١٤٥) وَلَئِنْ أَتَيْتَ ٱلَّذِينَ
أُوتُوا۟ ٱلْكِتَـٰبَ بِكُلِّ ءَايَةٍ
مَّا تَبِعُوا۟ قِبْلَتَكَ ۚ
وَمَآ أَنتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ
وَمَا بَعْضُهُم بِتَابِعٍ
قِبْلَةَ بَعْضٍ ۚ
وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم
مِّنۢ بَعْدِ
مَا جَآءَكَ مِنَ ٱلْعِلْمِ ۙ
إِنَّكَ إِذًا لَّمِنَ ٱلظَّـٰلِمِينَ
(١٤٦) ٱلَّذِينَ ءَاتَيْنَـٰهُمُ ٱلْكِتَـٰبَ
يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ ۖ
وَإِنَّ فَرِيقًا مِّنْهُمْ
لَيَكْتُمُونَ ٱلْحَقَّ وَهُمْ يَعْلَمُونَ
(١٤٧) ٱلْحَقُّ مِن رَّبِّكَ ۖ
فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ
(١٤٨) وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا ۖ
فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ
أَيْنَ مَا تَكُونُوا۟

2:147 The ˹very essence of all˺ truth is from your Lord.
So do not ever be of those who doubt ˹it˺.

2:148 Thus for each ˹faith-community˺
there is a direction of Prayer
to which one is to turn ˹in facing God˺.
Therefore, race one another to good works.
Wherever you may be,
God will bring all of you ˹to Judgment˺.
Indeed, God is powerful over all things.

2:149 Thus from wherever
you may go forth, ˹O Prophet,˺
turn your face ˹in Prayer˺
toward the Sacred Mosque.
For, indeed, this ˹decree˺
is most surely the truth from your Lord.
And never, ˹O believers,˺
is God at all heedless of what you do.

2:150 And, ˹again, O Prophet˺!
From wherever you may go forth,
turn your face ˹in Prayer˺
toward the Sacred Mosque.
Thus, wherever you may be,
˹O you who believe,˺
turn your faces toward it ˹in Prayer.
God makes this decree˺ so that people will have
no argument against you ˹believers˺—
except for those of them
who are ˹clearly˺ wrongdoers, ˹godless in heart˺.
Therefore, you shall not fear them!
Rather, you shall fear Me—and so ˹shall it be,˺
that I may perfect My blessings upon you,
and so that you may be guided aright—

2:151 even as We have ˹already˺ sent among you
˹the blessing of˺ a messenger
from among your own selves.

يَأْتِ بِكُمُ ٱللَّهُ جَمِيعًا
إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
(١٤٩) وَمِنْ حَيْثُ خَرَجْتَ
فَوَلِّ وَجْهَكَ
شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ
وَإِنَّهُۥ لَلْحَقُّ مِن رَّبِّكَ
وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ
(١٥٠) وَمِنْ حَيْثُ خَرَجْتَ
فَوَلِّ وَجْهَكَ
شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ
وَحَيْثُ مَا كُنتُمْ
فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ
لِئَلَّا يَكُونَ
لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ
إِلَّا ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ
فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِى
وَلِأُتِمَّ نِعْمَتِى عَلَيْكُمْ
وَلَعَلَّكُمْ تَهْتَدُونَ
(١٥١) كَمَآ أَرْسَلْنَا فِيكُمْ
رَسُولًا مِّنكُمْ
يَتْلُوا۟ عَلَيْكُمْ ءَايَٰتِنَا
وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ
ٱلْكِتَٰبَ وَٱلْحِكْمَةَ
وَيُعَلِّمُكُم
مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ

He recites to you Our ˹revealed˺ verses.
And he purifies you.
And he teaches you the ˹commandments
of God's˺ Book
and the ˹way of prophetic˺ wisdom.
Moreover, he teaches you ˹other matters˺
that you did not know.

2:152 So be ever in remembrance of Me,
˹and˺ I shall remember you.
Moreover, be ever thankful to Me,
and do not ever be ungrateful to Me!

2:153 O you who believe!
Seek ˹God's˺ help through ˹enduring˺ patience
and ˹devotion in˺ Prayer.
Indeed,
God is with those who are ˹enduringly˺ patient.

2:154 Thus you shall not say,
regarding those who are killed
in the path of God, that they are dead.
Rather, they are alive!
But you cannot perceive it.

2:155 And, most surely,
We shall test ˹all of˺ you ˹believers˺
with something of fear and ˹with˺ hunger
and ˹with˺ loss of wealth and life and crops.
So give glad tidings
˹of everlasting delight in Paradise˺
to those who are ˹enduringly˺ patient—

2:156 those who when an affliction strikes them, say:
Indeed, to God do we belong,
and, indeed, to Him are we returning.

2:157 Upon such as these descend prayers ˹of blessing˺
from their Lord, and ˹His˺ mercy.
And it is these who are the rightly guided.

(١٥٢) فَاذْكُرُونِي أَذْكُرْكُمْ
وَاشْكُرُوا لِي
وَلَا تَكْفُرُونِ

(١٥٣) يَا أَيُّهَا الَّذِينَ آمَنُوا
اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ
إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

(١٥٤) وَلَا تَقُولُوا لِمَنْ يُقْتَلُ
فِي سَبِيلِ اللَّهِ أَمْوَاتٌ
بَلْ أَحْيَاءٌ
وَلَٰكِنْ لَا تَشْعُرُونَ

(١٥٥) وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ
مِنَ الْخَوْفِ وَالْجُوعِ
وَنَقْصٍ مِنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالثَّمَرَاتِ
وَبَشِّرِ الصَّابِرِينَ

(١٥٦) الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ
قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

(١٥٧) أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ
مِنْ رَبِّهِمْ وَرَحْمَةٌ
وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ

(١٥٨) ۞ إِنَّ الصَّفَا وَالْمَرْوَةَ
مِنْ شَعَائِرِ اللَّهِ
فَمَنْ حَجَّ الْبَيْتَ

2:158 ❊˹Concerning the Pilgrimage˺:
the ˹Mounts of˺ Ṣafā and Marwah
are, indeed, among the ritual waymarks
set by God.
So ˹as to˺ one who makes the Ḥajj-Pilgrimage
to the ˹Sacred˺ House ˹in Makkah˺,
or ˹one who makes˺
the ʿUmrah-Lesser Pilgrimage—
it is no sin for him to circumambulate
between ˹the two hillocks˺.
Moreover, whoever volunteers
a good act ˹for the sake of God˺—then, indeed,
God is ever-thankful, all-knowing.

2:159 As to those who suppress the clear evidences
˹of divine revelation˺ and ˹its right˺ guidance
that We have sent down
in the ˹preceding˺ Scripture—
˹doing so˺ after We had made it clear
for ˹all˺ people—
it is they whom God shall curse,
and who shall be cursed
by whoever is ˹entitled˺ to curse—

2:160 except for those ˹of them˺ who repent
and set things aright and make evident
˹what they had formerly suppressed˺.
It is to these that I grant repentance;
for I ˹alone˺ am ˹God,˺
the All-Relenting, the Mercy-Giving.

2:161 As to those who have disbelieved,
and died as disbelievers,
upon them is the curse of God
and ˹of˺ the angels and ˹of˺ humanity all together.

2:162 They ˹are doomed to Hell
and˺ shall abide therein forever.

أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ
أَن يَطَّوَّفَ بِهِمَا
وَمَن تَطَوَّعَ خَيْرًا
فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ
(١٥٩) إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلْنَا
مِنَ ٱلْبَيِّنَٰتِ وَٱلْهُدَىٰ
مِنۢ بَعْدِ مَا بَيَّنَّٰهُ لِلنَّاسِ
فِى ٱلْكِتَٰبِ
أُو۟لَٰٓئِكَ يَلْعَنُهُمُ ٱللَّهُ
وَيَلْعَنُهُمُ ٱللَّٰعِنُونَ
(١٦٠) إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟
وَبَيَّنُوا۟ فَأُو۟لَٰٓئِكَ
أَتُوبُ عَلَيْهِمْ
وَأَنَا ٱلتَّوَّابُ ٱلرَّحِيمُ
(١٦١) إِنَّ ٱلَّذِينَ كَفَرُوا۟
وَمَاتُوا۟ وَهُمْ كُفَّارٌ
أُو۟لَٰٓئِكَ عَلَيْهِمْ لَعْنَةُ ٱللَّهِ
وَٱلْمَلَٰٓئِكَةِ
وَٱلنَّاسِ أَجْمَعِينَ
(١٦٢) خَٰلِدِينَ فِيهَا
لَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ
وَلَا هُمْ يُنظَرُونَ
(١٦٣) وَإِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ
لَّآ إِلَٰهَ إِلَّا هُوَ
ٱلرَّحْمَٰنُ ٱلرَّحِيمُ

Never shall the torment be lightened for them.
Nor shall they ever be reprieved.

2:163 For the God ˹of all˺ of you is One God.
There is no God but Him,
the All-Merciful, the Mercy-Giving.

2:164 Indeed, in the creation of the heavens
and the earth;
and in the alternation of the night
and the daylight;
and in the ships that run through the sea
with all that benefits people;
and in every ˹shower of˺ water
that God sends down from the sky
with which He gives life to the earth
after its death;
and ˹in all the many species˺
that He spreads about therein
of every ˹treading˺ creature;
and ˹in His˺ turning about of the winds;
and ˹in˺ the clouds subjugated
between heaven and earth—
˹in all this˺ there are sure signs
˹of God's magnificent blessing˺
for a people who would ˹use their reason
to˺ understand.

2:165 Yet among humankind
there are those who take ˹false gods˺
apart from God as ˹His˺ rivals.
They love them with the love due only to God!
But those who ˹truly˺ believe
have a far greater love for God.
If only those who do wrong
˹by associating others with God˺

(١٦٤) إِنَّ فِي خَلْقِ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ
وَٱلْفُلْكِ ٱلَّتِي تَجْرِي
فِي ٱلْبَحْرِ بِمَا يَنفَعُ ٱلنَّاسَ
وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ
مِن مَّآءٍ فَأَحْيَا بِهِ ٱلْأَرْضَ
بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا
مِن كُلِّ دَآبَّةٍ
وَتَصْرِيفِ ٱلرِّيَٰحِ
وَٱلسَّحَابِ ٱلْمُسَخَّرِ
بَيْنَ ٱلسَّمَآءِ وَٱلْأَرْضِ
لَأٓيَٰتٍ لِّقَوْمٍ يَعْقِلُونَ
(١٦٥) وَمِنَ ٱلنَّاسِ
مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا
يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ ۖ
وَٱلَّذِينَ ءَامَنُوٓا۟ أَشَدُّ حُبًّا لِّلَّهِ ۗ
وَلَوْ يَرَى ٱلَّذِينَ ظَلَمُوٓا۟
إِذْ يَرَوْنَ ٱلْعَذَابَ
أَنَّ ٱلْقُوَّةَ لِلَّهِ جَمِيعًا
وَأَنَّ ٱللَّهَ شَدِيدُ ٱلْعَذَابِ

could see ˹themselves˺
at the moment they shall behold
the torment ˹of Hellfire,
when they realize˺ that, indeed, all power
belongs to God, entirely—and that, indeed,
God is most severe in ˹administering˺ torment.

2:166 Then ˹and there, all˺ those who were followed
˹into heinous unbelief in the world˺
shall disavow ˹all˺ those who followed ˹them˺—
as they behold the ˹imminent˺ torment
˹that awaits them˺.
Thus all ties between them
shall be ˹utterly˺ cut off.

2:167 And those who were followers
shall say ˹of their leaders˺:
If only we had a chance
to return ˹to life in the world˺!
Then we would disavow them
as they ˹now˺ have disavowed us.
Thus will God show them
˹the enormity of˺ their deeds,
heaping much ˹overwhelming˺ regret
upon them.
For never shall they emerge
from the Fire ˹of Hell˺.

2:168 O humankind!
Eat from whatever is upon the earth
that is lawful and wholesome.
Yet do not follow the footsteps of Satan.
For, indeed, he is a clear enemy to you.

2:169 Thus, he but commands you
to ˹every˺ evil and lewdness,
and that you should say about God
what you do not know.

(١٦٦) إِذْ تَبَرَّأَ ٱلَّذِينَ ٱتُّبِعُوا۟
مِنَ ٱلَّذِينَ ٱتَّبَعُوا۟
وَرَأَوُا۟ ٱلْعَذَابَ
وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ
(١٦٧) وَقَالَ ٱلَّذِينَ ٱتَّبَعُوا۟
لَوْ أَنَّ لَنَا كَرَّةً
فَنَتَبَرَّأَ مِنْهُمْ
كَمَا تَبَرَّءُوا۟ مِنَّا ۗ
كَذَٰلِكَ يُرِيهِمُ ٱللَّهُ
أَعْمَٰلَهُمْ حَسَرَٰتٍ عَلَيْهِمْ ۖ
وَمَا هُم بِخَٰرِجِينَ مِنَ ٱلنَّارِ
(١٦٨) يَٰٓأَيُّهَا ٱلنَّاسُ
كُلُوا۟ مِمَّا فِى ٱلْأَرْضِ
حَلَٰلًا طَيِّبًا وَلَا تَتَّبِعُوا۟
خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ
إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ
(١٦٩) إِنَّمَا يَأْمُرُكُم
بِٱلسُّوٓءِ وَٱلْفَحْشَآءِ
وَأَن تَقُولُوا۟
عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ
(١٧٠) وَإِذَا قِيلَ لَهُمُ
ٱتَّبِعُوا۟ مَآ أَنزَلَ ٱللَّهُ
قَالُوا۟ بَلْ نَتَّبِعُ
مَآ أَلْفَيْنَا عَلَيْهِ ءَابَآءَنَآ ۗ
أَوَلَوْ كَانَ ءَابَآؤُهُمْ

2:170 When ⌜the disbelievers
are admonished with this, and⌝ it is said to them:
Follow what God has sent down!
They say:
Rather, we shall follow ⌜only⌝ that to which
we found our forefathers adhering.
⌜Will they do so⌝ even if their forefathers
did not understand anything
⌜about the truth of God⌝,
nor were they guided aright?

2:171 ⌜This is⌝ the parable of those who disbelieve
⌜in the call of their messenger⌝:
It is like the case of ⌜a shepherd⌝
who hollers out to ⌜flocks⌝ that hear nothing
but mere calls and cries.
Deaf, dumb, and blind ⌜in heart⌝—
never shall they understand.

2:172 O you who believe!
Eat of the wholesome foods
which We have provided you.
And give thanks to God,
if, indeed, it is He alone whom you worship.

2:173 Indeed, He has but forbidden you ⌜to eat⌝
carrion, and blood, and the flesh of swine,
and that over which
other than ⌜the name of⌝ God has been invoked
⌜at the time of slaughter⌝.
But whoever is compelled
⌜by circumstance to eat any of this⌝—
without being rebellious
and without being a willful transgressor—
then no ⌜penalty of⌝ sin shall there be upon him.
Indeed, God is all-forgiving, mercy-giving.

2:174 As for those who suppress ⌜any part

لَا يَعْقِلُونَ شَيْـًٔا
وَلَا يَهْتَدُونَ
(١٧١) وَمَثَلُ ٱلَّذِينَ كَفَرُوا۟
كَمَثَلِ ٱلَّذِى يَنْعِقُ
بِمَا لَا يَسْمَعُ إِلَّا دُعَآءً وَنِدَآءً ۚ
صُمٌّۢ بُكْمٌ عُمْىٌ
فَهُمْ لَا يَعْقِلُونَ
(١٧٢) يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
كُلُوا۟ مِن طَيِّبَـٰتِ
مَا رَزَقْنَـٰكُمْ وَٱشْكُرُوا۟ لِلَّهِ
إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ
(١٧٣) إِنَّمَا حَرَّمَ عَلَيْكُمُ
ٱلْمَيْتَةَ وَٱلدَّمَ
وَلَحْمَ ٱلْخِنزِيرِ
وَمَآ أُهِلَّ بِهِۦ لِغَيْرِ ٱللَّهِ ۖ
فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ
وَلَا عَادٍ فَلَآ إِثْمَ عَلَيْهِ ۚ
إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
(١٧٤) إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ
أَنزَلَ ٱللَّهُ مِنَ ٱلْكِتَـٰبِ
وَيَشْتَرُونَ بِهِۦ ثَمَنًا قَلِيلًا ۙ
أُو۟لَـٰٓئِكَ مَا يَأْكُلُونَ
فِى بُطُونِهِمْ إِلَّا ٱلنَّارَ
وَلَا يُكَلِّمُهُمُ ٱللَّهُ
يَوْمَ ٱلْقِيَـٰمَةِ وَلَا يُزَكِّيهِمْ

of⌝ what God has sent down in the Scripture—
and ⌜thereby⌝ sell it for a small price—
they do nothing but consume fire ⌜from Hell⌝
into their bellies.
Nor shall God speak to them
on the Day of Resurrection.
Nor shall He purify them ⌜from the stain of sin⌝.
Thus for them,
there is a most painful torment ⌜awaiting⌝.

2:175 These are the ones
who have purchased misguidance
⌜at the cost of⌝ guidance,
and ⌜eternal⌝ torment ⌜at the cost of⌝ forgiveness.
Oh, with what ⌜shocking⌝ patience
⌜shall they endure⌝ the Fire ⌜of Hell⌝!

2:176 This ⌜they deserve⌝
because God sent down the Scripture
⌜to His messengers⌝ with the truth.
⌜Then the wrongdoers suppressed it⌝.
And, indeed,
those ⌜of the People of the Scripture⌝
who dispute about the Scripture
are ⌜yet⌝ in uttermost schism
⌜about its true tidings⌝.

2:177 ✻Righteousness ⌜in the sight of God⌝
is not the mere turning of your faces
toward the East or the West.
Rather, true righteousness
dwells in one who believes in God,
and ⌜in the coming Judgment of⌝ the Last Day,
and ⌜in⌝ the angels, and ⌜in every revealed⌝ Book,
and ⌜in all⌝ the prophets;
and ⌜dwells in⌝ one, who—
despite his love ⌜for it⌝—
gives ⌜of his⌝ wealth ⌜in charity⌝

وَلَهُمْ عَذَابٌ أَلِيمٌ
(١٧٥) أُولَٰئِكَ الَّذِينَ اشْتَرَوُا
الضَّلَالَةَ بِالْهُدَىٰ
وَالْعَذَابَ بِالْمَغْفِرَةِ
فَمَا أَصْبَرَهُمْ عَلَى النَّارِ
(١٧٦) ذَٰلِكَ بِأَنَّ اللَّهَ
نَزَّلَ الْكِتَابَ بِالْحَقِّ
وَإِنَّ الَّذِينَ
اخْتَلَفُوا فِي الْكِتَابِ
لَفِي شِقَاقٍ بَعِيدٍ
(١٧٧) ۞ لَيْسَ الْبِرَّ
أَنْ تُوَلُّوا وُجُوهَكُمْ
قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ
وَلَٰكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ
وَالْكِتَابِ وَالنَّبِيِّينَ
وَآتَى الْمَالَ عَلَىٰ حُبِّهِ
ذَوِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسَاكِينَ
وَابْنَ السَّبِيلِ وَالسَّائِلِينَ
وَفِي الرِّقَابِ
وَأَقَامَ الصَّلَاةَ
وَآتَى الزَّكَاةَ

to close relatives and orphans,
and to the indigent and the wayfarer,
and to beggars,
and for ˹the emancipation of˺ slaves;
and ˹dwells in˺ one who establishes the Prayer
and gives the Zakât-Charity;
and ˹dwells in all˺ those
who fulfill their covenant
when they make a covenant,
as well as ˹in˺ those who are patient
during ˹periods of˺ affliction and harm
and times of conflict.
These are the ones who have been truehearted,
and it is such as these who are the God-fearing.

2:178 O you who believe!
˹Equivalence in˺ retribution is prescribed for you
regarding ˹all˺ those who are murdered.
˹For instance:˺
The ˹life of the˺ freeman ˹who has killed˺
for the ˹life of the˺ freeman ˹he has killed˺;
and the ˹life of the˺ slave ˹who has killed˺
for the ˹life of the˺ slave ˹he has killed˺;
and the ˹life of the˺ female ˹who has killed˺
for the ˹life of the˺ female ˹she has killed˺.
But if one is granted a pardon ˹from execution˺
by his brother ˹in faith˺,
then let ˹the latter˺ pursue ˹restitution˺,
in accordance with what is right.
Moreover, let his ˹due˺ compensation
be ˹remitted˺ in a most excellent way.
This ˹commandment˺ is an alleviation
from your Lord, and thus a mercy ˹from Him,
for it frees you from lawless vengeance˺.
So whoever commits an offense ˹of reprisal˺

وَٱلْمُوفُونَ بِعَهْدِهِمْ
إِذَا عَٰهَدُوا۟ ۖ وَٱلصَّٰبِرِينَ
فِى ٱلْبَأْسَآءِ وَٱلضَّرَّآءِ
وَحِينَ ٱلْبَأْسِ ۗ
أُو۟لَٰٓئِكَ ٱلَّذِينَ صَدَقُوا۟ ۖ
وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ
﴿١٧٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
كُتِبَ عَلَيْكُمُ
ٱلْقِصَاصُ فِى ٱلْقَتْلَى ۖ
ٱلْحُرُّ بِٱلْحُرِّ وَٱلْعَبْدُ بِٱلْعَبْدِ
وَٱلْأُنثَىٰ بِٱلْأُنثَىٰ ۚ
فَمَنْ عُفِىَ لَهُۥ مِنْ أَخِيهِ شَىْءٌ
فَٱتِّبَاعٌۢ بِٱلْمَعْرُوفِ
وَأَدَآءٌ إِلَيْهِ بِإِحْسَٰنٍ ۗ ذَٰلِكَ
تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۗ
فَمَنِ ٱعْتَدَىٰ بَعْدَ ذَٰلِكَ
فَلَهُۥ عَذَابٌ أَلِيمٌ
﴿١٧٩﴾ وَلَكُمْ فِى ٱلْقِصَاصِ حَيَوٰةٌ
يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ
لَعَلَّكُمْ تَتَّقُونَ

after this ˹compensation is taken˺, then for him,
there shall be a most painful torment
˹in the Hereafter˺.

2:179 Hence, there is life for ˹all of˺ you in retribution,
O people of ˹discretion and˺ understanding,
so that you may be ever God-fearing.

2:180 Prescribed for you ˹believers˺,
when death approaches any one of you
who shall leave behind wealth,
is that he make a will
for ˹his˺ parents and nearest relatives,
in accordance with what is right.
˹This is˺ an obligation upon the God-fearing.

2:181 Thus whoever changes ˹a will˺
after hearing it ˹from a testator˺,
the ˹guilt of˺ sin shall fall only upon those
who ˹make the˺ change ˹in˺ it.
Indeed, God is all-hearing, all-knowing.

2:182 Yet as to one who fears erroneous inclination
from the testator,
or willful violation ˹of the heirs' due right,
and who˺ then sets matters aright between them,
no ˹guilt of˺ sin shall fall upon him.
Indeed, God is all-forgiving, mercy-giving.

2:183 O you who believe!
Fasting is prescribed for you
as it has been prescribed
for those ˹who have believed˺ before you,
so that you may be ˹ever˺ God-fearing.

2:184 It is for a specified number of days.
But one among you who is sick
or is on a journey ˹shall then fast˺
the same number of other days.

(١٨٠) كُتِبَ عَلَيْكُمْ
إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ
إِن تَرَكَ خَيْرًا ٱلْوَصِيَّةُ
لِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ
بِٱلْمَعْرُوفِ
حَقًّا عَلَى ٱلْمُتَّقِينَ

(١٨١) فَمَنۢ بَدَّلَهُۥ بَعْدَمَا سَمِعَهُۥ
فَإِنَّمَآ إِثْمُهُۥ عَلَى ٱلَّذِينَ يُبَدِّلُونَهُۥٓ
إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ

(١٨٢) فَمَنْ خَافَ
مِن مُّوصٍ جَنَفًا أَوْ إِثْمًا
فَأَصْلَحَ بَيْنَهُمْ فَلَآ إِثْمَ عَلَيْهِ
إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

(١٨٣) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
كُتِبَ عَلَيْكُمُ ٱلصِّيَامُ
كَمَا كُتِبَ
عَلَى ٱلَّذِينَ مِن قَبْلِكُمْ
لَعَلَّكُمْ تَتَّقُونَ

(١٨٤) أَيَّامًا مَّعْدُودَٰتٍ
فَمَن كَانَ مِنكُم مَّرِيضًا
أَوْ عَلَىٰ سَفَرٍ
فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ
وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ
فِدْيَةٌ طَعَامُ مِسْكِينٍ
فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُۥ
وَأَن تَصُومُوا۟ خَيْرٌ لَّكُمْ
إِن كُنتُمْ تَعْلَمُونَ

Yet for those who are ˹hardly˺ able to endure it,
˹and do not fast,˺ the redemption ˹for each day˺
is feeding an indigent person ˹instead˺.
And if one volunteers a good offering
˹over and above this˺, it is better for him, ˹still˺.
However, if you fast ˹despite difficulty˺,
it is best for you, if only you were to know.

2:185 It was the month of Ramadan
in which the Quran was ˹first˺ sent down
as guidance for all people,
having ˹in it˺ clear proofs of ˹divine˺ guidance
and the criterion ˹for right and wrong˺.
So whoever among you
bears witness to the month shall then fast it.
Yet if one among you is sick or is on a journey
˹such a person shall then fast˺ the same number
of other days.
God intends for you ease,
and does not intend for you hardship.
Rather, ˹He wills˺ for you to complete
the number ˹of prescribed days˺—
and that you shall extol God
for ˹the blessing of faith
to˺ which He has guided you,
so that you may give thanks
˹to Him alone for easing its way
and establishing you therein˺.

2:186 Now, if My servants ask you,
˹O Prophet,˺ about Me—
then, indeed, I am near.
I answer the call of the caller
when he calls upon Me.
Then let them ˹all˺ respond to Me
and believe in Me,
so that they may be rightly guided.

﴿١٨٥﴾ شَهۡرُ رَمَضَانَ
ٱلَّذِيٓ أُنزِلَ فِيهِ ٱلۡقُرۡءَانُ
هُدٗى لِّلنَّاسِ وَبَيِّنَٰتٖ
مِّنَ ٱلۡهُدَىٰ وَٱلۡفُرۡقَانِۚ
فَمَن شَهِدَ مِنكُمُ
ٱلشَّهۡرَ فَلۡيَصُمۡهُۖ
وَمَن كَانَ مَرِيضًا
أَوۡ عَلَىٰ سَفَرٖ
فَعِدَّةٞ مِّنۡ أَيَّامٍ أُخَرَۗ
يُرِيدُ ٱللَّهُ بِكُمُ ٱلۡيُسۡرَ
وَلَا يُرِيدُ بِكُمُ ٱلۡعُسۡرَ
وَلِتُكۡمِلُواْ ٱلۡعِدَّةَ
وَلِتُكَبِّرُواْ ٱللَّهَ
عَلَىٰ مَا هَدَىٰكُمۡ
وَلَعَلَّكُمۡ تَشۡكُرُونَ
﴿١٨٦﴾ وَإِذَا سَأَلَكَ عِبَادِي
عَنِّي فَإِنِّي قَرِيبٌۖ أُجِيبُ
دَعۡوَةَ ٱلدَّاعِ إِذَا دَعَانِۖ
فَلۡيَسۡتَجِيبُواْ لِي
وَلۡيُؤۡمِنُواْ بِي
لَعَلَّهُمۡ يَرۡشُدُونَ
﴿١٨٧﴾ أُحِلَّ لَكُمۡ لَيۡلَةَ ٱلصِّيَامِ
ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمۡۚ
هُنَّ لِبَاسٞ لَّكُمۡ
وَأَنتُمۡ لِبَاسٞ لَّهُنَّۗ

2:187 Permitted for you ˹believers˺
on the night of the fast
is intimate approach to your wives.
They are a garment for you.
And you are a garment for them.
God knows
that ˹before granting this permission,˺
you used to betray yourselves.
Thus He has granted you repentance
˹for what is past˺ and pardoned you.
So now you may lie with them
and seek whatever ˹offspring˺
God has decreed for you.
Moreover, you may ˹now˺ eat and drink
until the white thread of dawn
becomes clear to you,
˹as distinguished˺
from the black thread ˹of night˺.
Then complete the fast until the night.
But do not ˹ever˺ lie with them
for so long as you may be in ritual retreat
in the mosques ˹of God˺.
These are the ordained limits of God.
Therefore, do not approach them.
Thus does God make clear
His ˹revealed˺ signs to ˹all˺ people,
that they may be ever God-fearing.

2:188 Moreover, you shall not consume
one another's wealth by false means,
nor proffer any of it to ˹bribe˺ those in authority,
in order to sinfully consume
a portion of people's wealth—
while you know ˹it is wrong˺.

2:189 ❊They ˹who believe˺ ask you, ˹O Prophet,˺

عَلِمَ ٱللَّهُ أَنَّكُمْ كُنتُمْ
تَخْتَانُونَ أَنفُسَكُمْ
فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ
فَٱلْـَٔـٰنَ بَـٰشِرُوهُنَّ وَٱبْتَغُوا۟
مَا كَتَبَ ٱللَّهُ لَكُمْ
وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ
ٱلْخَيْطُ ٱلْأَبْيَضُ
مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ
ثُمَّ أَتِمُّوا۟ ٱلصِّيَامَ إِلَى ٱلَّيْلِ
وَلَا تُبَـٰشِرُوهُنَّ
وَأَنتُمْ عَـٰكِفُونَ فِى ٱلْمَسَـٰجِدِ
تِلْكَ حُدُودُ ٱللَّهِ
فَلَا تَقْرَبُوهَا كَذَٰلِكَ
يُبَيِّنُ ٱللَّهُ ءَايَـٰتِهِۦ لِلنَّاسِ
لَعَلَّهُمْ يَتَّقُونَ
(١٨٨) وَلَا تَأْكُلُوٓا۟
أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَـٰطِلِ
وَتُدْلُوا۟ بِهَآ إِلَى ٱلْحُكَّامِ
لِتَأْكُلُوا۟ فَرِيقًا
مِّنْ أَمْوَٰلِ ٱلنَّاسِ بِٱلْإِثْمِ
وَأَنتُمْ تَعْلَمُونَ
(١٨٩) ۞ يَسْـَٔلُونَكَ عَنِ ٱلْأَهِلَّةِ
قُلْ هِىَ مَوَٰقِيتُ
لِلنَّاسِ وَٱلْحَجِّ

about the significance of the lunar crescents
and the waxing and waning of the moon. Say:
They are but time-marks for people
and for the Ḥajj-Pilgrimage.
Thus there is no virtue in the pagan custom
that after making the Pilgrimage
you return home and come into your houses
from openings you rend in their back walls.
Rather, true virtue is exemplified
in the conduct of one who is God-fearing.
So come into your homes
from their proper doors.
And be ever God-fearing,
so that you may be successful.

2:190 Furthermore, fight in the path of God
all those who fight you.
But do not commit aggression.
Indeed, God does not love those
who commit aggression.

2:191 Yet if they continue
in their aggression against you,
kill them wherever you encounter them.
And expel them
from wherever they have expelled you.
For persecution
is far more grievous than killing.
But do not fight them at the Sacred Mosque,
unless they first fight you therein.
Yet if they fight you there, then kill them.
Such is the recompense of the disbelievers.

2:192 But if they desist, then, indeed,
God is all-forgiving, mercy-giving.

2:193 Moreover, fight them
until there is no more persecution,

وَلَيْسَ ٱلْبِرُّ بِأَن تَأْتُوا۟
ٱلْبُيُوتَ مِن ظُهُورِهَا
وَلَٰكِنَّ ٱلْبِرَّ مَنِ ٱتَّقَىٰ ۗ
وَأْتُوا۟ ٱلْبُيُوتَ
مِنْ أَبْوَٰبِهَا ۚ وَٱتَّقُوا۟ ٱللَّهَ
لَعَلَّكُمْ تُفْلِحُونَ
(١٩٠) وَقَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ
ٱلَّذِينَ يُقَٰتِلُونَكُمْ
وَلَا تَعْتَدُوٓا۟ ۚ إِنَّ ٱللَّهَ
لَا يُحِبُّ ٱلْمُعْتَدِينَ
(١٩١) وَٱقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ
وَأَخْرِجُوهُم مِّنْ حَيْثُ أَخْرَجُوكُمْ ۚ
وَٱلْفِتْنَةُ أَشَدُّ مِنَ ٱلْقَتْلِ ۚ
وَلَا تُقَٰتِلُوهُمْ
عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ
حَتَّىٰ يُقَٰتِلُوكُمْ فِيهِ ۖ
فَإِن قَٰتَلُوكُمْ فَٱقْتُلُوهُمْ ۗ
كَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ
(١٩٢) فَإِنِ ٱنتَهَوْا۟
فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
(١٩٣) وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ
وَيَكُونَ ٱلدِّينُ لِلَّهِ ۖ
فَإِنِ ٱنتَهَوْا۟
فَلَا عُدْوَٰنَ إِلَّا عَلَى ٱلظَّٰلِمِينَ

and religion is for God alone.
But if they desist,
then let there be no ⌜ongoing⌝ hostility,
except against the wrongdoers
⌜who are godless in heart.

2:194 Reprisal in⌝ the Sacred Month
is ⌜rightly due⌝ for ⌜aggression
in⌝ the Sacred Month,
for there is to be retribution
for ⌜violating⌝ the sacred.
So whoever commits aggression
against you ⌜believers therein⌝,
then ⌜you may rightfully⌝ commit
the like of that aggression against him.
Yet be ever God-fearing, and know that God
is with the God-fearing.

2:195 And thus shall you spend ⌜freely for defense⌝
in the path of God.
Yet do not cast your souls,
by your own hands, into destruction.
Rather, do good ⌜to one and all⌝.
Indeed, God loves those
who excel in ⌜doing⌝ good.

2:196 So complete the Ḥajj-Pilgrimage
and the ʿUmrah-Lesser Pilgrimage
solely for ⌜the sake of⌝ God.
But if you are prevented ⌜therefrom⌝,
then ⌜send forth⌝
whatever charitable-offering ⌜of sacrifice⌝
is ready at hand.
Yet you shall not ⌜ritually⌝ shave your heads
until the charitable-offering reaches
its destination ⌜for sacrifice⌝.
As to whoever among you becomes sick,
or has an ailment of the head

(١٩٤) ٱلشَّهْرُ ٱلْحَرَامُ بِٱلشَّهْرِ ٱلْحَرَامِ
وَٱلْحُرُمَٰتُ قِصَاصٌ
فَمَنِ ٱعْتَدَىٰ عَلَيْكُمْ
فَٱعْتَدُوا۟ عَلَيْهِ
بِمِثْلِ مَا ٱعْتَدَىٰ عَلَيْكُمْ
وَٱتَّقُوا۟ ٱللَّهَ
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ
(١٩٥) وَأَنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ
وَلَا تُلْقُوا۟ بِأَيْدِيكُمْ إِلَى ٱلتَّهْلُكَةِ
وَأَحْسِنُوٓا۟
إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ
(١٩٦) وَأَتِمُّوا۟ ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ
فَإِنْ أُحْصِرْتُمْ
فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْىِ
وَلَا تَحْلِقُوا۟ رُءُوسَكُمْ
حَتَّىٰ يَبْلُغَ ٱلْهَدْىُ مَحِلَّهُۥ
فَمَن كَانَ مِنكُم مَّرِيضًا
أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ
فَفِدْيَةٌ مِّن صِيَامٍ
أَوْ صَدَقَةٍ أَوْ نُسُكٍ
فَإِذَآ أَمِنتُمْ فَمَن تَمَتَّعَ

⌜that requires shaving,⌝
then the due redemption is fasting,
or ⌜giving⌝ charity,
or a ⌜charitable-offering of⌝ sacrifice.
But when you become ⌜safe and⌝ secure,
then whoever takes advantage of performing
the ʿUmrah-Lesser Pilgrimage ⌜separately⌝,
before ⌜the designated days of⌝ Ḥajj-Pilgrimage,
⌜let him⌝ then ⌜send forth⌝
whatever charitable-offering ⌜of sacrifice⌝
is ready at hand.
But if one ⌜of you⌝ does not find ⌜the means
to make an offering⌝,
then fasting three days during Ḥajj-Pilgrimage
⌜is obligatory⌝—
and seven ⌜days⌝ when you return ⌜home⌝.
This is a total of ten ⌜days⌝.
That is for one whose family
does not reside in the precincts
of the Sacred Mosque.
Thus be ever God-fearing!
And know that God is severe in punishment.

2:197 The ⌜time-frame of the⌝ Ḥajj-Pilgrimage
falls within the well-known months
⌜at the end of the lunar year⌝.
So whoever determines to undertake
the Ḥajj-Pilgrimage therein,
then there shall be no sexual relations,
nor ungodliness, nor disputation,
during the Ḥajj-Pilgrimage.
And whatever good you do, God knows it.
Moreover, take with you
your ⌜own⌝ provisions—
and, indeed, the best provision
is to be ever God-fearing.

بِٱلْعُمْرَةِ إِلَى ٱلْحَجِّ
فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْيِ ۚ
فَمَن لَّمْ يَجِدْ
فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ فِى ٱلْحَجِّ
وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۗ
تِلْكَ عَشَرَةٌ كَامِلَةٌ ۗ
ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُۥ
حَاضِرِى ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ
وَٱتَّقُوا۟ ٱللَّهَ
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ
(١٩٧) ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ ۚ
فَمَن فَرَضَ فِيهِنَّ ٱلْحَجَّ
فَلَا رَفَثَ وَلَا فُسُوقَ
وَلَا جِدَالَ فِى ٱلْحَجِّ ۗ
وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ
يَعْلَمْهُ ٱللَّهُ ۗ وَتَزَوَّدُوا۟
فَإِنَّ خَيْرَ ٱلزَّادِ ٱلتَّقْوَىٰ ۚ
وَٱتَّقُونِ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ
(١٩٨) لَيْسَ عَلَيْكُمْ جُنَاحٌ
أَن تَبْتَغُوا۟
فَضْلًا مِّن رَّبِّكُمْ ۚ

Therefore, fear Me,
O people of ˹discretion and˺ understanding.

2:198 It is not a sin for you ˹during Ḥajj-Pilgrimage˺
if you seek ˹to obtain˺ bounty from your Lord
˹through commerce˺.
Yet when you pour forth
from ˹the plain of˺ ʿArafât,
then remember God ˹much
with most solemn reverence˺
at the sacred waymark ˹of Muzdalifah˺.
And remember Him ˹always
with much solemn reverence˺,
as He has guided you.
And, indeed, before this
you were of those ˹gone˺ astray.

2:199 Thus ˹be sure to˺ pour forth from ˹ʿArafât˺,
where ˹all˺ the people
have poured forth ˹in the past˺.
And seek God's forgiveness.
Indeed, God is all-forgiving, mercy-giving.

2:200 Yet ˹even˺ when you have concluded your rites
˹of Ḥajj-Pilgrimage˺,
then ˹still˺ you shall remember God
˹with much solemn reverence˺,
like your ˹past˺ remembrance
of your forefathers—
or with yet greater ˹solemnity
and˺ remembrance.

Now, among people,
there are those who say ˹in supplication˺:
Our Lord! Give to us in this world!
Yet such a one has no ˹Heavenly˺ share
in the Hereafter.

2:201 But among them are those who say:

فَإِذَآ أَفَضۡتُم
مِّنۡ عَرَفَٰتٖ
فَٱذۡكُرُواْ ٱللَّهَ
عِندَ ٱلۡمَشۡعَرِ ٱلۡحَرَامِۖ
وَٱذۡكُرُوهُ
كَمَا هَدَىٰكُمۡ
وَإِن كُنتُم مِّن قَبۡلِهِۦ
لَمِنَ ٱلضَّآلِّينَ
ثُمَّ أَفِيضُواْ مِنۡ حَيۡثُ ١٩٩
أَفَاضَ ٱلنَّاسُ
وَٱسۡتَغۡفِرُواْ ٱللَّهَۚ
إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ
فَإِذَا قَضَيۡتُم ٢٠٠
مَّنَٰسِكَكُمۡ
فَٱذۡكُرُواْ ٱللَّهَ
كَذِكۡرِكُمۡ ءَابَآءَكُمۡ
أَوۡ أَشَدَّ ذِكۡرٗاۗ
فَمِنَ ٱلنَّاسِ
مَن يَقُولُ
رَبَّنَآ ءَاتِنَا فِي ٱلدُّنۡيَا
وَمَا لَهُۥ فِي ٱلۡأٓخِرَةِ
مِنۡ خَلَٰقٖ
وَمِنۡهُم مَّن يَقُولُ رَبَّنَآ ٢٠١
ءَاتِنَا فِي ٱلدُّنۡيَا حَسَنَةٗ
وَفِي ٱلۡأٓخِرَةِ حَسَنَةٗ
وَقِنَا عَذَابَ ٱلنَّارِ

Our Lord!
Give us good in this world
and good in the Hereafter,
and save us
from the torment of the Fire ˹of Hell˺.

2:202 As to these,
for them there is a ˹Heavenly˺ portion ˹awaiting˺
for all ˹the good˺ that they have earned.
And God is swift in reckoning.

2:203 ❊Thus make ˹much˺ mention
˹of the name˺ of God ˹with solemn reverence˺
in the ˹special˺ numbered days
˹in the valley of Minâ˺.
Yet should one hasten ˹to depart Minâ˺
on the second day,
then no ˹penalty of˺ sin shall there be upon him.
And ˹as to˺ one who delays ˹a day more˺,
then no ˹penalty of˺ sin
shall there be upon him, ˹either,˺
provided one remains God-fearing.
So be ever God-fearing!
And know that ˹all of˺ you
shall, indeed, be assembled
before Him ˹for Judgment˺.

2:204 Now, there is among humanity,
˹the like of˺ one
whose words about the life of this world
please you.
And he ˹openly˺ calls upon God to bear witness
as to what is in his heart, though truly,
he is most relentlessly contentious.

2:205 For when he turns away ˹from you˺,
he strives in the land
to spread corruption therein

(٢٠٢) أُوْلَٰٓئِكَ لَهُمْ
نَصِيبٌ مِّمَّا كَسَبُواْۚ
وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ

(٢٠٣) ۞ وَٱذْكُرُواْ ٱللَّهَ
فِيٓ أَيَّامٍ مَّعْدُودَٰتٍۚ
فَمَن تَعَجَّلَ فِي يَوْمَيْنِ
فَلَآ إِثْمَ عَلَيْهِ
وَمَن تَأَخَّرَ فَلَآ إِثْمَ عَلَيْهِۚ
لِمَنِ ٱتَّقَىٰۗ وَٱتَّقُواْ ٱللَّهَ
وَٱعْلَمُوٓاْ أَنَّكُمْ
إِلَيْهِ تُحْشَرُونَ

(٢٠٤) وَمِنَ ٱلنَّاسِ
مَن يُعْجِبُكَ قَوْلُهُۥ
فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا
وَيُشْهِدُ ٱللَّهَ عَلَىٰ مَا فِي قَلْبِهِۦ
وَهُوَ أَلَدُّ ٱلْخِصَامِ

(٢٠٥) وَإِذَا تَوَلَّىٰ سَعَىٰ فِي ٱلْأَرْضِ
لِيُفْسِدَ فِيهَا
وَيُهْلِكَ ٱلْحَرْثَ وَٱلنَّسْلَۗ
وَٱللَّهُ لَا يُحِبُّ ٱلْفَسَادَ

(٢٠٦) وَإِذَا قِيلَ لَهُ ٱتَّقِ ٱللَّهَ
أَخَذَتْهُ ٱلْعِزَّةُ بِٱلْإِثْمِۚ
فَحَسْبُهُۥ جَهَنَّمُۚ

and to destroy tillage and livestock—
and God does not love corruption.

2:206 Thus when it is said to him:
Be ⸢truly⸣ God-fearing!
arrogant pride carries him into ⸢yet more⸣ sin.
Thus sufficient for him is Hell—
and a most woeful cradle ⸢it is⸣!

2:207 Yet there are among people
those who would give their ⸢very⸣ souls
in seeking the good pleasure of God—
and God is all-kind to ⸢all His⸣ servants.

2:208 O you who believe!
Enter into peace, all of you together.
And do not follow the footsteps of Satan.
For, indeed, he is a clear enemy to you.

2:209 And should you ever backslide,
after the clear proofs ⸢from God⸣
have come to you,
then know that God is overpowering, all-wise.

2:210 Do those ⸢who are faithless⸣ await anything
but that God should come to them
⸢with punishment⸣
from overshadowing clouds,
along with the angels,
and that the matter ⸢of their doom⸣
be determined!
Indeed, to God ⸢alone⸣ are all matters returned
⸢for just Judgment⸣.

2:211 Ask the Children of Israel
how many a clear ⸢and miraculous⸣ sign
We gave them.
Yet whoever exchanges the favor
of ⸢faith in⸣ God ⸢for ungodliness⸣

وَلَبِئْسَ ٱلْمِهَادُ
(٢٠٧) وَمِنَ ٱلنَّاسِ
مَن يَشْرِى نَفْسَهُ
ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ
وَٱللَّهُ رَءُوفٌۢ بِٱلْعِبَادِ
(٢٠٨) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
ٱدْخُلُوا۟ فِى ٱلسِّلْمِ كَآفَّةً
وَلَا تَتَّبِعُوا۟
خُطُوَٰتِ ٱلشَّيْطَٰنِ
إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ
(٢٠٩) فَإِن زَلَلْتُم مِّنۢ بَعْدِ
مَا جَآءَتْكُمُ ٱلْبَيِّنَٰتُ
فَٱعْلَمُوٓا۟
أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ
(٢١٠) هَلْ يَنظُرُونَ
إِلَّآ أَن يَأْتِيَهُمُ ٱللَّهُ
فِى ظُلَلٍ مِّنَ ٱلْغَمَامِ
وَٱلْمَلَٰٓئِكَةُ
وَقُضِىَ ٱلْأَمْرُ
وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ
(٢١١) سَلْ بَنِىٓ إِسْرَٰٓءِيلَ
كَمْ ءَاتَيْنَٰهُم مِّنْ ءَايَةٍۭ بَيِّنَةٍ
وَمَن يُبَدِّلْ نِعْمَةَ ٱللَّهِ
مِنۢ بَعْدِ مَا جَآءَتْهُ
فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ
(٢١٢) زُيِّنَ لِلَّذِينَ كَفَرُوا۟
ٱلْحَيَوٰةُ ٱلدُّنْيَا
وَيَسْخَرُونَ مِنَ ٱلَّذِينَ ءَامَنُوا۟

after ˹faith˺ has come to him—˹know,˺ then,
˹that˺ God is, indeed, severe in punishment.

2:212 The life of this world is made fair-seeming
to those who disbelieve.
And so they scoff at those who believe.
But those who are God-fearing
shall be above them on the Day of Resurrection.
For God ˹alone˺ gives provision
to whomever He so wills without measure.

2:213 Once, all people were one ˹faith˺-community.
˹Then they differed.˺
So God sent forth the prophets,
as bearers of glad tidings and forewarners.
And with them,
He sent down the ˹Heavenly˺ Scripture
with the truth,
˹so as˺ to judge between people
about that wherein they disputed.
Yet none other than those ˹peoples˺
to whom ˹the Scripture˺ was given
disputed over it—
after the clear ˹and miraculous˺ proofs ˹of God˺
had come to them—
˹thereby˺ exceeding the due bounds ˹of God˺
with one another
˹out of nothing but insolence and envy˺.
Then, by His ˹divine˺ permission,
God guided those who believed to the truth
about that wherein they had been disputing.
For God guides whomever He so wills
to a straight way ˹of salvation˺.

2:214 So do you ˹believers˺ think
that you will ever enter the Garden ˹of Paradise˺
without there coming to you
the like of ˹the trials that befell˺

وَٱلَّذِينَ ٱتَّقَوْاْ
فَوْقَهُمْ يَوْمَ ٱلْقِيَٰمَةِ
وَٱللَّهُ يَرْزُقُ مَن يَشَآءُ
بِغَيْرِ حِسَابٍ
(٢١٣) كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً
فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ
مُبَشِّرِينَ وَمُنذِرِينَ
وَأَنزَلَ مَعَهُمُ ٱلْكِتَٰبَ بِٱلْحَقِّ
لِيَحْكُمَ بَيْنَ ٱلنَّاسِ
فِيمَا ٱخْتَلَفُواْ فِيهِ
وَمَا ٱخْتَلَفَ فِيهِ
إِلَّا ٱلَّذِينَ أُوتُوهُ مِنۢ بَعْدِ
مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ
بَغْيًۢا بَيْنَهُمْ
فَهَدَى ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ
لِمَا ٱخْتَلَفُواْ فِيهِ
مِنَ ٱلْحَقِّ بِإِذْنِهِۦ
وَٱللَّهُ يَهْدِى مَن يَشَآءُ
إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ
(٢١٤) أَمْ حَسِبْتُمْ
أَن تَدْخُلُواْ ٱلْجَنَّةَ
وَلَمَّا يَأْتِكُم
مَّثَلُ ٱلَّذِينَ خَلَوْاْ مِن قَبْلِكُم
مَّسَّتْهُمُ ٱلْبَأْسَآءُ وَٱلضَّرَّآءُ
وَزُلْزِلُواْ حَتَّىٰ يَقُولَ ٱلرَّسُولُ
وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ

those who have passed
⌜over the path of belief⌝ before you?
Affliction and harm struck them,
and they were ⌜severely⌝ shaken,
until ⌜each⌝ messenger,
and whoever believed with him, would say:
When comes the help of God?
⌜Yet⌝ most surely, the help of God is ever near!

2:215 They ask you, ⌜O Prophet,⌝
what ⌜ways⌝ they should spend ⌜charitably⌝.
Say ⌜to them⌝:
Whatever good offering you spend
is to be for ⌜your⌝ parents, and nearest relatives,
and orphans, and the indigent,
and the ⌜needy⌝ wayfarers.
And whatever good you do,
God is, indeed, all-knowing of it.

2:216 Fighting ⌜in the just cause of God⌝
is prescribed for you,
though it is hateful to you ⌜to fight⌝.
Yet it may be that you hate a thing,
while it is good for you.
And it may be that you love a thing,
while it is evil for you.
Yet God knows
⌜what is most beneficial for you⌝,
and you do not know.

2:217 They ask you, ⌜O Prophet,⌝
about the sacred month, ⌜about⌝ fighting therein.
Say:
Fighting therein is a great ⌜sin⌝.
But to bar ⌜people⌝ from the way of God,
and to disbelieve in Him,

مَتَىٰ نَصْرُ ٱللَّهِ ۗ
أَلَآ إِنَّ نَصْرَ ٱللَّهِ قَرِيبٌ
(٢١٥) يَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ ۖ
قُلْ مَآ أَنفَقْتُم مِّنْ خَيْرٍ
فَلِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ
وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ
وَٱبْنِ ٱلسَّبِيلِ ۗ
وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ
فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ
(٢١٦) كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ
وَهُوَ كُرْهٌ لَّكُمْ ۖ
وَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا
وَهُوَ خَيْرٌ لَّكُمْ ۖ
وَعَسَىٰٓ أَن تُحِبُّوا۟ شَيْـًٔا
وَهُوَ شَرٌّ لَّكُمْ ۗ
وَٱللَّهُ يَعْلَمُ
وَأَنتُمْ لَا تَعْلَمُونَ
(٢١٧) يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ
قِتَالٍ فِيهِ ۖ
قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ
وَصَدٌّ عَن سَبِيلِ ٱللَّهِ
وَكُفْرٌۢ بِهِۦ
وَٱلْمَسْجِدِ ٱلْحَرَامِ
وَإِخْرَاجُ أَهْلِهِۦ مِنْهُ
أَكْبَرُ عِندَ ٱللَّهِ ۚ
وَٱلْفِتْنَةُ أَكْبَرُ مِنَ ٱلْقَتْلِ ۗ
وَلَا يَزَالُونَ يُقَٰتِلُونَكُمْ

and ˹to bar them from˺ the Sacred Mosque,
and to expel its people from its precincts—
˹all˺ are greater ˹sins˺ in the sight of God.
For persecution is a ˹far˺ greater ˹sin˺ than killing.
Still, they shall never cease
fighting you ˹believers˺
until they turn you away from your religion,
if ever they are so able.
And whoever among you
should turn away from his religion,
then die while he is a disbeliever—
the ˹good˺ works of ˹the likes of˺ these
are ˹rendered utterly˺ futile ˹with God˺—
in this world and in the Hereafter—
and these are the Companions
of the Fire ˹of Hell˺.
They shall abide therein forever.

2:218 As for those who have believed,
and those who have emigrated
and striven in the path of God,
˹the likes of˺ these have hope
for the mercy of God—
and God is all-forgiving, mercy-giving.

2:219 ❊They ask you, ˹O Prophet,˺
about intoxicants and gambling. Say:
In both of them, there is great sinfulness—
and some benefit for people.
Yet their sinfulness
is ˹far˺ greater than their benefit.

They ask you, as well, ˹O Prophet,˺
what ˹part of their wealth˺
they should spend ˹charitably˺. Say:
˹Spend of your˺ surplus.

حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ
إِنِ اسْتَطَاعُوا
وَمَن يَرْتَدِدْ مِنكُمْ
عَن دِينِهِ
فَيَمُتْ وَهُوَ كَافِرٌ
فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ
فِي الدُّنْيَا وَالْآخِرَةِ
وَأُولَٰئِكَ أَصْحَابُ النَّارِ
هُمْ فِيهَا خَالِدُونَ
(٢١٨) إِنَّ الَّذِينَ آمَنُوا
وَالَّذِينَ هَاجَرُوا
وَجَاهَدُوا فِي سَبِيلِ اللَّهِ
أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ
وَاللَّهُ غَفُورٌ رَّحِيمٌ
(٢١٩) ۞ يَسْأَلُونَكَ عَنِ
الْخَمْرِ وَالْمَيْسِرِ
قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ
وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا
أَكْبَرُ مِن نَّفْعِهِمَا
وَيَسْأَلُونَكَ مَاذَا يُنفِقُونَ
قُلِ الْعَفْوَ كَذَٰلِكَ
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ
لَعَلَّكُمْ تَتَفَكَّرُونَ
(٢٢٠) فِي الدُّنْيَا وَالْآخِرَةِ

Thus does God make ⌜the wisdom
of His revealed⌝ verses clear to you,
so that you may reflect ⌜on them⌝

2:220 in ⌜relation to the affairs of⌝ this world
and ⌜the consequences in⌝ the Hereafter.

And they ask you, ⌜O Prophet,⌝
about ⌜looking after⌝ orphans. Say:
Setting their affairs aright
is best for ⌜you and⌝ them.
Thus if you interrelate with them,
then they are ⌜to be treated
as⌝ your brothers ⌜in faith⌝.
And God knows best the sower of corruption
from the sower of righteousness.
And had God so willed,
He could have overburdened you
⌜with restrictions⌝.
Indeed, God is overpowering, all-wise.

2:221 Moreover, you shall not marry
idolatrous women
until they believe ⌜in God alone⌝.
For a believing bondwoman
is most surely better
than an idolatrous woman—
even if she should please you.
Nor shall you marry ⌜your believing women
to⌝ idolatrous men
until they believe ⌜in God alone⌝.
For a believing bondman is most surely better
than an idolater—even if he should please you.
These ⌜idolaters⌝ call to the Fire ⌜of Hell⌝,
while God calls to the Garden ⌜of Paradise⌝,
and to forgiveness, by His permission.
Thus does He make

وَيَسْـَٔلُونَكَ عَنِ ٱلْيَتَـٰمَىٰ
قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ
وَإِن تُخَالِطُوهُمْ فَإِخْوَٰنُكُمْ
وَٱللَّهُ يَعْلَمُ ٱلْمُفْسِدَ
مِنَ ٱلْمُصْلِحِ
وَلَوْ شَآءَ ٱللَّهُ لَأَعْنَتَكُمْ
إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ
(٢٢١) وَلَا تَنكِحُوا۟ ٱلْمُشْرِكَـٰتِ
حَتَّىٰ يُؤْمِنَّ وَلَأَمَةٌ مُّؤْمِنَةٌ
خَيْرٌ مِّن مُّشْرِكَةٍ
وَلَوْ أَعْجَبَتْكُمْ
وَلَا تُنكِحُوا۟ ٱلْمُشْرِكِينَ
حَتَّىٰ يُؤْمِنُوا۟ وَلَعَبْدٌ مُّؤْمِنٌ
خَيْرٌ مِّن مُّشْرِكٍ
وَلَوْ أَعْجَبَكُمْ
أُو۟لَـٰٓئِكَ يَدْعُونَ إِلَى ٱلنَّارِ
وَٱللَّهُ يَدْعُوٓا۟ إِلَى ٱلْجَنَّةِ
وَٱلْمَغْفِرَةِ بِإِذْنِهِۦ
وَيُبَيِّنُ ءَايَـٰتِهِۦ لِلنَّاسِ
لَعَلَّهُمْ يَتَذَكَّرُونَ
(٢٢٢) وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ
قُلْ هُوَ أَذًى

His signs clear to the people,
so that they may become mindful
˹of His commandments˺.

2:222 And they ask you, ˹O Prophet,˺
about menstruation. Say:
It is a ˹cause for˺ harm.
So withhold yourselves
˹from sexual intercourse˺ with women
during menstruation,
and do not approach them ˹there˺
until they are cleansed.
Then, when they are cleansed, come to them
as God has commanded you.
Indeed, God loves those who are ever-penitent,
and He loves those who purify themselves.

2:223 Your ˹lawful˺ women are a tillage for you.
So come to your tillage as you will.
Yet advance ˹good deeds˺ for your souls.
And fear God!
And know
that you will, most surely, meet Him.
So give glad tidings to the believers.

2:224 Moreover, do not use ˹the name of˺ God
in your oaths as a hindrance to being virtuous,
or ˹to˺ being God-fearing,
or ˹to˺ setting things aright among the people.
And God is all-hearing, all-knowing.

2:225 God will not hold you accountable
for unintended vows in your oaths.
But He will hold you accountable
for what your hearts have ˹intentionally˺ earned.
For God is all-forgiving, most forbearing.

2:226 So as to those who forswear
˹relations with˺ their wives,

فَٱعۡتَزِلُواْ ٱلنِّسَآءَ
فِي ٱلۡمَحِيضِ
وَلَا تَقۡرَبُوهُنَّ حَتَّىٰ يَطۡهُرۡنَ
فَإِذَا تَطَهَّرۡنَ فَأۡتُوهُنَّ
مِنۡ حَيۡثُ أَمَرَكُمُ ٱللَّهُۚ
إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ
وَيُحِبُّ ٱلۡمُتَطَهِّرِينَ

(٢٢٣) نِسَآؤُكُمۡ حَرۡثٞ لَّكُمۡ
فَأۡتُواْ حَرۡثَكُمۡ أَنَّىٰ شِئۡتُمۡۖ
وَقَدِّمُواْ لِأَنفُسِكُمۡۚ
وَٱتَّقُواْ ٱللَّهَ
وَٱعۡلَمُوٓاْ أَنَّكُم مُّلَٰقُوهُۗ
وَبَشِّرِ ٱلۡمُؤۡمِنِينَ

(٢٢٤) وَلَا تَجۡعَلُواْ ٱللَّهَ
عُرۡضَةٗ لِّأَيۡمَٰنِكُمۡ
أَن تَبَرُّواْ وَتَتَّقُواْ
وَتُصۡلِحُواْ بَيۡنَ ٱلنَّاسِۚ
وَٱللَّهُ سَمِيعٌ عَلِيمٞ

(٢٢٥) لَّا يُؤَاخِذُكُمُ ٱللَّهُ
بِٱللَّغۡوِ فِيٓ أَيۡمَٰنِكُمۡ
وَلَٰكِن يُؤَاخِذُكُم
بِمَا كَسَبَتۡ قُلُوبُكُمۡۗ
وَٱللَّهُ غَفُورٌ حَلِيمٞ

(٢٢٦) لِّلَّذِينَ يُؤۡلُونَ مِن نِّسَآئِهِمۡ
تَرَبُّصُ أَرۡبَعَةِ أَشۡهُرٖۖ
فَإِن فَآءُو

⌜causing them to suffer abuse,⌝
there shall be a waiting period
of ⌜cessation of intimacy for⌝ four months.
But if they go back ⌜to their wives
during this period⌝, then, indeed,
God is all-forgiving, mercy-giving.

2:227 But if they ⌜stay⌝ resolved
to divorce ⌜them thereafter, so shall it be⌝—
and God is all-hearing, all-knowing.

2:228 Divorced women shall keep themselves in wait
for three ⌜monthly⌝ periods ⌜before remarrying⌝.
Nor is it lawful for them ⌜therein⌝
to conceal what God has created
in their wombs—
if they truly believe in God
and ⌜in the coming Judgment of⌝ the Last Day.
For their husbands have full right to restore
them ⌜as wives⌝ during this ⌜waiting period⌝,
if they ⌜truly⌝ desire reconciliation.
Yet for women, there are ⌜rights⌝ equal
to what is enjoined upon them,
in accordance with what is right.
But ⌜commensurate
with their family obligations⌝,
men shall have a degree over them.
And God is overpowering, all-wise.

2:229 ⌜Pronouncement of⌝ divorce
is ⌜revocable⌝ two times.
⌜Each time thereafter, wives are⌝ to be retained,
in accordance with what is right,
or set free with generous kindness.
Moreover, it is not lawful for you
to take back anything ⌜in divorce⌝
of what you have given them—

فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
(٢٢٧) وَإِنْ عَزَمُواْ ٱلطَّلَٰقَ
فَإِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ
(٢٢٨) وَٱلْمُطَلَّقَٰتُ يَتَرَبَّصْنَ
بِأَنفُسِهِنَّ ثَلَٰثَةَ قُرُوٓءٍ
وَلَا يَحِلُّ لَهُنَّ
أَن يَكْتُمْنَ مَا خَلَقَ ٱللَّهُ
فِىٓ أَرْحَامِهِنَّ
إِن كُنَّ يُؤْمِنَّ بِٱللَّهِ
وَٱلْيَوْمِ ٱلْءَاخِرِ
وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِى ذَٰلِكَ
إِنْ أَرَادُوٓاْ إِصْلَٰحًا وَلَهُنَّ
مِثْلُ ٱلَّذِى عَلَيْهِنَّ بِٱلْمَعْرُوفِ
وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ
وَٱللَّهُ عَزِيزٌ حَكِيمٌ
(٢٢٩) ٱلطَّلَٰقُ مَرَّتَانِ
فَإِمْسَاكٌۢ بِمَعْرُوفٍ
أَوْ تَسْرِيحٌۢ بِإِحْسَٰنٍ
وَلَا يَحِلُّ لَكُمْ أَن تَأْخُذُواْ
مِمَّآ ءَاتَيْتُمُوهُنَّ شَيْـًٔا
إِلَّآ أَن يَخَافَآ
أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ
فَإِنْ خِفْتُمْ
أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ
فَلَا جُنَاحَ عَلَيْهِمَا

unless both have cause to fear
that they will not ⌜be able to⌝ maintain
the ordained limits of God ⌜in their settlement⌝.
So, if you ⌜who judge between them
have cause to⌝ fear
that they will not ⌜be able to⌝ maintain
the ordained limits of God,
then there shall be no blame on either of them
in that which she may compensate
⌜the husband, for her parting⌝.
Thus these are the ordained limits of God,
so do not transgress them.
For whoever transgresses
the ordained limits of God,
then it is such as these who are the wrongdoers,
⌜accountable before Him⌝.

2:230 But if he duly divorces her ⌜the third time⌝,
she is not lawful to him thereafter,
until she marries a husband other than him.
Then, ⌜should the succeeding husband die,
or⌝ should he duly divorce her,
then there is no blame on either of them
⌜in the preceding union⌝
if they go back to each other—
provided both think they can maintain
the ordained limits of God.
Thus, these are the ordained limits of God,
which He makes clear
for a people who would ⌜seek to⌝ know
⌜and fulfill His commandments⌝.

2:231 Thus, if you ⌜declare the first or second⌝
divorce ⌜pronouncement to⌝ your wives
and they reach ⌜the end
of⌝ their term ⌜of waiting⌝,
then retain them ⌜in marriage⌝,

فِيمَا ٱفْتَدَتْ بِهِۦۗ
تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَعْتَدُوهَاۚ
وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ
فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ
﴿٢٣٠﴾ فَإِن طَلَّقَهَا
فَلَا تَحِلُّ لَهُۥ مِنۢ بَعْدُ
حَتَّىٰ تَنكِحَ زَوْجًا غَيْرَهُۥۗ
فَإِن طَلَّقَهَا
فَلَا جُنَاحَ عَلَيْهِمَآ أَن يَتَرَاجَعَآ
إِن ظَنَّآ أَن يُقِيمَا حُدُودَ ٱللَّهِۗ
وَتِلْكَ حُدُودُ ٱللَّهِ
يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ
﴿٢٣١﴾ وَإِذَا طَلَّقْتُمُ ٱلنِّسَآءَ
فَبَلَغْنَ أَجَلَهُنَّ
فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ
أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍۚ
وَلَا تُمْسِكُوهُنَّ
ضِرَارًا لِّتَعْتَدُوا۟ۚ

in accordance with what is right,
or set them free,
in accordance with what is right.
Yet you shall not retain them
to ⌜cause them⌝ harm,
so as to transgress ⌜against them and God⌝.
For whoever does this,
then truly he has wronged his own soul.
Moreover, you shall not take
the ⌜revealed⌝ verses of God as a mockery.
Rather, remember ⌜with reverence⌝
the grace of God upon you,
and what He has sent down to you
of the Book, and the wisdom ⌜of revelation⌝,
with which He admonishes you.
So fear God, and know that, indeed,
God is all-knowing of all things.

2:232 Now, if you ⌜declare
the first or second⌝ divorce ⌜pronouncement
to⌝ your wives and they reach ⌜the end
of⌝ their term ⌜of waiting⌝,
you ⌜believers⌝ shall not impede them
from marrying their husbands ⌜again⌝,
if both of them consent,
in accordance with what is right.
With this, let whoever among you
who believes in God
and ⌜in the coming Judgment of⌝ the Last Day
be admonished.
These ⌜commandments⌝
are most befitting for you
and most pure ⌜for your hearts⌝.
For God knows
⌜what is most beneficial for you⌝,
and you do not know.

وَمَن يَفْعَلْ ذَٰلِكَ
فَقَدْ ظَلَمَ نَفْسَهُۥ ۚ
وَلَا تَتَّخِذُوٓا۟
ءَايَٰتِ ٱللَّهِ هُزُوًا ۚ
وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ
وَمَآ أَنزَلَ عَلَيْكُم
مِّنَ ٱلْكِتَٰبِ وَٱلْحِكْمَةِ
يَعِظُكُم بِهِۦ ۚ
وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟
أَنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ
﴿٢٣١﴾ وَإِذَا طَلَّقْتُمُ ٱلنِّسَآءَ
فَبَلَغْنَ أَجَلَهُنَّ
فَلَا تَعْضُلُوهُنَّ
أَن يَنكِحْنَ أَزْوَٰجَهُنَّ
إِذَا تَرَٰضَوْا۟ بَيْنَهُم بِٱلْمَعْرُوفِ ۗ
ذَٰلِكَ يُوعَظُ بِهِۦ
مَن كَانَ مِنكُمْ
يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۗ
ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۗ
وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ
﴿٢٣٢﴾ ۞ وَٱلْوَٰلِدَٰتُ
يُرْضِعْنَ أَوْلَٰدَهُنَّ
حَوْلَيْنِ كَامِلَيْنِ ۖ
لِمَنْ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَ ۚ

2:233 ❊Furthermore,
mothers shall nurse their children
two full years, for one who desires to complete
the nursing ⌜period⌝.
And ⌜incumbent⌝ upon the child's father
is ⌜supplying⌝ their provision and their clothing,
in accordance with what is right.
No soul shall be tasked beyond its capacity.
No mother shall be harmed for her child,
nor a father for his child.
Moreover, ⌜incumbent⌝ upon the ⌜father's⌝ heir
is the like of this ⌜paternal obligation⌝.
But if both ⌜parents⌝ desire to wean ⌜the child⌝
by their mutual consent and consultation,
then there is no blame on either of them.
And if you desire to wet-nurse your children,
then there is no blame on you,
provided ⌜each of⌝ you tender all ⌜the wages⌝
that you must give,
in accordance with what is right. And fear God!
And know that, indeed,
God is all-seeing of all that you do.

2:234 As for those among you who die
and leave wives ⌜behind,
your widows⌝ shall keep themselves in wait
for four months and ten ⌜days⌝.
But when they reach ⌜the end
of⌝ their term ⌜of waiting⌝,
then there shall be no blame on you
⌜who watch over them⌝ as to what they ⌜choose
to⌝ do with themselves,
in accordance with what is right.
And God is all-aware of all that you do.

2:235 Moreover, there shall be no blame

وَعَلَى ٱلْمَوْلُودِ لَهُۥ رِزْقُهُنَّ
وَكِسْوَتُهُنَّ بِٱلْمَعْرُوفِ ۚ
لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ
لَا تُضَآرَّ وَٰلِدَةٌۢ بِوَلَدِهَا
وَلَا مَوْلُودٌ لَّهُۥ بِوَلَدِهِۦ ۚ
وَعَلَى ٱلْوَارِثِ مِثْلُ ذَٰلِكَ ۗ
فَإِنْ أَرَادَا فِصَالًا
عَن تَرَاضٍ مِّنْهُمَا
وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ
وَإِنْ أَرَدتُّمْ
أَن تَسْتَرْضِعُوٓا۟ أَوْلَٰدَكُمْ
فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُم
مَّآ ءَاتَيْتُم بِٱلْمَعْرُوفِ ۗ
وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟
أَنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ
٢٣٤ وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ
وَيَذَرُونَ أَزْوَٰجًا
يَتَرَبَّصْنَ بِأَنفُسِهِنَّ
أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ
فَإِذَا بَلَغْنَ أَجَلَهُنَّ
فَلَا جُنَاحَ عَلَيْكُمْ
فِيمَا فَعَلْنَ
فِىٓ أَنفُسِهِنَّ بِٱلْمَعْرُوفِ ۗ
وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
٢٣٥ وَلَا جُنَاحَ عَلَيْكُمْ
فِيمَا عَرَّضْتُم بِهِۦ
مِنْ خِطْبَةِ ٱلنِّسَآءِ
أَوْ أَكْنَنتُمْ فِىٓ أَنفُسِكُمْ ۚ

on you ˹believers˺
wherein you allude to a marriage proposal
regarding ˹such˺ women ˹in waiting˺,
or if you conceal ˹it˺ within yourselves.
God knows
that you will make mention of them.
But do not make a firm promise
˹of marriage˺ to them in secret,
other than to say a ˹benevolent˺ word,
in accordance with what is right.
Yet do not resolve
˹to make˺ the marriage contract
until the prescribed term reaches its end.
And know that, indeed,
God knows what is within your souls.
So beware of Him.
And know that
God is all-forgiving, most forbearing.

2:236 There shall be no blame on you
if ˹after the marriage contract˺
you divorce women
whom you have yet to touch ˹in intimacy˺
and with whom you have not yet determined
an obligatory dowry.
Yet make a ˹goodly˺ provision for them—
the affluent man according to his means
and the constrained man according to his means.
A ˹goodly˺ provision
in accordance with what is right is incumbent
upon those who excel in ˹doing˺ good.

2:237 But if you divorce them
before you have touched them ˹in intimacy˺,
and you have already determined for them
an obligatory dowry,
then ˹give them˺ half

عَلِمَ ٱللَّهُ
أَنَّكُمْ سَتَذْكُرُونَهُنَّ
وَلَٰكِن لَّا تُوَاعِدُوهُنَّ سِرًّا
إِلَّآ أَن تَقُولُوا۟
قَوْلًا مَّعْرُوفًا ۚ وَلَا تَعْزِمُوا۟
عُقْدَةَ ٱلنِّكَاحِ
حَتَّىٰ يَبْلُغَ ٱلْكِتَٰبُ أَجَلَهُۥ ۚ
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ
مَا فِىٓ أَنفُسِكُمْ فَٱحْذَرُوهُ ۚ
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ
غَفُورٌ حَلِيمٌ
٢٣٦ لَّا جُنَاحَ عَلَيْكُمْ
إِن طَلَّقْتُمُ ٱلنِّسَآءَ
مَا لَمْ تَمَسُّوهُنَّ
أَوْ تَفْرِضُوا۟ لَهُنَّ فَرِيضَةً ۚ
وَمَتِّعُوهُنَّ عَلَى ٱلْمُوسِعِ قَدَرُهُۥ
وَعَلَى ٱلْمُقْتِرِ قَدَرُهُۥ
مَتَٰعًۢا بِٱلْمَعْرُوفِ ۖ
حَقًّا عَلَى ٱلْمُحْسِنِينَ
٢٣٧ وَإِن طَلَّقْتُمُوهُنَّ
مِن قَبْلِ أَن تَمَسُّوهُنَّ
وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً
فَنِصْفُ مَا فَرَضْتُمْ
إِلَّآ أَن يَعْفُونَ
أَوْ يَعْفُوَا۟ ٱلَّذِى بِيَدِهِۦ
عُقْدَةُ ٱلنِّكَاحِ ۚ

of what you have already determined,
unless they grant remission ˹of it˺,
or the one
in whose hand is the marriage contract
grants remission ˹of it˺.
Yet if you ˹believers˺ grant remission
˹of the full amount˺,
it is, indeed, nearer to ˹the virtue
of˺ fearing God.
Thus do not forget benevolence
among yourselves.
Indeed, God is all-seeing of all that you do.

2:238 Be ever mindful of the ˹obligatory˺ Prayers—
and ˹especially˺ the middle Prayer.
And stand devoutly obedient before God.
2:239 But if you fear ˹harm˺,
then ˹pray˺ on foot or ˹while˺ riding.
Then when you become secure,
remember God ˹with solemn reverence˺,
as it is He who has taught you
˹of the Divine Law˺ what you did not know.

2:240 As to those among you who die
and leave wives ˹behind˺,
let there be a testament for their wives,
˹bequeathing˺ provision for a year,
without expulsion
˹from the husband's residence˺.
But if they depart ˹of their own accord˺,
then there is no blame on you
˹who are his heirs˺,
as to what they ˹choose to˺ do with themselves,
in accordance with what is right.
And God is overpowering, all-wise.

وَأَن تَعْفُوٓا۟ أَقْرَبُ لِلتَّقْوَىٰ ۚ
وَلَا تَنسَوُا۟ ٱلْفَضْلَ بَيْنَكُمْ ۚ
إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ
٢٣٨ حَـٰفِظُوا۟ عَلَى ٱلصَّلَوَٰتِ
وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ
وَقُومُوا۟ لِلَّهِ قَـٰنِتِينَ
٢٣٩ فَإِنْ خِفْتُمْ
فَرِجَالًا أَوْ رُكْبَانًا ۖ
فَإِذَآ أَمِنتُمْ
فَٱذْكُرُوا۟ ٱللَّهَ
كَمَا عَلَّمَكُم
مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ
٢٤٠ وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ
وَيَذَرُونَ أَزْوَٰجًا
وَصِيَّةً لِّأَزْوَٰجِهِم
مَّتَـٰعًا إِلَى ٱلْحَوْلِ
غَيْرَ إِخْرَاجٍ ۚ فَإِنْ خَرَجْنَ
فَلَا جُنَاحَ عَلَيْكُمْ
فِى مَا فَعَلْنَ
فِىٓ أَنفُسِهِنَّ مِن مَّعْرُوفٍ ۗ
وَٱللَّهُ عَزِيزٌ حَكِيمٌ
٢٤١ وَلِلْمُطَلَّقَـٰتِ مَتَـٰعٌۢ بِٱلْمَعْرُوفِ ۖ
حَقًّا عَلَى ٱلْمُتَّقِينَ

2:241 And let there ⌜also⌝ be ⌜reasonable⌝ provision
for divorced women,
in accordance with what is right,
as an obligation upon the God-fearing.

2:242 Thus does God make ⌜the commandments
of⌝ His ⌜revealed⌝ verses clear to you,
so that you may understand ⌜them⌝.

2:243 ❊Have you not considered ⌜the miraculous case
of⌝ those ⌜from the Children of Israel⌝
who ⌜in the spirit of cowardice⌝
departed from their dwellings in thousands,
fearful of death, whereupon God said to them:
Die ⌜all of you⌝!
and, thereafter, brought them back to life?
Indeed, God is ever bountiful to ⌜all⌝ people.
But most people do not give thanks
⌜for the plenty God gives them⌝.

2:244 So ⌜have no fear,
and⌝ fight ⌜on⌝ in the path of God
⌜against aggression⌝—
and know that God is, indeed,
all-hearing, all-knowing.

2:245 Who is that ⌜special⌝ one who shall loan to God
a goodly loan ⌜for His cause⌝,
so that He may multiply it for him
many times over?
For it is God ⌜alone⌝ who withholds and extends
⌜reward and abundant provision⌝.
And to Him ⌜alone⌝ shall you ⌜all⌝ be returned.

2:246 Have you not ⌜also⌝ considered
⌜the case of⌝ the elders of the Children of Israel
after Moses?
They said to a prophet of theirs:

(٢٤٢) كَذَٰلِكَ
يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ
لَعَلَّكُمْ تَعْقِلُونَ

(٢٤٣) ۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ
خَرَجُوا۟ مِن دِيَٰرِهِمْ
وَهُمْ أُلُوفٌ حَذَرَ ٱلْمَوْتِ
فَقَالَ لَهُمُ ٱللَّهُ مُوتُوا۟
ثُمَّ أَحْيَٰهُمْ ۚ إِنَّ ٱللَّهَ
لَذُو فَضْلٍ عَلَى ٱلنَّاسِ
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ
لَا يَشْكُرُونَ

(٢٤٤) وَقَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ
سَمِيعٌ عَلِيمٌ

(٢٤٥) مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ
قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥٓ
أَضْعَافًا كَثِيرَةً ۚ
وَٱللَّهُ يَقْبِضُ وَيَبْصُۜطُ
وَإِلَيْهِ تُرْجَعُونَ

(٢٤٦) أَلَمْ تَرَ إِلَى ٱلْمَلَإِ
مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ
مِنۢ بَعْدِ مُوسَىٰٓ
إِذْ قَالُوا۟ لِنَبِىٍّ لَّهُمُ
ٱبْعَثْ لَنَا مَلِكًا
نُّقَٰتِلْ فِى سَبِيلِ ٱللَّهِ ۖ
قَالَ هَلْ عَسَيْتُمْ
إِن كُتِبَ عَلَيْكُمُ
ٱلْقِتَالُ أَلَّا تُقَٰتِلُوا۟ ۖ

Appoint for us a king ⌜and⌝ we will fight
in the path of God!
He said:
Might it be that if fighting is prescribed for you
you will not fight?
They said:
Why should we not fight in the path of God
while truly we have been driven out
of our own dwellings
and ⌜deprived of⌝ our children
⌜whom they have killed⌝?
But when fighting was prescribed for them,
they turned away ⌜from it⌝—
all but a few of them.
And God is all-knowing about the wrongdoers
⌜who are godless in heart⌝.

2:247 Thus their prophet said to them:
Indeed, God has appointed Saul for you
as a king.
They said:
How can it be
that he shall have kingship over us,
while we are ⌜nobles⌝
more worthy of kingship than him,
and while he has not ⌜even⌝ been given
any abundance of wealth?
He said:
Indeed, God has chosen him over you
and has increased him amply
in knowledge and in stature.
For God gives His dominion
to whomever He so wills.
And God is all-encompassing, all-knowing.

2:248 Thus their prophet said to them:
Indeed, the sign of his kingship

قَالُوا۟ وَمَا لَنَآ
أَلَّا نُقَٰتِلَ فِى سَبِيلِ ٱللَّهِ
وَقَدْ أُخْرِجْنَا
مِن دِيَٰرِنَا وَأَبْنَآئِنَا ۖ
فَلَمَّا كُتِبَ
عَلَيْهِمُ ٱلْقِتَالُ تَوَلَّوْا۟
إِلَّا قَلِيلًا مِّنْهُمْ ۗ
وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ
(٢٤٧) وَقَالَ لَهُمْ نَبِيُّهُمْ
إِنَّ ٱللَّهَ قَدْ بَعَثَ لَكُمْ
طَالُوتَ مَلِكًا ۚ قَالُوٓا۟
أَنَّىٰ يَكُونُ لَهُ
ٱلْمُلْكُ عَلَيْنَا
وَنَحْنُ أَحَقُّ بِٱلْمُلْكِ مِنْهُ
وَلَمْ يُؤْتَ سَعَةً
مِّنَ ٱلْمَالِ ۚ قَالَ إِنَّ ٱللَّهَ
ٱصْطَفَىٰهُ عَلَيْكُمْ
وَزَادَهُۥ بَسْطَةً
فِى ٱلْعِلْمِ وَٱلْجِسْمِ ۖ
وَٱللَّهُ يُؤْتِى مُلْكَهُۥ
مَن يَشَآءُ ۚ
وَٱللَّهُ وَٰسِعٌ عَلِيمٌ
(٢٤٨) وَقَالَ لَهُمْ نَبِيُّهُمْ
إِنَّ ءَايَةَ مُلْكِهِۦٓ
أَن يَأْتِيَكُمُ ٱلتَّابُوتُ
فِيهِ سَكِينَةٌ
مِّن رَّبِّكُمْ

is that the ark ⌜of the covenant⌝ will come to you
⌜from the hand of the enemy⌝,
wherein shall be tranquility ⌜for your hearts⌝
from your Lord
and a remnant of what the Family of Moses
and the Family of Aaron
have left behind.
And carrying it shall be the angels.
Indeed, in this there is a sure sign for you
if, indeed, you are believers.

2:249 So when Saul set out with the hosts ⌜of Israel⌝,
he said:
God shall, indeed, test you with ⌜thirst
when you come to⌝ a river.
Thus whoever drinks of it is not of me.
And whoever does not taste it, he is of me—
except one who is ⌜compelled⌝
to scoop up a single scoop with his hand.
But they all drank ⌜their fill⌝ of it,
except a few of them.
Then when he had crossed it—
he and those ⌜few⌝ who believed with him—
they said ⌜in their council⌝:
There is no ⌜force of⌝ strength for us today
⌜compared⌝ with Goliath and his hosts!
But those who realized that they would certainly
meet God said:
How many a small company
⌜of believers⌝ has prevailed
over a ⌜more⌝ numerous company
⌜of the ungodly⌝, by God's permission?
And God is with those who are patient.

2:250 So when they came forth
to ⌜engage⌝ Goliath and his hosts, they said:
Our Lord! Pour forth upon us patience.

وَبَقِيَّةٌ مِّمَّا تَرَكَ
ءَالُ مُوسَىٰ وَءَالُ هَٰرُونَ
تَحْمِلُهُ ٱلْمَلَٰٓئِكَةُ ۚ
إِنَّ فِي ذَٰلِكَ لَءَايَةً لَّكُمْ
إِن كُنتُم مُّؤْمِنِينَ
﴿٢٤٩﴾ فَلَمَّا فَصَلَ طَالُوتُ بِٱلْجُنُودِ
قَالَ إِنَّ ٱللَّهَ
مُبْتَلِيكُم بِنَهَرٍ
فَمَن شَرِبَ مِنْهُ فَلَيْسَ مِنِّي
وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُۥ مِنِّيٓ
إِلَّا مَنِ ٱغْتَرَفَ
غُرْفَةًۢ بِيَدِهِۦ ۚ فَشَرِبُوا۟ مِنْهُ
إِلَّا قَلِيلًا مِّنْهُمْ ۚ
فَلَمَّا جَاوَزَهُۥ هُوَ
وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ
قَالُوا۟ لَا طَاقَةَ لَنَا ٱلْيَوْمَ
بِجَالُوتَ وَجُنُودِهِۦ ۚ
قَالَ ٱلَّذِينَ يَظُنُّونَ
أَنَّهُم مُّلَٰقُوا۟ ٱللَّهِ
كَم مِّن فِئَةٍ قَلِيلَةٍ
غَلَبَتْ فِئَةً كَثِيرَةًۢ
بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ
﴿٢٥٠﴾ وَلَمَّا بَرَزُوا۟
لِجَالُوتَ وَجُنُودِهِۦ قَالُوا۟
رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا
وَثَبِّتْ أَقْدَامَنَا
وَٱنصُرْنَا عَلَى
ٱلْقَوْمِ ٱلْكَٰفِرِينَ

And set firm our feet.
And grant us victory
over the disbelieving people.

2:251 And so they vanquished them,
by God's permission.
And David killed Goliath.
And God gave him kingship
and ˹prophetic˺ wisdom.
Moreover, He taught him
of ˹divine and worldly matters˺
whatever He so willed.
And were it not ˹for the decree˺ of God
to repel some people by ˹means of˺ others,
the ˹whole˺ earth
would, most surely, become corrupted.
But ever is God benevolent
to ˹the peoples of˺ all the world.

2:252 These are the ˹revealed˺ verses of God.
We recite them to you
with the ˹very essence of all˺ truth.
For, indeed, ˹O Muhammad,˺
you are, most surely,
˹one˺ of the ˹chosen˺ messengers ˹of God.



2:253 ❊Of˺ these messengers—
We have shown preference
to some above others:
Among them
are those to whom God has spoken.
And some of them He raised ˹higher˺ by degrees.
Thus We gave Jesus, son of Mary,
clear ˹and miraculous˺ proofs
˹to confirm his truth˺.
Moreover, We aided him
with ˹Angel Gabriel˺, the Holy Spirit.

(251) فَهَزَمُوهُم بِإِذْنِ ٱللَّهِ
وَقَتَلَ دَاوُۥدُ جَالُوتَ
وَءَاتَىٰهُ ٱللَّهُ
ٱلْمُلْكَ وَٱلْحِكْمَةَ
وَعَلَّمَهُۥ مِمَّا يَشَآءُ ۗ
وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ
بَعْضَهُم بِبَعْضٍ
لَّفَسَدَتِ ٱلْأَرْضُ
وَلَٰكِنَّ ٱللَّهَ
ذُو فَضْلٍ
عَلَى ٱلْعَٰلَمِينَ
(252) تِلْكَ ءَايَٰتُ ٱللَّهِ
نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ ۚ
وَإِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ
(253) ۞ تِلْكَ ٱلرُّسُلُ
فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ
مِّنْهُم مَّن كَلَّمَ ٱللَّهُ
وَرَفَعَ بَعْضَهُمْ دَرَجَٰتٍ ۚ
وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ
ٱلْبَيِّنَٰتِ وَأَيَّدْنَٰهُ
بِرُوحِ ٱلْقُدُسِ ۗ
وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلَ
ٱلَّذِينَ مِنۢ بَعْدِهِم مِّنۢ بَعْدِ
مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ

And had God so willed,
those ⌜people⌝ who came after them
would not have fought each other,
after the clear ⌜and miraculous⌝ proofs ⌜of God⌝
had come to them. Yet they ⌜bitterly⌝ disputed.
So among them are those who believed.
And among them are those who disbelieved.
And had God so willed,
they would not have fought each other.
Yet God does all that He intends.

وَلَٰكِنِ ٱخۡتَلَفُواْ
فَمِنۡهُم مَّنۡ ءَامَنَ
وَمِنۡهُم مَّن كَفَرَۚ
وَلَوۡ شَآءَ ٱللَّهُ مَا ٱقۡتَتَلُواْ
وَلَٰكِنَّ ٱللَّهَ يَفۡعَلُ مَا يُرِيدُ

2:254 O you who believe!
Spend ⌜charitably⌝
out of what We have provided you,
before there comes a Day ⌜Hereafter⌝
in which there shall be no ⌜gainful⌝ trade
nor ⌜availing⌝ friendship, nor intercession.
Then ⌜as to⌝ the disbelievers
⌜who embrace false gods⌝—
it is they who are the wrongdoers,
⌜godless in heart⌝.

(٢٥٤) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ
أَنفِقُواْ مِمَّا رَزَقۡنَٰكُم
مِّن قَبۡلِ أَن يَأۡتِيَ يَوۡمٞ
لَّا بَيۡعٞ فِيهِ وَلَا خُلَّةٞ
وَلَا شَفَٰعَةٞۗ
وَٱلۡكَٰفِرُونَ هُمُ ٱلظَّٰلِمُونَ

2:255 God! There is no God but Him,
the All-Living,
the Self-Subsisting ⌜All-Sustaining One⌝.
Slumber does not overtake Him, nor does sleep.
To Him belongs all that is in the heavens
and all that is in the earth.
Who is it that shall intercede with Him,
except by His permission?
He knows what lies before them
and what lies behind them.
And they do not comprehend anything
of His knowledge—
except that which He wills.

(٢٥٥) ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ
ٱلۡحَيُّ ٱلۡقَيُّومُۚ
لَا تَأۡخُذُهُۥ سِنَةٞ وَلَا نَوۡمٞۚ
لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ
وَمَا فِي ٱلۡأَرۡضِۗ
مَن ذَا ٱلَّذِي يَشۡفَعُ عِندَهُۥٓ
إِلَّا بِإِذۡنِهِۦۚ يَعۡلَمُ
مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡۖ
وَلَا يُحِيطُونَ بِشَيۡءٖ
مِّنۡ عِلۡمِهِۦٓ إِلَّا بِمَا شَآءَۚ
وَسِعَ كُرۡسِيُّهُ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَۖ
وَلَا يَـُٔودُهُۥ حِفۡظُهُمَاۚ
وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ

His Seat ⌜of Divinity⌝
encompasses the heavens and the earth,
and preserving them does not fatigue Him.
For He is the Ever-Exalted, the Magnificent.

2:256 There shall be no compulsion in religion!
For truly
rectitude has been made clearly distinct
from perversity.
Thus whoever disbelieves in false deities
and believes in God ⌜alone⌝
has truly grasped the firmest handhold,
which is forever unbreakable.
And God is all-hearing, all-knowing.

2:257 God is the Patron of those who believe.
He brings them out
from the veils of darkness into the light.
And those who disbelieve,
their patrons are false deities.
They bring them out from the light
into the veils of darkness.
These are the Companions of the Fire ⌜of Hell⌝.
They shall abide therein forever.

2:258 Have you not considered ⌜the folly
of⌝ the one who ⌜arrogantly⌝ argued
with Abraham about his Lord—
⌜simply⌝ because God had given him
the kingship?
When Abraham said ⌜to him⌝:
My Lord is He who gives life and gives death,
he said:
I give life and give death.
Abraham said:
Then, indeed, it is God
who brings the sun from the East;

(٢٥٦) لَآ إِكْرَاهَ فِى ٱلدِّينِ ۖ
قَد تَّبَيَّنَ ٱلرُّشْدُ مِنَ ٱلْغَىِّ ۚ
فَمَن يَكْفُرْ بِٱلطَّٰغُوتِ
وَيُؤْمِنۢ بِٱللَّهِ
فَقَدِ ٱسْتَمْسَكَ
بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ لَا ٱنفِصَامَ لَهَا ۗ
وَٱللَّهُ سَمِيعٌ عَلِيمٌ

(٢٥٧) ٱللَّهُ وَلِىُّ ٱلَّذِينَ ءَامَنُوا۟
يُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ
إِلَى ٱلنُّورِ ۖ
وَٱلَّذِينَ كَفَرُوٓا۟
أَوْلِيَآؤُهُمُ ٱلطَّٰغُوتُ
يُخْرِجُونَهُم مِّنَ ٱلنُّورِ
إِلَى ٱلظُّلُمَٰتِ ۗ
أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ
هُمْ فِيهَا خَٰلِدُونَ

(٢٥٨) أَلَمْ تَرَ إِلَى ٱلَّذِى
حَآجَّ إِبْرَٰهِۦمَ فِى رَبِّهِۦٓ
أَنْ ءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ
إِذْ قَالَ إِبْرَٰهِۦمُ
رَبِّىَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ
قَالَ أَنَا۠ أُحْىِۦ وَأُمِيتُ ۖ
قَالَ إِبْرَٰهِۦمُ فَإِنَّ ٱللَّهَ
يَأْتِى بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ
فَأْتِ بِهَا مِنَ ٱلْمَغْرِبِ
فَبُهِتَ ٱلَّذِى كَفَرَ ۗ
وَٱللَّهُ لَا يَهْدِى
ٱلْقَوْمَ ٱلظَّٰلِمِينَ

so you bring it from the West.
Thus he who disbelieved was confounded.
For God does not guide the wrongdoing people
˹who are godless in heart˺.

2:259 Or ˹consider˺ the case
of the ˹sincere and humble˺ one
˹from the prophets of Israel˺
who passed by a town,
desolate and ˹toppled˺ upon its rooftops.
He said:
How will God ever give life to ˹all˺ this
after its death?
So God caused him to die for a hundred years.
Then He resurrected him.
˹God˺ said ˹to him˺:
How long have you tarried?
He said:
I have tarried a day, or some part of a day.
He said: No.
Rather, you have tarried a hundred years!
But look at your food and your drink.
They have not spoiled.
And look at ˹the remnants of˺ your donkey,
so that We may make you
a ˹clear˺ sign ˹of resurrection˺ for people.
Now look at the bones ˹of the donkey˺,
how We set them ˹together˺,
then clothe them with flesh!
So when it ˹all˺ became clear to him, he said:
I know ˹now with certainty˺
that God is, indeed, powerful over all things!

2:260 And behold! Abraham said:
My Lord!
Show me how You give life to the dead.

(٢٥٩) أَوْ كَٱلَّذِى مَرَّ عَلَىٰ قَرْيَةٍ
وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا
قَالَ أَنَّىٰ يُحْىِۦ هَٰذِهِ ٱللَّهُ
بَعْدَ مَوْتِهَا ۖ
فَأَمَاتَهُ ٱللَّهُ مِاْئَةَ عَامٍ
ثُمَّ بَعَثَهُۥ ۖ قَالَ كَمْ لَبِثْتَ ۖ
قَالَ لَبِثْتُ يَوْمًا
أَوْ بَعْضَ يَوْمٍ ۖ قَالَ
بَل لَّبِثْتَ مِاْئَةَ عَامٍ
فَٱنظُرْ إِلَىٰ طَعَامِكَ
وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ
وَٱنظُرْ إِلَىٰ حِمَارِكَ
وَلِنَجْعَلَكَ
ءَايَةً لِّلنَّاسِ ۖ
وَٱنظُرْ إِلَى ٱلْعِظَامِ
كَيْفَ نُنشِزُهَا
ثُمَّ نَكْسُوهَا لَحْمًا ۚ
فَلَمَّا تَبَيَّنَ لَهُۥ
قَالَ أَعْلَمُ أَنَّ ٱللَّهَ
عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
(٢٦٠) وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ أَرِنِى
كَيْفَ تُحْىِ ٱلْمَوْتَىٰ ۖ
قَالَ أَوَلَمْ تُؤْمِن ۖ قَالَ بَلَىٰ
وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِى ۖ

⌜God⌝ said:
Do you not believe?
⌜Abraham⌝ said: ⌜I do⌝ indeed!
But it is only that my heart
⌜may⌝ be ⌜fully⌝ assured.
He said:
Take, then, four ⌜varied types⌝ of birds
and draw them to you.
Then set on each mountain ⌜top⌝
a ⌜dismembered⌝ part of them.
Then call them.
They shall come rushing to you.
And know, ⌜then, with certainty⌝
that God is, indeed, overpowering, all-wise.

2:261 The likeness of those who spend their wealth
in the path of God is as the likeness of a grain
that sprouts seven spikes.
In every spike, there are a hundred grains.
Thus does God multiply ⌜reward⌝
for whomever He so wills.
And God is all-encompassing, all-knowing.

2:262 Those who spend their wealth
in the path of God—then do not follow up
what they have spent ⌜in charity⌝
with boastful reminders, or any harm—
they shall have their reward
with their Lord ⌜in full⌝.
And there shall be no fear upon them
⌜when they assemble for Judgment⌝.
Nor shall they ever grieve
⌜over the life of the world⌝.

2:263 ❊A good word and forgiveness
are better than any charity
that is followed by harm.

قَالَ فَخُذْ أَرْبَعَةً مِّنَ ٱلطَّيْرِ
فَصُرْهُنَّ إِلَيْكَ ثُمَّ ٱجْعَلْ
عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا
ثُمَّ ٱدْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ
وَٱعْلَمْ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ

(٢٦١) مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ
فِى سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ
أَنۢبَتَتْ سَبْعَ سَنَابِلَ
فِى كُلِّ سُنۢبُلَةٍ مِّا۟ئَةُ حَبَّةٍ ۗ
وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُ ۗ
وَٱللَّهُ وَٰسِعٌ عَلِيمٌ

(٢٦٢) ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ
فِى سَبِيلِ ٱللَّهِ
ثُمَّ لَا يُتْبِعُونَ مَآ أَنفَقُوا۟
مَنًّا وَلَآ أَذًى ۙ
لَّهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ

(٢٦٣) ۞ قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ
خَيْرٌ مِّن صَدَقَةٍ
يَتْبَعُهَآ أَذًى ۗ
وَٱللَّهُ غَنِىٌّ حَلِيمٌ

(٢٦٤) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تُبْطِلُوا۟ صَدَقَٰتِكُم
بِٱلْمَنِّ وَٱلْأَذَىٰ

And God is self-sufficient, most forbearing.

2:264 O you who believe!
Do not nullify your charitable acts
with boastful reminders and harm,
as does one who spends his wealth
merely to be seen by people
while he does not truly believe in God
and ˹in the coming Judgment of˺ the Last Day.
The likeness of such a one
is as a ˹smooth˺ boulder
upon which there is ˹light˺ soil.
Then a heavy rain strikes it and leaves it bare.
They have no power to ˹retain˺ anything
that they have ˹sought to˺ earn.
For God does not guide the disbelieving people.
2:265 But the likeness of those who spend their wealth
seeking the pleasure of God—
and as an affirmation ˹of faith˺ for themselves—
is as the likeness of a garden on a hilltop
struck by heavy rain,
such that it brings forth its produce twofold.
And even if no heavy rain strikes it,
then a drizzle ˹suffices˺.
And God is all-seeing of all that you do.
2:266 Would any one of you like
to have a garden of date palms and grapevines,
beneath which rivers flow,
wherein he has every kind of fruit,
but then old age strikes him
while he has children who are weak,
and then a whirlwind wherein is fire
strikes it, and thus it is burned?
Thus does God make ˹the wisdom
of His revealed˺ verses clear to you,

كَالَّذِي يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ
وَلَا يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ
فَمَثَلُهُۥ كَمَثَلِ صَفْوَانٍ
عَلَيْهِ تُرَابٌ فَأَصَابَهُۥ وَابِلٌ
فَتَرَكَهُۥ صَلْدًا
لَّا يَقْدِرُونَ عَلَىٰ شَيْءٍ
مِّمَّا كَسَبُوا۟ وَٱللَّهُ لَا
يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ
٢٦٥ وَمَثَلُ ٱلَّذِينَ
يُنفِقُونَ أَمْوَٰلَهُمُ
ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ
وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ
كَمَثَلِ جَنَّةٍۭ بِرَبْوَةٍ
أَصَابَهَا وَابِلٌ
فَـَٔاتَتْ أُكُلَهَا ضِعْفَيْنِ
فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ
وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ
٢٦٦ أَيَوَدُّ أَحَدُكُمْ
أَن تَكُونَ لَهُۥ جَنَّةٌ
مِّن نَّخِيلٍ وَأَعْنَابٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
لَهُۥ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ
وَأَصَابَهُ ٱلْكِبَرُ
وَلَهُۥ ذُرِّيَّةٌ ضُعَفَآءُ
فَأَصَابَهَآ إِعْصَارٌ فِيهِ نَارٌ
فَٱحْتَرَقَتْ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ
لَكُمُ ٱلْـَٔايَٰتِ
لَعَلَّكُمْ تَتَفَكَّرُونَ
٢٦٧ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
أَنفِقُوا۟ مِن طَيِّبَٰتِ

so that you may reflect ⌜on them
and their benefit for you⌝.

2:267 O you who believe!
Spend ⌜charitably⌝ from the wholesome things
you have earned and from all
that We have brought forth for you
from the earth.
Thus do not target what is vile
to spend from it ⌜in charity⌝,
though you yourselves would not take it,
without closing your eyes to ⌜accept⌝ it.
And know that God is self-sufficient, all-praised.
2:268 Satan threatens you with poverty,
and he commands you to obscenity,
while God promises you
much forgiveness from Him and great bounty.
And God is all-encompassing, all-knowing.
2:269 He gives wisdom to whomever He so wills.
And whoever is given wisdom
has truly been given much goodness.
And none is truly mindful ⌜of this⌝
but those who are endowed
with ⌜discretion and⌝ understanding
⌜and so heed admonition⌝.
2:270 Thus whatever expenditure you spend,
and whatever vow you vow,
indeed, God knows it.
And for the wrongdoers
⌜who are godless in heart⌝,
there shall not be any helpers
⌜against God's punishment⌝.
2:271 If you disclose ⌜your⌝ charitable offerings,
it is commendable.
But if you conceal them,

مَا كَسَبْتُمْ
وَمِمَّآ أَخْرَجْنَا لَكُم
مِّنَ ٱلْأَرْضِ ۖ وَلَا تَيَمَّمُوا۟
ٱلْخَبِيثَ مِنْهُ تُنفِقُونَ
وَلَسْتُم بِـَٔاخِذِيهِ
إِلَّآ أَن تُغْمِضُوا۟ فِيهِ ۚ
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ
(٢٦٨) ٱلشَّيْطَـٰنُ يَعِدُكُمُ ٱلْفَقْرَ
وَيَأْمُرُكُم بِٱلْفَحْشَآءِ ۖ
وَٱللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ
وَفَضْلًا ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ
(٢٦٩) يُؤْتِى ٱلْحِكْمَةَ مَن يَشَآءُ ۚ
وَمَن يُؤْتَ ٱلْحِكْمَةَ
فَقَدْ أُوتِىَ خَيْرًا كَثِيرًا ۗ
وَمَا يَذَّكَّرُ
إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَـٰبِ
(٢٧٠) وَمَآ أَنفَقْتُم مِّن نَّفَقَةٍ
أَوْ نَذَرْتُم مِّن نَّذْرٍ
فَإِنَّ ٱللَّهَ يَعْلَمُهُۥ ۗ
وَمَا لِلظَّـٰلِمِينَ مِنْ أَنصَارٍ
(٢٧١) إِن تُبْدُوا۟ ٱلصَّدَقَـٰتِ
فَنِعِمَّا هِىَ ۖ وَإِن تُخْفُوهَا
وَتُؤْتُوهَا ٱلْفُقَرَآءَ
فَهُوَ خَيْرٌ لَّكُمْ ۚ
وَيُكَفِّرُ عَنكُم
مِّن سَيِّـَٔاتِكُمْ ۗ
وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

and give them to the poor,
then it is best for you.
Thus shall He absolve you of your misdeeds.
For God is all-aware of all that you do.

2:272 ❊It is not incumbent upon you,
⸢O Muhammad,⸣ to ⸢ensure the openness
of the hearts of people
and⸣ their ⸢acceptance of divine⸣ guidance.
Rather, it is God who guides
whomever He so wills.
And ⸢know
that⸣ whatever good you ⸢believers⸣ spend,
it is for ⸢the good of⸣ your own souls.
So whatever you spend ⸢in charity⸣,
do so seeking only the Face of God.
Thus whatever good you spend
shall be rendered to you in full—
and never shall you be wronged ⸢in the least.⸣

2:273 Give⸣ to the poor
who, ⸢striving⸣ in the path of God,
have become constrained—
unable to tread through the land ⸢for livelihood⸣.
One ignorant ⸢of their condition⸣
would think them rich
because of ⸢their⸣ self-restraint.
You shall recognize them
by their mark ⸢of poverty⸣.
They ask not of people importunately.
And whatever good you spend,
God is indeed all-knowing of it.

2:274 Those who spend their wealth
⸢for the sake of God⸣, by night and by day,
secretly and openly—
they shall have their reward
with their Lord ⸢in full⸣.

(٢٧٢) ۞ لَّيْسَ عَلَيْكَ هُدَىٰهُمْ
وَلَٰكِنَّ ٱللَّهَ يَهْدِى
مَن يَشَآءُ ۗ وَمَا تُنفِقُوا۟
مِنْ خَيْرٍ فَلِأَنفُسِكُمْ ۚ
وَمَا تُنفِقُونَ
إِلَّا ٱبْتِغَآءَ وَجْهِ ٱللَّهِ ۚ
وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ
يُوَفَّ إِلَيْكُمْ
وَأَنتُمْ لَا تُظْلَمُونَ

(٢٧٣) لِلْفُقَرَآءِ ٱلَّذِينَ أُحْصِرُوا۟
فِى سَبِيلِ ٱللَّهِ
لَا يَسْتَطِيعُونَ ضَرْبًا
فِى ٱلْأَرْضِ
يَحْسَبُهُمُ ٱلْجَاهِلُ
أَغْنِيَآءَ مِنَ ٱلتَّعَفُّفِ
تَعْرِفُهُم بِسِيمَٰهُمْ
لَا يَسْـَٔلُونَ ٱلنَّاسَ
إِلْحَافًا ۗ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ
فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ

(٢٧٤) ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُم
بِٱلَّيْلِ وَٱلنَّهَارِ
سِرًّا وَعَلَانِيَةً
فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ

And there shall be no fear upon them
˹when they assemble for Judgment˺.
Nor shall they ever grieve
˹over the life of the world˺.

2:275 Those who devour usury
shall not rise ˹on Judgment Day˺,
except as one rises whom Satan has battered
with the touch ˹of madness˺.
That is because they say:
Indeed, selling is just like usury—
while God has made selling lawful
and has prohibited usury.
So when an admonition comes to one
from his Lord, and he quits ˹usury˺,
then to him belongs what was formerly ˹gained˺.
And his affair ˹henceforth˺ rests with God.
But whoever returns ˹to usury˺—
then these are the Companions
of the Fire ˹of Hell˺.
They shall abide therein forever.
2:276 God obliterates ˹all blessing from˺ usury
and increases ˹generously the reward for˺ charity.
For God loves no relentlessly unbelieving sinner.
2:277 Indeed, those who believe
and do righteous deeds
and ˹duly˺ establish the Prayer
and give the Zakât-Charity,
they shall have their reward
with their Lord ˹in full˺.
And there shall be no fear upon them
˹when they assemble for Judgment˺.
Nor shall they ever grieve
˹over the life of the world˺.

(٢٧٥) ٱلَّذِينَ يَأۡكُلُونَ ٱلرِّبَوٰاْ
لَا يَقُومُونَ إِلَّا
كَمَا يَقُومُ ٱلَّذِي يَتَخَبَّطُهُ
ٱلشَّيۡطَٰنُ مِنَ ٱلۡمَسِّۚ
ذَٰلِكَ بِأَنَّهُمۡ قَالُوٓاْ
إِنَّمَا ٱلۡبَيۡعُ مِثۡلُ ٱلرِّبَوٰاْۗ
وَأَحَلَّ ٱللَّهُ ٱلۡبَيۡعَ وَحَرَّمَ ٱلرِّبَوٰاْۚ
فَمَن جَآءَهُۥ مَوۡعِظَةٞ مِّن رَّبِّهِۦ
فَٱنتَهَىٰ فَلَهُۥ مَا سَلَفَ
وَأَمۡرُهُۥٓ إِلَى ٱللَّهِۖ وَمَنۡ عَادَ
فَأُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ
هُمۡ فِيهَا خَٰلِدُونَ
(٢٧٦) يَمۡحَقُ ٱللَّهُ ٱلرِّبَوٰاْ
وَيُرۡبِي ٱلصَّدَقَٰتِۗ وَٱللَّهُ
لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ
(٢٧٧) إِنَّ ٱلَّذِينَ ءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
وَأَقَامُواْ ٱلصَّلَوٰةَ
وَءَاتَوُاْ ٱلزَّكَوٰةَ
لَهُمۡ أَجۡرُهُمۡ عِندَ رَبِّهِمۡ
وَلَا خَوۡفٌ عَلَيۡهِمۡ
وَلَا هُمۡ يَحۡزَنُونَ
(٢٧٨) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ
ٱتَّقُواْ ٱللَّهَ
وَذَرُواْ مَا بَقِيَ مِنَ ٱلرِّبَوٰٓاْ
إِن كُنتُم مُّؤۡمِنِينَ

2:278 O you who believe!
Be ever God-fearing and forsake all that remains
⌜due to you⌝ from usury,
if, indeed, you are believers.

2:279 Yet if you do not do so,
then be forewarned of war from God
and His Messenger.
But if you repent,
for you is the capital of your wealth.
You shall neither do wrong nor be wronged.

2:280 Now, if one ⌜in debt⌝ has hardship,
then let there be respite,
until there is ease ⌜for him⌝.
And should you give it ⌜up⌝ as charity,
it is best for you, if only you were to know.

2:281 Thus fear a Day ⌜Hereafter⌝
in which you shall be returned to God.
Then each soul shall be rendered in full
what it has earned—
and never shall they be wronged ⌜in the least⌝.

2:282 O you who believe!
When you contract a loan between each other
for a stated term, then write it down.
Indeed, let a scribe
write it down between you with justice.
And never should a scribe refuse to write,
⌜truthfully⌝, as God has taught him.
Therefore, let him write.
Moreover, let the one who shall incur the debt
dictate ⌜the terms of the contract⌝.
And let him fear God, his Lord.
Nor shall he defraud ⌜anyone⌝ of any part of it.
But if the one who shall incur the debt

(٢٧٩) فَإِن لَّمْ تَفْعَلُوا۟ فَأْذَنُوا۟ بِحَرْبٍ
مِّنَ ٱللَّهِ وَرَسُولِهِۦ ۖ وَإِن تُبْتُمْ
فَلَكُمْ رُءُوسُ أَمْوَٰلِكُمْ
لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ
(٢٨٠) وَإِن كَانَ ذُو عُسْرَةٍ
فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ
وَأَن تَصَدَّقُوا۟ خَيْرٌ لَّكُمْ ۖ
إِن كُنتُمْ تَعْلَمُونَ
(٢٨١) وَٱتَّقُوا۟ يَوْمًا
تُرْجَعُونَ فِيهِ إِلَى ٱللَّهِ ۖ
ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ
مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ
(٢٨٢) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِذَا تَدَايَنتُم بِدَيْنٍ
إِلَىٰٓ أَجَلٍ مُّسَمًّى فَٱكْتُبُوهُ ۚ
وَلْيَكْتُب بَّيْنَكُمْ
كَاتِبٌۢ بِٱلْعَدْلِ ۚ
وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ
كَمَا عَلَّمَهُ ٱللَّهُ ۚ
فَلْيَكْتُبْ وَلْيُمْلِلِ
ٱلَّذِى عَلَيْهِ ٱلْحَقُّ
وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥ
وَلَا يَبْخَسْ مِنْهُ شَيْـًٔا ۚ
فَإِن كَانَ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ
سَفِيهًا أَوْ ضَعِيفًا
أَوْ لَا يَسْتَطِيعُ أَن يُمِلَّ هُوَ
فَلْيُمْلِلْ وَلِيُّهُۥ بِٱلْعَدْلِ ۚ
وَٱسْتَشْهِدُوا۟ شَهِيدَيْنِ
مِن رِّجَالِكُمْ ۖ

is incompetent, or a minor, or he himself
is unable to dictate ⌜its terms⌝,
then let his guardian dictate ⌜them⌝ with justice.
Moreover, bring two witnesses
from your men to witness ⌜it⌝.
But if there are not two men,
then ⌜you may bring⌝ a man and two women
from those whom you ⌜mutually⌝ approve of
as witnesses,
so that if one of the two should err
then the other one can remind ⌜her⌝.
Nor shall the witnesses refuse ⌜to bear witness⌝
when they are called upon ⌜to do so⌝.
Still, you shall not be loath to write it down
⌜in a contract⌝—be it small or large ⌜in value—
together⌝ with its due term.
That is more just ⌜than oral agreement⌝
in the sight of God,
and more suitable for testimony,
and likelier to safeguard you
from becoming doubtful.
Excepted ⌜from⌝ this ⌜command
to write down terms⌝ is an immediate transaction
transferred between yourselves.
⌜In such case⌝,
then, there shall be no blame on you
for not writing it down.
But ⌜otherwise⌝ have witnesses
when you sell to one another.
Moreover, neither scribe nor witness
shall be harmed.
For if ever you do so,
it shall be ⌜deemed grave⌝ ungodliness
on your part.
Therefore, be ever God-fearing.

فَإِن لَّمْ يَكُونَا رَجُلَيْنِ
فَرَجُلٌ وَٱمْرَأَتَانِ
مِمَّن تَرْضَوْنَ مِنَ ٱلشُّهَدَآءِ
أَن تَضِلَّ إِحْدَىٰهُمَا
فَتُذَكِّرَ إِحْدَىٰهُمَا ٱلْأُخْرَىٰ ۚ
وَلَا يَأْبَ ٱلشُّهَدَآءُ إِذَا مَا دُعُوا۟ ۚ
وَلَا تَسْـَٔمُوٓا۟ أَن تَكْتُبُوهُ
صَغِيرًا أَوْ كَبِيرًا إِلَىٰٓ أَجَلِهِۦ ۚ
ذَٰلِكُمْ أَقْسَطُ عِندَ ٱللَّهِ
وَأَقْوَمُ لِلشَّهَٰدَةِ
وَأَدْنَىٰٓ أَلَّا تَرْتَابُوٓا۟ ۖ
إِلَّآ أَن تَكُونَ تِجَٰرَةً حَاضِرَةً
تُدِيرُونَهَا بَيْنَكُمْ
فَلَيْسَ عَلَيْكُمْ جُنَاحٌ
أَلَّا تَكْتُبُوهَا ۗ
وَأَشْهِدُوٓا۟ إِذَا تَبَايَعْتُمْ ۚ
وَلَا يُضَآرَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ
وَإِن تَفْعَلُوا۟
فَإِنَّهُۥ فُسُوقٌۢ بِكُمْ ۗ
وَٱتَّقُوا۟ ٱللَّهَ ۖ
وَيُعَلِّمُكُمُ ٱللَّهُ ۗ
وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ
(٢٨٢) ۞ وَإِن كُنتُمْ عَلَىٰ سَفَرٍ
وَلَمْ تَجِدُوا۟ كَاتِبًا
فَرِهَٰنٌ مَّقْبُوضَةٌ ۖ

For it is God who teaches you.
And God is all-knowing of all things.

2:283 ❊But if you are on a journey
and you cannot find a scribe,
then have a security on hand.
But if you trust one another,
then let him who is entrusted deliver his trust—
and let him be ever God-fearing,
⌜and conscious of⌝ God, his Lord.
Nor shall you ever ⌜willfully⌝ suppress
a testimony.
For whoever suppresses it,
then, most surely, his heart is sinful.
And God is all-knowing of all that you do.

2:284 To God belongs all that is in the heavens
and all that is in the earth.
Hence, whether you disclose
what is in your souls or you conceal it,
God will call you to account for it.
Thus He shall ⌜mercifully⌝ forgive
whomever He so wills
and ⌜justly⌝ torment whomever He so wills.
For God is powerful over all things.

2:285 The Messenger believes
in what has been sent down to him
from his Lord, as do the believers.
All believe in God
and His angels and His ⌜revealed⌝ Books
and His messengers.
⌜They say:⌝
We do not differentiate ⌜in faith⌝
between any of His messengers.
Moreover, they say: We hear and we obey.
Your forgiveness, our Lord!

فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا
فَلْيُؤَدِّ ٱلَّذِى ٱؤْتُمِنَ أَمَٰنَتَهُۥ
وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥ
وَلَا تَكْتُمُوا۟ ٱلشَّهَٰدَةَ
وَمَن يَكْتُمْهَا
فَإِنَّهُۥٓ ءَاثِمٌ قَلْبُهُۥ
وَٱللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ
(٢٨٤) لِّلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ وَإِن تُبْدُوا۟
مَا فِىٓ أَنفُسِكُمْ
أَوْ تُخْفُوهُ
يُحَاسِبْكُم بِهِ ٱللَّهُ
فَيَغْفِرُ لِمَن يَشَآءُ
وَيُعَذِّبُ مَن يَشَآءُ
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
(٢٨٥) ءَامَنَ ٱلرَّسُولُ
بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ
وَٱلْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِٱللَّهِ
وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ
لَا نُفَرِّقُ
بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ
وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَا
غُفْرَانَكَ رَبَّنَا
وَإِلَيْكَ ٱلْمَصِيرُ
(٢٨٦) لَا يُكَلِّفُ ٱللَّهُ نَفْسًا
إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ
وَعَلَيْهَا مَا ٱكْتَسَبَتْ

For to You ⌜alone⌝ is the ultimate destiny.
2:286 God does not task a soul beyond its capacity.
For it ⌜in the Hereafter⌝
is all ⌜the good⌝ that it has earned.
And against it is ⌜the evil⌝ it has reaped.
⌜Thus pray, O you who believe:⌝ Our Lord!
Hold us not accountable
if ever we forget or we have erred.
Our Lord! Neither lay upon us a burden
like that which You have laid
upon those before us.
Our Lord! Nor lay upon us
that which we do not have the strength to bear.
Rather, pardon us. And forgive us.
And have mercy upon us.
You ⌜alone⌝ are our Patron.
So give us victory over the disbelieving people.

رَبَّنَا لَا تُؤَاخِذْنَآ
إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ
رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ
إِصْرًا كَمَا حَمَلْتَهُۥ
عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ
رَبَّنَا وَلَا تُحَمِّلْنَا
مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ
وَٱعْفُ عَنَّا
وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ
أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا
عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ

سورة آل عمران

The surah that mentions that God has chosen the descendants of THE FAMILY OF ʿIMRÂN *to inherit prophethood above the people of all the world.*

Surah 3 / 200 VERSES / REVEALED AT MADINAH

Âl ʿImrân

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



3:1 *Alif Lâm Mîm*

3:2 God!
There is no God but Him, the All-Living,
the Self-Subsisting ⌜All-Sustaining One⌝.

3:3 It is He who has sent down
to you, ⌜O Muhammad,⌝ the Book
with the ⌜very essence of all revealed⌝ truth—
to confirm ⌜the divine revelations⌝
that have preceded it.
And He sent down the Torah and the Evangel

3:4 before ⌜this⌝—as guidance for all people.
And ⌜now⌝ He has sent down ⌜in this Quran⌝
the Criterion ⌜of the way of truth⌝.
As for those who disbelieve
in the ⌜revealed⌝ signs of God,
for them there is a severe torment
⌜awaiting in the Hereafter⌝.
For God is overpowering,
all-avenging ⌜of evildoing⌝.

3:5 Indeed, God is He
from whom nothing in the earth
nor in the heaven is hidden.

(١) الٓمٓ

(٢) ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ
ٱلْحَىُّ ٱلْقَيُّومُ

(٣) نَزَّلَ عَلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
وَأَنزَلَ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ

(٤) مِن قَبْلُ هُدًى لِّلنَّاسِ
وَأَنزَلَ ٱلْفُرْقَانَ ۗ
إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ
لَهُمْ عَذَابٌ شَدِيدٌ ۗ
وَٱللَّهُ عَزِيزٌ ذُو ٱنتِقَامٍ

(٥) إِنَّ ٱللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَىْءٌ
فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ

3:6 He is the One
who fashions you in the wombs as He so wills.
There is no God but Him,
the Overpowering, the All-Wise.

3:7 He is the One
who has sent down the Book to you.
In it are verses
⌜clearly⌝ decisive ⌜in their meaning⌝.
They are the mother of the Book.
And others are ambiguous.
As for those in whose hearts there is perversity,
they pursue whatever is ambiguous in it,
⌜thereby⌝ seeking dissension
and ⌜thereby⌝ seeking
⌜to distort⌝ its interpretation.
But none truly knows
its ⌜ultimate⌝ interpretation except God.
Thus, those well-grounded in knowledge say:
We believe in it. All of it is from our Lord.
And none is truly mindful ⌜of this⌝
but those who are endowed
with ⌜discretion and⌝ understanding
⌜and thus heed admonition, and so pray:⌝

3:8 Our Lord! Let not our hearts swerve
after You have guided us.
And grant us mercy
from Your own ⌜providence⌝.
Indeed, it is You, You ⌜alone⌝,
who are the All-Granting.

3:9 Our Lord!
You shall certainly gather all people
for a Day ⌜Hereafter⌝,
about which there is no doubt.
Indeed, God does not fail ⌜to fulfill⌝
the promise ⌜He makes⌝.

٦ هُوَ ٱلَّذِى يُصَوِّرُكُمْ
فِى ٱلْأَرْحَامِ كَيْفَ يَشَآءُ ۚ
لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

٧ هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ
مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ
هُنَّ أُمُّ ٱلْكِتَٰبِ
وَأُخَرُ مُتَشَٰبِهَٰتٌ ۖ
فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ
فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ
ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ ۗ
وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ ۗ
وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ
ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ
وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ

٨ رَبَّنَا لَا تُزِغْ قُلُوبَنَا
بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا
مِن لَّدُنكَ رَحْمَةً ۚ
إِنَّكَ أَنتَ ٱلْوَهَّابُ

٩ رَبَّنَآ إِنَّكَ جَامِعُ ٱلنَّاسِ
لِيَوْمٍ لَّا رَيْبَ فِيهِ ۚ إِنَّ ٱللَّهَ

3:10 As for those who disbelieve—
never shall their wealth, nor their children,
avail them against God in anything ˹at all˺.
And it is they who are the fuel
for the Fire ˹of Hell˺.

3:11 Such was the case with the House of Pharaoh,
and ˹all˺ those ˹who disbelieved˺ before them.
They denied Our signs.
Then, suddenly, God seized them by their sins,
for God is severe in punishment.

3:12 Say, ˹O Prophet,˺ to those who disbelieve:
You shall be defeated.
And you shall be mustered to Hell—
and a most woeful cradle ˹it is˺!

3:13 There has already been,
for you ˹who disbelieve˺,
a sure sign ˹of the triumph of faith˺
in the encounter of the two companies
˹at the Battle of the Wells of Badr˺:
One company, fighting in the path of God;
and the other—˹staunch˺ disbelievers,
˹who˺ saw ˹the believers˺ with their very eyes
as twice their ˹own˺ number.
For God aids with His victory
whomever He so wills.
Indeed in this, there is a sure lesson
for those who have eyes to see!

3:14 Made fair-seeming to people
are ˹their˺ beloved desires—
as to women, and ˹begetting˺ children,
and heaped up piles of gold and silver,
and well-bred horses, and cattle, and tillage.
That is the mere enjoyment

لَا يُخْلِفُ ٱلْمِيعَادَ
(١٠) إِنَّ ٱلَّذِينَ كَفَرُوا۟
لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ
وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۖ
وَأُو۟لَٰٓئِكَ هُمْ وَقُودُ ٱلنَّارِ
(١١) كَدَأْبِ ءَالِ فِرْعَوْنَ
وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ
كَذَّبُوا۟ بِـَٔايَٰتِنَا
فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ ۗ
وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ
(١٢) قُل لِّلَّذِينَ كَفَرُوا۟
سَتُغْلَبُونَ
وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۚ
وَبِئْسَ ٱلْمِهَادُ
(١٣) قَدْ كَانَ لَكُمْ ءَايَةٌ
فِى فِئَتَيْنِ ٱلْتَقَتَا ۖ فِئَةٌ تُقَٰتِلُ
فِى سَبِيلِ ٱللَّهِ
وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُم
مِّثْلَيْهِمْ رَأْىَ ٱلْعَيْنِ ۚ
وَٱللَّهُ يُؤَيِّدُ بِنَصْرِهِۦ مَن يَشَآءُ ۗ
إِنَّ فِى ذَٰلِكَ لَعِبْرَةً
لِّأُو۟لِى ٱلْأَبْصَٰرِ
(١٤) زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ
مِنَ ٱلنِّسَآءِ وَٱلْبَنِينَ
وَٱلْقَنَٰطِيرِ ٱلْمُقَنطَرَةِ
مِنَ ٱلذَّهَبِ وَٱلْفِضَّةِ
وَٱلْخَيْلِ ٱلْمُسَوَّمَةِ
وَٱلْأَنْعَٰمِ وَٱلْحَرْثِ ۗ

of the life of this world.
Yet with God is the most excellent resort.

3:15 ۞Say, ⌜O Prophet, to humanity⌝:
Shall I tell you of something
⌜far⌝ better than this,
⌜reserved⌝ for those who are God-fearing?
They shall have Gardens ⌜of Paradise⌝
with their Lord, beneath which rivers flow,
wherein they shall abide forever—
along with spouses, ever pure,
and the good pleasure of God.
And God is all-seeing of ⌜all His⌝ servants.

3:16 It is they who say ⌜penitently⌝:
Our Lord, we have, indeed, believed.
So forgive us our sins.
And save us
from the torment of the Fire ⌜of Hell⌝.

3:17 These are the patient ⌜ones⌝, the truthful ⌜ones⌝,
the devoutly obedient, the givers of charity,
and the seekers of forgiveness at night's end.

3:18 God ⌜Himself⌝ bears witness that, indeed,
there is no God but Him—as do the angels,
and those with knowledge—
⌜that He is the One⌝ upholding justice.
There is no God but Him,
the Overpowering, the All-Wise.

3:19 Indeed, the ⌜true⌝ religion with God
⌜that He has revealed to all the prophets⌝ is Islam,
⌜a willing submission to God alone⌝.
As for those who were ⌜previously⌝
given the Scripture,
they did not dispute ⌜among themselves
regarding the true religion⌝,
until after the ⌜revealed⌝ knowledge
⌜of the Scripture⌝ had come to them,

ذَٰلِكَ مَتَٰعُ
ٱلْحَيَوٰةِ ٱلدُّنْيَا
وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلْمَـَٔابِ

(١٥) ۞ قُلْ أَؤُنَبِّئُكُم
بِخَيْرٍ مِّن ذَٰلِكُمْ
لِلَّذِينَ ٱتَّقَوْا۟ عِندَ رَبِّهِمْ
جَنَّٰتٌ تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَا وَأَزْوَٰجٌ مُّطَهَّرَةٌ
وَرِضْوَٰنٌ مِّنَ ٱللَّهِ
وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ

(١٦) ٱلَّذِينَ يَقُولُونَ
رَبَّنَآ إِنَّنَآ ءَامَنَّا
فَٱغْفِرْ لَنَا ذُنُوبَنَا
وَقِنَا عَذَابَ ٱلنَّارِ

(١٧) ٱلصَّٰبِرِينَ وَٱلصَّٰدِقِينَ
وَٱلْقَٰنِتِينَ وَٱلْمُنفِقِينَ
وَٱلْمُسْتَغْفِرِينَ بِٱلْأَسْحَارِ

(١٨) شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ
وَٱلْمَلَٰٓئِكَةُ وَأُو۟لُوا۟ ٱلْعِلْمِ
قَآئِمًۢا بِٱلْقِسْطِ لَآ إِلَٰهَ إِلَّا هُوَ
ٱلْعَزِيزُ ٱلْحَكِيمُ

(١٩) إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ
وَمَا ٱخْتَلَفَ ٱلَّذِينَ
أُوتُوا۟ ٱلْكِتَٰبَ
إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ

˹thereby˺ exceeding the due bounds ˹of God˺
with one another,
˹out of nothing but insolence and envy˺.
Yet whoever disbelieves
in the ˹revealed˺ signs of God, ˹know,˺ then,
˹that˺ God is, indeed, swift in reckoning.

3:20 So if they argue with you
˹about God, O Prophet˺, then say:
Willingly, have I submitted my face
˹in worship˺ to God ˹alone˺,
as have those who follow me.
And say, ˹moreover,˺
to those who were given the Scripture
and to those who are unlettered ˹in revelation˺:
Will you ˹not˺
submit yourselves ˹to God˺ willingly?
Thus if they willingly submit ˹themselves˺,
then truly they are rightly guided.
But if they turn away,
then what is incumbent upon you is no more
than the ˹clear˺ conveyance ˹of the message˺.
And God is all-seeing of ˹all His˺ servants.

3:21 As to those who disbelieve in the signs of God,
and who kill the prophets without any right,
and who kill those among the people
who enjoin justice—give them ˹heavy˺ tidings
of a most painful torment.

3:22 It is these whose ˹good˺ works
are ˹rendered utterly˺ futile ˹with God˺—
in this world and in the Hereafter.
And for them, there shall not be any helpers
˹against God's punishment˺.

3:23 Have you not seen ˹the case
of˺ those who were given ˹knowledge
of˺ a portion of ˹Heavenly˺ Scripture?

بَغْيًا بَيْنَهُمْ ۗ
وَمَن يَكْفُرْ بِآيَاتِ اللَّهِ
فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ
(٢٠) فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ
وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ ۗ
وَقُل لِّلَّذِينَ أُوتُوا الْكِتَابَ
وَالْأُمِّيِّينَ أَأَسْلَمْتُمْ ۚ
فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوا ۖ
وَّإِن تَوَلَّوْا
فَإِنَّمَا عَلَيْكَ الْبَلَاغُ ۗ
وَاللَّهُ بَصِيرٌ بِالْعِبَادِ
(٢١) إِنَّ الَّذِينَ يَكْفُرُونَ
بِآيَاتِ اللَّهِ وَيَقْتُلُونَ
النَّبِيِّينَ بِغَيْرِ حَقٍّ
وَيَقْتُلُونَ الَّذِينَ
يَأْمُرُونَ بِالْقِسْطِ
مِنَ النَّاسِ
فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ
(٢٢) أُولَٰئِكَ الَّذِينَ
حَبِطَتْ أَعْمَالُهُمْ
فِي الدُّنْيَا وَالْآخِرَةِ
وَمَا لَهُم مِّن نَّاصِرِينَ
(٢٣) أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا

They are called to the Book of God,
so that it may judge between them
˹wherein they differ.˺
Yet˺ thereafter a group of them turns away,
in ˹utter˺ evasion ˹of the truth˺.

3:24 And ˹they dare do this because˺ they say:
Never will the Fire ˹of Hell˺ touch us,
˹in the Hereafter˺
except for a ˹few˺ numbered days!
For these ˹lies˺ they have forged in their religion
have deluded them.

3:25 How then shall it be
when We gather them to a Day ˹Hereafter˺
wherein there is no doubt
and each soul is rendered in full
what it has earned?
And never shall they be wronged ˹in the least.

3:26 Rather˺, say ˹in all humility˺: O God!
Master of all dominion!
You give dominion to whomever You will.
And You strip dominion
from whomever You will.
You exalt whomever You will.
And You abase whomever You will.
In Your ˹mighty˺ Hand is all good.
Truly, You have power over all things.

3:27 You make the night penetrate the daylight.
And You make the daylight penetrate the night.
And You bring forth the living from the dead.
And You bring forth the dead from the living.
And You give provision to whomever You will,
without measure.

3:28 Let not the believers
take the disbelievers as allies

نَصِيبًا مِّنَ ٱلْكِتَٰبِ
يُدْعَوْنَ إِلَىٰ كِتَٰبِ ٱللَّهِ
لِيَحْكُمَ بَيْنَهُمْ
ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُمْ
وَهُم مُّعْرِضُونَ
(٢٤) ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟
لَن تَمَسَّنَا ٱلنَّارُ
إِلَّآ أَيَّامًا مَّعْدُودَٰتٍ
وَغَرَّهُمْ فِى دِينِهِم
مَّا كَانُوا۟ يَفْتَرُونَ
(٢٥) فَكَيْفَ إِذَا جَمَعْنَٰهُمْ
لِيَوْمٍ لَّا رَيْبَ فِيهِ وَوُفِّيَتْ
كُلُّ نَفْسٍ مَّا كَسَبَتْ
وَهُمْ لَا يُظْلَمُونَ
(٢٦) قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلْمُلْكِ
تُؤْتِى ٱلْمُلْكَ مَن تَشَآءُ
وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ
وَتُعِزُّ مَن تَشَآءُ
وَتُذِلُّ مَن تَشَآءُ بِيَدِكَ ٱلْخَيْرُ
إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
(٢٧) تُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ
وَتُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ
وَتُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ
وَتُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ
وَتَرْزُقُ مَن تَشَآءُ بِغَيْرِ حِسَابٍ
(٢٨) لَّا يَتَّخِذِ ٱلْمُؤْمِنُونَ
ٱلْكَٰفِرِينَ أَوْلِيَآءَ

instead of the believers.
And whoever ˹among you˺ does this
has nothing ˹to hope for˺ from God—
except if you are safeguarding against
a genuine fear from them.
And God warns you to beware of Him.
For to God ˹alone˺ is the ultimate destiny.

مِن دُونِ ٱلْمُؤْمِنِينَ
وَمَن يَفْعَلْ ذَٰلِكَ
فَلَيْسَ مِنَ ٱللَّهِ فِى شَىْءٍ
إِلَّآ أَن تَتَّقُوا۟ مِنْهُمْ تُقَىٰةً
وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ
وَإِلَى ٱللَّهِ ٱلْمَصِيرُ

3:29 Say ˹to them, O Prophet˺:
Whether you conceal what is in your breast
or you disclose it, God knows it.
And He knows what is in the heavens
and what is in the earth.
For God is powerful over all things.

(٢٩) قُلْ إِن تُخْفُوا۟
مَا فِى صُدُورِكُمْ
أَوْ تُبْدُوهُ يَعْلَمْهُ ٱللَّهُ
وَيَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

3:30 ˹There shall come˺ a Day ˹Hereafter˺
when each soul will find present before it
whatever good it had done ˹in the world˺.
And ˹concerning˺ whatever evil it had done—
it shall wish there were a very great distance
between it and that ˹evildoing˺.
And God warns you to beware of Him,
˹though˺ God is all-kind to ˹all His˺ servants.

(٣٠) يَوْمَ تَجِدُ كُلُّ نَفْسٍ
مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا
وَمَا عَمِلَتْ مِن سُوٓءٍ
تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُۥٓ
أَمَدًۢا بَعِيدًا
وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ
وَٱللَّهُ رَءُوفٌۢ بِٱلْعِبَادِ

3:31 ˹O Muhammad,˺ say ˹to the believers˺:
If you love God, then follow me.
God will love you and forgive you your sins.
For God is all-forgiving, mercy-giving.

(٣١) قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ
فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ

3:32 Say ˹to them˺:
Obey God and the Messenger.
And if they turn away,
then ˹know that˺ God does not love
the disbelievers.

(٣٢) قُلْ أَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ
فَإِن تَوَلَّوْا۟
فَإِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْكَٰفِرِينَ

3:33 ✻Indeed, God has chosen Adam and Noah,
and the Family of Abraham,
and the Family of ʿImrân
above ˹the people of˺ all the world.

(٣٣) ۞ إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا
وَءَالَ إِبْرَٰهِيمَ وَءَالَ عِمْرَٰنَ
عَلَى ٱلْعَٰلَمِينَ

3:34 ⌜They are⌝ descendants, one of another.
And God is all-hearing, all-knowing.

٣٤ ذُرِّيَّةًۢ بَعْضُهَا مِنۢ بَعْضٍۗ
وَٱللَّهُ سَمِيعٌ عَلِيمٌ

3:35 Behold! The wife of ʿImrân said:
My Lord, I have, indeed, dedicated to You
what is in my belly to be ⌜solely⌝ devoted
⌜to Your service⌝.
So accept ⌜this⌝ from me.
For it is You who are the All-Hearing,
the All-Knowing.

٣٥ إِذْ قَالَتِ ٱمْرَأَتُ عِمْرَٰنَ
رَبِّ إِنِّى نَذَرْتُ لَكَ
مَا فِى بَطْنِى مُحَرَّرًا فَتَقَبَّلْ مِنِّىٓۖ
إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ

3:36 So when she delivered her, she said: My Lord!
I have, indeed, delivered her, a female—
and God knows best what she had delivered.
And, ⌜my Lord, she said,⌝
the male is not like the female
⌜as to service in the High Temple⌝!
Yet I have named her Mary.
And I do, indeed, seek refuge for her in You,
and for her children, from Satan, the Accursed.

٣٦ فَلَمَّا وَضَعَتْهَا
قَالَتْ رَبِّ إِنِّى وَضَعْتُهَآ أُنثَىٰ
وَٱللَّهُ أَعْلَمُ بِمَا وَضَعَتْ
وَلَيْسَ ٱلذَّكَرُ كَٱلْأُنثَىٰۖ
وَإِنِّى سَمَّيْتُهَا مَرْيَمَ
وَإِنِّىٓ أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا
مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ

3:37 And so ⌜it was that⌝ her Lord accepted ⌜Mary⌝
with goodly acceptance
and caused her to grow up wholesomely
in ⌜the years of⌝ her growing.
And He entrusted her
to ⌜the foster care of⌝ Zachariah.
Whenever Zachariah entered upon her ⌜place⌝
in the Sanctuary, he found her with provisions.
He said: O Mary!
From where does this come to you?
She said: It is from God.
Indeed, God provides
for whomever He so wills without measure.

٣٧ فَتَقَبَّلَهَا رَبُّهَا
بِقَبُولٍ حَسَنٍ وَأَنۢبَتَهَا نَبَاتًا
حَسَنًا وَكَفَّلَهَا زَكَرِيَّاۖ كُلَّمَا
دَخَلَ عَلَيْهَا زَكَرِيَّا ٱلْمِحْرَابَ
وَجَدَ عِندَهَا رِزْقًاۖ قَالَ يَٰمَرْيَمُ
أَنَّىٰ لَكِ هَٰذَاۖ
قَالَتْ هُوَ مِنْ عِندِ ٱللَّهِۖ
إِنَّ ٱللَّهَ يَرْزُقُ مَن يَشَآءُ
بِغَيْرِ حِسَابٍ

3:38 Then and there, Zachariah called upon his Lord.
He said: My Lord!
Grant me from Your bounty
wholesome children.

٣٨ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُۥۖ
قَالَ رَبِّ هَبْ لِى
مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةًۖ

Indeed, You are the Hearer of Prayer.

3:39 Then the angels called out to him,
as he stood offering ˹his˺ Prayer in the Sanctuary:
God, indeed, gives you glad tidings of ˹a son
who shall be named˺ John,
confirming ˹the revelation of˺ a word from God.
˹And he shall be˺ an honored leader,
and abstinent,
and a prophet from among the righteous.

3:40 He said: My Lord!
How shall I have a boy when old age
has already come upon me,
and my wife is barren?
He said: So shall it be!
God does whatever He so wills.

3:41 He said: My Lord!
Appoint for me a sign ˹that this will be˺!
He said:
Your sign is that
you shall not ˹be able to˺ speak to people
for three days, except by gesture.
And remember your Lord much,
˹with reverence˺.
And exalt ˹Him˺
in the evenings and the mornings.

3:42 And behold!
The angels said: O Mary!
Indeed, God has chosen you
˹to serve Him˺ and purified you.
And He has chosen you
above ˹all˺ the women of the world.

3:43 O Mary, be ever devoutly obedient
to your Lord.
And bow ˹your face˺ down

إِنَّكَ سَمِيعُ ٱلدُّعَآءِ
٣٩ فَنَادَتۡهُ ٱلۡمَلَٰٓئِكَةُ
وَهُوَ قَآئِمٞ يُصَلِّي
فِي ٱلۡمِحۡرَابِ أَنَّ ٱللَّهَ يُبَشِّرُكَ
بِيَحۡيَىٰ مُصَدِّقَۢا
بِكَلِمَةٖ مِّنَ ٱللَّهِ
وَسَيِّدٗا وَحَصُورٗا
وَنَبِيّٗا مِّنَ ٱلصَّٰلِحِينَ
٤٠ قَالَ رَبِّ
أَنَّىٰ يَكُونُ لِي غُلَٰمٞ
وَقَدۡ بَلَغَنِيَ ٱلۡكِبَرُ
وَٱمۡرَأَتِي عَاقِرٞۖ
قَالَ كَذَٰلِكَ ٱللَّهُ
يَفۡعَلُ مَا يَشَآءُ
٤١ قَالَ رَبِّ ٱجۡعَل لِّيٓ ءَايَةٗۖ
قَالَ ءَايَتُكَ
أَلَّا تُكَلِّمَ ٱلنَّاسَ
ثَلَٰثَةَ أَيَّامٍ إِلَّا رَمۡزٗاۗ
وَٱذۡكُر رَّبَّكَ كَثِيرٗا وَسَبِّحۡ
بِٱلۡعَشِيِّ وَٱلۡإِبۡكَٰرِ
٤٢ وَإِذۡ قَالَتِ ٱلۡمَلَٰٓئِكَةُ
يَٰمَرۡيَمُ إِنَّ ٱللَّهَ ٱصۡطَفَىٰكِ
وَطَهَّرَكِ وَٱصۡطَفَىٰكِ
عَلَىٰ نِسَآءِ ٱلۡعَٰلَمِينَ
٤٣ يَٰمَرۡيَمُ ٱقۡنُتِي لِرَبِّكِ
وَٱسۡجُدِي

to the ground ˹before Him˺.
And bow with those who bow ˹in Prayer.

3:44 O Muhammad!˺
This is ˹but one˺ of the tidings
of the unseen ˹past˺ that We reveal to you.
For you were not with them
when they cast their quills
˹to resolve˺ which of them
would have the ˹foster˺ care of Mary.
And you were not with them
when they were contending ˹for this honor˺.

3:45 Behold!
The angels said: O Mary!
Indeed, God gives you glad tidings of ˹a son
brought into being by˺ a word from Him.
His name is the Messiah, Jesus, son of Mary,
eminent in this world and ˹in˺ the Hereafter,
and of those brought near ˹to God˺.
3:46 And he shall speak to people
˹of Heavenly guidance while˺ in the cradle
and in the prime of manhood.
˹Moreover˺, he shall be of the righteous.
3:47 She said: My Lord!
How shall I have a son
when no human being has touched me?
He said: So shall it be!
God creates whatever He so wills.
When He decrees a matter,
He but says to it: Be! And so it is.
3:48 Moreover, He shall teach him
the ˹skill of˺ writing,
˹with regard to the divine law,˺
and the wisdom ˹of prophethood,˺

وَٱرْكَعِى مَعَ ٱلرَّٰكِعِينَ
﴿٤٤﴾ ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ
نُوحِيهِ إِلَيْكَ ۚ
وَمَا كُنتَ لَدَيْهِمْ
إِذْ يُلْقُونَ أَقْلَٰمَهُمْ
أَيُّهُمْ يَكْفُلُ مَرْيَمَ
وَمَا كُنتَ لَدَيْهِمْ
إِذْ يَخْتَصِمُونَ
﴿٤٥﴾ إِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ
يَٰمَرْيَمُ إِنَّ ٱللَّهَ يُبَشِّرُكِ
بِكَلِمَةٍ مِّنْهُ ٱسْمُهُ
ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ
وَجِيهًا فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ
وَمِنَ ٱلْمُقَرَّبِينَ
﴿٤٦﴾ وَيُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ
وَكَهْلًا وَمِنَ ٱلصَّٰلِحِينَ
﴿٤٧﴾ قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِى وَلَدٌ
وَلَمْ يَمْسَسْنِى بَشَرٌ ۖ
قَالَ كَذَٰلِكِ ٱللَّهُ
يَخْلُقُ مَا يَشَآءُ ۚ إِذَا قَضَىٰٓ أَمْرًا
فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ
﴿٤٨﴾ وَيُعَلِّمُهُ ٱلْكِتَٰبَ
وَٱلْحِكْمَةَ
وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ

and the Torah, and the Evangel,
3:49 and ⌜appoint him as⌝ a messenger
to the Children of Israel, ⌜to say⌝:
Truly, I have come to you
with a sign ⌜of my commission⌝ from your Lord,
that I, indeed, form for you
from the mud ⌜of the earth⌝ a bird-like figure.
Then I blow into it, and so it becomes a bird—
by God's permission.
I heal the born-blind and the leper;
and I give life to the dead—
by God's permission.
And I tell you ⌜what no person knows⌝
of what you eat
and of what you store up in your houses.
Indeed, in this there is a sure sign for you,
if, indeed, you are believers.
3:50 And I am to confirm what has preceded me
of ⌜the Commandments of⌝ the Torah
and to make lawful for you
some of what has been ⌜previously⌝
prohibited to you.
I have come to you
with a sign ⌜of my truth⌝ from your Lord.
So fear God, and obey me!
3:51 Indeed, God is my Lord and your Lord.
So worship Him ⌜alone⌝.
This is a straight way ⌜to salvation⌝.
3:52 ❊But when Jesus discerned from them
⌜resolute⌝ unbelief, he said ⌜to his followers⌝:
Who will be my supporters
⌜on the path⌝ to God?
The Disciples said:
We are the supporters of ⌜the religion of⌝ God.
We have, indeed, believed in God.

(٤٩) وَرَسُولًا إِلَىٰ بَنِيٓ إِسْرَٰٓءِيلَ
أَنِّي قَدْ جِئْتُكُم
بِـَٔايَةٍ مِّن رَّبِّكُمْ أَنِّيٓ
أَخْلُقُ لَكُم مِّنَ ٱلطِّينِ
كَهَيْـَٔةِ ٱلطَّيْرِ فَأَنفُخُ فِيهِ
فَيَكُونُ طَيْرًۢا بِإِذْنِ ٱللَّهِ
وَأُبْرِئُ ٱلْأَكْمَهَ
وَٱلْأَبْرَصَ وَأُحْيِ ٱلْمَوْتَىٰ
بِإِذْنِ ٱللَّهِ
وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ
وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ
إِنَّ فِي ذَٰلِكَ لَءَايَةً لَّكُمْ
إِن كُنتُم مُّؤْمِنِينَ
(٥٠) وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ
مِنَ ٱلتَّوْرَىٰةِ
وَلِأُحِلَّ لَكُم بَعْضَ
ٱلَّذِي حُرِّمَ عَلَيْكُمْ
وَجِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ
فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ
(٥١) إِنَّ ٱللَّهَ
رَبِّي وَرَبُّكُمْ فَٱعْبُدُوهُ
هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ
(٥٢) ۞ فَلَمَّآ أَحَسَّ عِيسَىٰ
مِنْهُمُ ٱلْكُفْرَ
قَالَ مَنْ أَنصَارِيٓ إِلَى ٱللَّهِ
قَالَ ٱلْحَوَارِيُّونَ
نَحْنُ أَنصَارُ ٱللَّهِ ءَامَنَّا بِٱللَّهِ

So bear witness that we are, indeed, *muslims*,
in willing submission to God ˹alone˺.

3:53 Our Lord! We have believed in ˹the Revelation˺
that You have sent down ˹to Jesus˺.
And we have followed ˹him
as˺ the Messenger ˹You sent to us˺.
So inscribe us among those
who bear witness ˹to Your Oneness˺.

3:54 Now, they ˹who disbelieved˺
had devised a plan ˹to kill Jesus˺.
But God had devised a plan ˹to save him˺.
And God is the best of ˹all˺ those who plan.

3:55 Behold! God said: O Jesus!
Indeed, I shall take your soul.
And I shall lift you up to Me.
And I shall cleanse you from ˹the defilement
of all˺ those who disbelieve ˹in you˺.
Moreover, I shall place those who follow you
˹and confirm your message˺
above those who disbelieve
until the Day of Resurrection.
Then to Me ˹alone˺ shall be the return
of ˹all of˺ you, and I shall judge between you
regarding that wherein you have been disputing.

3:56 Then as for those who disbelieve,
I shall torment them with a severe torment
in the ˹life of this˺ world and ˹in˺ the Hereafter.
And for them, there shall not be any helpers
˹against God's punishment˺.

3:57 But as for those who believe ˹in God˺,
and do righteous deeds,
He shall render them their rewards ˹in full˺.
Yet God does not love the wrongdoers
˹who are godless in heart˺.

وَٱشْهَدْ بِأَنَّا مُسْلِمُونَ

(٥٣) رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلْتَ
وَٱتَّبَعْنَا ٱلرَّسُولَ
فَٱكْتُبْنَا
مَعَ ٱلشَّٰهِدِينَ

(٥٤) وَمَكَرُوا۟ وَمَكَرَ ٱللَّهُ ۖ
وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ

(٥٥) إِذْ قَالَ ٱللَّهُ يَٰعِيسَىٰٓ
إِنِّى مُتَوَفِّيكَ وَرَافِعُكَ إِلَىَّ
وَمُطَهِّرُكَ
مِنَ ٱلَّذِينَ كَفَرُوا۟
وَجَاعِلُ ٱلَّذِينَ ٱتَّبَعُوكَ
فَوْقَ ٱلَّذِينَ كَفَرُوٓا۟
إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۖ
ثُمَّ إِلَىَّ مَرْجِعُكُمْ
فَأَحْكُمُ بَيْنَكُمْ
فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

(٥٦) فَأَمَّا ٱلَّذِينَ كَفَرُوا۟
فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا
فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ
وَمَا لَهُم مِّن نَّٰصِرِينَ

(٥٧) وَأَمَّا ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
فَيُوَفِّيهِمْ أُجُورَهُمْ ۗ
وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ

3:58 This ˹account that˺ We recite to you,
˹O Muhammad,˺
is among the signs ˹of your prophethood˺
and ˹a confirmation of the truth of this Quran˺—
the All-Wise Reminder—˹for all humanity˺.

(٥٨) ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ
ٱلْـَٔايَٰتِ وَٱلذِّكْرِ ٱلْحَكِيمِ

3:59 Indeed, the likeness of ˹the creation of˺ Jesus,
with respect to God,
is as the likeness of ˹that of˺ Adam:
He created him out of dust.
Then He said to him: Be! And he was.

(٥٩) إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ
كَمَثَلِ ءَادَمَ ۖ
خَلَقَهُۥ مِن تُرَابٍ
ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ

3:60 This is the truth from your Lord
˹regarding Jesus˺.
So do not be of those who have doubt ˹about it˺.

(٦٠) ٱلْحَقُّ مِن رَّبِّكَ
فَلَا تَكُن مِّنَ ٱلْمُمْتَرِينَ

3:61 Hence, whoever argues with you, ˹O Prophet,˺
concerning him
after ˹this˺ knowledge has come to you,
say ˹to them˺: Come!
Let us call upon our sons and your sons,
and our women and your women,
and ourselves and yourselves.
Then we shall earnestly pray
to lay the curse of God
upon ˹those of us who are˺ the liars.

(٦١) فَمَنْ حَآجَّكَ فِيهِ
مِنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ
فَقُلْ تَعَالَوْا۟
نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ
وَنِسَآءَنَا وَنِسَآءَكُمْ
وَأَنفُسَنَا وَأَنفُسَكُمْ
ثُمَّ نَبْتَهِلْ فَنَجْعَل
لَّعْنَتَ ٱللَّهِ
عَلَى ٱلْكَٰذِبِينَ

3:62 Indeed, this is most surely
the true narrative ˹regarding Jesus˺.
Nor is there any god but the ˹One˺ God.
Indeed, God is most surely
the Overpowering, the All-Wise.

(٦٢) إِنَّ هَٰذَا لَهُوَ ٱلْقَصَصُ ٱلْحَقُّ ۚ
وَمَا مِنْ إِلَٰهٍ إِلَّا ٱللَّهُ ۚ
وَإِنَّ ٱللَّهَ
لَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

3:63 Yet if they turn away ˹from this summons˺,
then God is assuredly all-knowing
of the sowers of corruption.

(٦٣) فَإِن تَوَلَّوْا۟
فَإِنَّ ٱللَّهَ عَلِيمٌۢ بِٱلْمُفْسِدِينَ

3:64 ˹O Muhammad,˺ say:
O People of the Scripture!
Come to an equitable word

(٦٤) قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ
تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍ

between us and you:
That ˹together˺ we shall not
worship other than God.
And ˹together˺ we shall not
associate anything ˹at all˺
in ˹our worship of˺ Him.
And ˹together˺ we shall not
take one another as lords apart from God.
Yet if they turn away, ˹O believers˺,
then say ˹to them˺:
Bear witness that we, indeed, are *muslims*,
in willing submission to God ˹alone˺.

3:65 O People of the Scripture!
Why do you argue ˹with us˺ about ˹your claim
that˺ Abraham ˹was a Jew or a Christian˺,
while the Torah ˹of Moses˺
and the Evangel ˹of Jesus˺
were not sent down until after him?
Are you not, then, able to understand?

3:66 Yet there you are!
You ˹attempt to˺ argue ˹about Moses and Jesus˺,
wherein you have ˹some˺ knowledge.
Why, then, would you argue
about that which you have
no knowledge ˹at all˺?
For God knows ˹the truth of all matters˺,
and you do not know!

3:67 Abraham was neither a Jew nor a Christian.
Rather, he was a ˹believer,
purely˺ upright ˹in heart˺,
a *muslim*, in willing submission to God ˹alone˺—
and never was he of those
who associated gods with God.

3:68 Indeed, the people most worthy

بَيْنَنَا وَبَيْنَكُمْ
أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ
وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا
وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا
أَرْبَابًا مِّن دُونِ ٱللَّهِ
فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟
بِأَنَّا مُسْلِمُونَ
(٦٥) يَٰٓأَهْلَ ٱلْكِتَٰبِ
لِمَ تُحَآجُّونَ فِىٓ إِبْرَٰهِيمَ
وَمَآ أُنزِلَتِ ٱلتَّوْرَىٰةُ
وَٱلْإِنجِيلُ إِلَّا مِنۢ بَعْدِهِۦٓ
أَفَلَا تَعْقِلُونَ
(٦٦) هَٰٓأَنتُمْ هَٰٓؤُلَآءِ حَٰجَجْتُمْ
فِيمَا لَكُم بِهِۦ عِلْمٌ
فَلِمَ تُحَآجُّونَ
فِيمَا لَيْسَ لَكُم بِهِۦ عِلْمٌ
وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ
(٦٧) مَا كَانَ إِبْرَٰهِيمُ يَهُودِيًّا
وَلَا نَصْرَانِيًّا
وَلَٰكِن كَانَ حَنِيفًا مُّسْلِمًا
وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ
(٦٨) إِنَّ أَوْلَى ٱلنَّاسِ بِإِبْرَٰهِيمَ

of ⌜tracing their faith back to⌝ Abraham
are surely those who follow him
⌜in willing submission to God alone⌝—
and ⌜foremost among them is⌝
this Prophet, ⌜Muhammad,⌝
and ⌜all⌝ those who believe ⌜in his message⌝.
And God ⌜alone⌝ is the Patron of the believers.

3:69 A group of the People of the Scripture
would love to lead you ⌜believers⌝ astray.
But they lead none astray but themselves,
though they are not aware ⌜of their doom⌝.

3:70 O People of the Scripture!
Why do you disbelieve
in the ⌜revealed⌝ signs of God
while you yourselves
bear witness ⌜to their truth⌝?

3:71 O People of the Scripture!
Why do you mix the truth with falsehood
and ⌜willfully⌝ suppress the truth,
while you know ⌜that it is wrong to do so⌝?

3:72 And ⌜furthermore⌝,
a group from the People of the Scripture
say ⌜to one another⌝:
Profess faith at the start of the day
in what has been sent down ⌜to Muhammad
and⌝ to those who believe ⌜in his message⌝.
And renounce faith at day's end,
so that they may ⌜doubt⌝ themselves
⌜and⌝ turn back ⌜from their faith⌝.

3:73 Yet ⌜all the while, in your heart⌝
believe none except one
who follows your own religion,
⌜keeping its knowledge to yourselves⌝.

لِلَّذِينَ ٱتَّبَعُوهُ
وَهَٰذَا ٱلنَّبِيُّ وَٱلَّذِينَ ءَامَنُوا۟ۗ
وَٱللَّهُ وَلِيُّ ٱلْمُؤْمِنِينَ
(٦٩) وَدَّت طَّآئِفَةٌ
مِّنْ أَهْلِ ٱلْكِتَٰبِ
لَوْ يُضِلُّونَكُمْ
وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمْ
وَمَا يَشْعُرُونَ
(٧٠) يَٰٓأَهْلَ ٱلْكِتَٰبِ
لِمَ تَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ
وَأَنتُمْ تَشْهَدُونَ
(٧١) يَٰٓأَهْلَ ٱلْكِتَٰبِ
لِمَ تَلْبِسُونَ ٱلْحَقَّ بِٱلْبَٰطِلِ
وَتَكْتُمُونَ ٱلْحَقَّ
وَأَنتُمْ تَعْلَمُونَ
(٧٢) وَقَالَت طَّآئِفَةٌ
مِّنْ أَهْلِ ٱلْكِتَٰبِ
ءَامِنُوا۟ بِٱلَّذِىٓ أُنزِلَ
عَلَى ٱلَّذِينَ ءَامَنُوا۟
وَجْهَ ٱلنَّهَارِ وَٱكْفُرُوٓا۟ ءَاخِرَهُۥ
لَعَلَّهُمْ يَرْجِعُونَ
(٧٣) وَلَا تُؤْمِنُوٓا۟
إِلَّا لِمَن تَبِعَ دِينَكُمْ

Say ˹to them˺:
Indeed, all ˹true˺ guidance
is the guidance of God.
˹Are you envious and begrudging˺
that someone is given ˹revealed knowledge
from God˺
like what you have been given ˹from Him˺,
or ˹are you fearful˺ that ˹the believers˺ will prevail
in argument against you ˹on Judgment Day˺
before your Lord?
Say: Indeed,
all bounty is in the ˹mighty˺ Hand of God.
He gives it to whomever He so wills.
And God is all-encompassing, all-knowing.

3:74 It is He who singles out for His mercy
whomever He so wills.
For God ˹alone˺
is the Possessor of Magnificent Bounty.

3:75 ❊Yet there are ˹also˺
among the People of the Scripture
˹the likes of˺ one who,
if you were to entrust him with a heap ˹of gold˺,
he would faithfully restore it to you.
And there are among them
˹the likes of˺ one who,
if you were to entrust him
with even a ˹single˺ dinar,
he would not restore it to you,
unless you were to remain standing over him.
That is because they say:
It is not incumbent upon us to keep faith
with people unlettered ˹in Scripture˺!
And thus do they speak lies against God—
and they do so knowingly.

قُلْ إِنَّ ٱلْهُدَىٰ هُدَى ٱللَّهِ
أَن يُؤْتَىٰٓ أَحَدٌ
مِّثْلَ مَآ أُوتِيتُمْ
أَوْ يُحَآجُّوكُمْ عِندَ رَبِّكُمْ ۗ
قُلْ إِنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ
يُؤْتِيهِ مَن يَشَآءُ ۗ
وَٱللَّهُ وَٰسِعٌ عَلِيمٌ
(٧٤) يَخْتَصُّ بِرَحْمَتِهِۦ
مَن يَشَآءُ ۗ
وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ
(٧٥) ۞ وَمِنْ أَهْلِ ٱلْكِتَٰبِ
مَنْ إِن تَأْمَنْهُ بِقِنطَارٍ
يُؤَدِّهِۦٓ إِلَيْكَ
وَمِنْهُم مَّنْ إِن تَأْمَنْهُ
بِدِينَارٍ لَّا يُؤَدِّهِۦٓ إِلَيْكَ
إِلَّا مَا دُمْتَ عَلَيْهِ قَآئِمًا ۗ
ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟
لَيْسَ عَلَيْنَا فِى ٱلْأُمِّيِّـۧنَ سَبِيلٌ
وَيَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ
وَهُمْ يَعْلَمُونَ

3:76 Rather, whoever fulfills his covenant
and fears God, ⌜know that⌝ God, indeed,
loves the God-fearing.

3:77 As for those ⌜People of the Scripture⌝
who sell the covenant of God
and their ⌜solemn⌝ oaths for a small price,
they shall not have any share ⌜of Paradise⌝
in the Hereafter.
Nor shall God speak to them!
Nor shall He ⌜even⌝ look at them
on the Day of Resurrection!
Nor shall He purify them ⌜of this evildoing⌝!
Rather, there shall be for them
a most painful torment ⌜awaiting⌝.

3:78 For, indeed, there is a faction among them
who distort the Scripture with their tongues,
so as to make you think ⌜what they say⌝
is from the Scripture,
when it is not from the Scripture.
And they say: This is from God!
Yet it is not from God.
And thus do they speak lies against God—
and they do so knowingly.

3:79 It is not conceivable for a human being
to whom God gives the Scripture
and good judgment
and ⌜the gift of⌝ prophethood
to say thereafter to the people:
Be you worshippers of me instead of God!
Rather ⌜he would say⌝:
Be you ⌜well-versed
and⌝ devout servants of God ⌜alone
and exemplify His way⌝,
in that you have been teaching the Scripture,
and in that you have been studying ⌜it⌝.

(٧٦) بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِۦ وَٱتَّقَىٰ
فَإِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ
(٧٧) إِنَّ ٱلَّذِينَ
يَشْتَرُونَ بِعَهْدِ ٱللَّهِ
وَأَيْمَـٰنِهِمْ ثَمَنًا قَلِيلًا
أُو۟لَـٰٓئِكَ لَا خَلَـٰقَ لَهُمْ
فِى ٱلْـَٔاخِرَةِ
وَلَا يُكَلِّمُهُمُ ٱللَّهُ
وَلَا يَنظُرُ إِلَيْهِمْ يَوْمَ ٱلْقِيَـٰمَةِ
وَلَا يُزَكِّيهِمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ
(٧٨) وَإِنَّ مِنْهُمْ لَفَرِيقًا
يَلْوُۥنَ أَلْسِنَتَهُم بِٱلْكِتَـٰبِ
لِتَحْسَبُوهُ مِنَ ٱلْكِتَـٰبِ
وَمَا هُوَ مِنَ ٱلْكِتَـٰبِ
وَيَقُولُونَ هُوَ مِنْ عِندِ ٱللَّهِ
وَمَا هُوَ مِنْ عِندِ ٱللَّهِ
وَيَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ
وَهُمْ يَعْلَمُونَ
(٧٩) مَا كَانَ لِبَشَرٍ
أَن يُؤْتِيَهُ ٱللَّهُ ٱلْكِتَـٰبَ
وَٱلْحُكْمَ وَٱلنُّبُوَّةَ
ثُمَّ يَقُولَ لِلنَّاسِ
كُونُوا۟ عِبَادًا لِّى
مِن دُونِ ٱللَّهِ
وَلَـٰكِن كُونُوا۟ رَبَّـٰنِيِّـۧنَ
بِمَا كُنتُمْ تُعَلِّمُونَ ٱلْكِتَـٰبَ
وَبِمَا كُنتُمْ تَدْرُسُونَ

3:80 Nor would one ˹so commissioned˺
command you to take the angels or the prophets
as lords ˹to be worshipped˺.
Would he command you to disbelieve
after you have become *muslims*,
in willing submission to God ˹alone˺?

3:81 And behold!
God made ˹a sacred˺ covenant
with all the prophets, ˹saying:
Convey to your people˺
whatever I give you of the Scripture
and ˹of revealed˺ wisdom.
Then when there comes to you
a ˹final˺ messenger
who confirms what is with ˹all of˺ you—
˹in fulfillment of My promise—
ardently˺ shall you believe in him
and ˹ardently˺ shall you support him.
˹God˺ said:
Do you pledge your consent
and accept My solemn compact
˹to fulfill this trust˺?
They said: We do so consent.
He said: Then bear you witness ˹to it˺!
For, indeed, I am with you
among those who so bear witness.

3:82 Thus whoever turns away
˹from God's religion˺ after this—
then it is they who are the ungodly.

3:83 So ˹as to the People of the Scripture˺:
Is it, then, other than God's religion
that they seek,
when all those in the heavens
and ˹in˺ the earth submit to Him—

(٨٠) وَلَا يَأْمُرَكُمْ أَن تَتَّخِذُوا۟
ٱلْمَلَٰٓئِكَةَ وَٱلنَّبِيِّـۧنَ أَرْبَابًا
أَيَأْمُرُكُم بِٱلْكُفْرِ
بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ
(٨١) وَإِذْ أَخَذَ ٱللَّهُ
مِيثَٰقَ ٱلنَّبِيِّـۧنَ
لَمَآ ءَاتَيْتُكُم
مِّن كِتَٰبٍ وَحِكْمَةٍ
ثُمَّ جَآءَكُمْ رَسُولٌ
مُّصَدِّقٌ لِّمَا مَعَكُمْ
لَتُؤْمِنُنَّ بِهِۦ وَلَتَنصُرُنَّهُۥ
قَالَ ءَأَقْرَرْتُمْ
وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِى
قَالُوٓا۟ أَقْرَرْنَا
قَالَ فَٱشْهَدُوا۟
وَأَنَا۠ مَعَكُم مِّنَ ٱلشَّٰهِدِينَ
(٨٢) فَمَن تَوَلَّىٰ بَعْدَ ذَٰلِكَ
فَأُو۟لَٰٓئِكَ
هُمُ ٱلْفَٰسِقُونَ
(٨٣) أَفَغَيْرَ دِينِ ٱللَّهِ يَبْغُونَ
وَلَهُۥٓ أَسْلَمَ مَن
فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ

willingly or unwillingly—
and ˹when it is˺ to Him
that they shall all be returned ˹for Judgment˺?

3:84 Say ˹to one and all, O Prophet:
As for those who follow me,˺ we believe in God
and ˹in˺ what has been sent down to us,
and ˹in˺ what has been sent down
to Abraham, and Ishmael, and Isaac, and Jacob,
and ˹to˺ the ˹prophets of the˺ Tribes ˹of Israel˺.
And ˹we believe˺ in what was given to Moses
and ˹to˺ Jesus and ˹to˺ all the ˹other˺ prophets
from their Lord.
We do not differentiate ˹in faith˺
between any of them.
Thus are we *muslims*,
in willing submission to Him ˹alone˺.

3:85 And so, anyone ˹after this˺
who seeks ˹submission to God
through˺ a religion other than Islam
˹as revealed to all the prophets˺—
never shall it be accepted from him!
Moreover, in the Hereafter,
he shall be among the losers
˹of an everlasting Paradise˺.

3:86 How shall God guide a people
who have disbelieved
after ˹they have professed˺ their faith
and borne witness that the Messenger is true,
and ˹after˺ the clear proofs ˹of God˺
have come to them?
For God does not guide the wrongdoing people
˹who are godless in heart˺.

3:87 As for ˹the likes of˺ these,
their recompense is
that upon them is the curse of God,

طَوۡعٗا وَكَرۡهٗا
وَإِلَيۡهِ يُرۡجَعُونَ
٨٤ قُلۡ ءَامَنَّا بِٱللَّهِ
وَمَآ أُنزِلَ عَلَيۡنَا
وَمَآ أُنزِلَ عَلَىٰٓ إِبۡرَٰهِيمَ
وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ
وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ
وَمَآ أُوتِيَ مُوسَىٰ وَعِيسَىٰ
وَٱلنَّبِيُّونَ مِن رَّبِّهِمۡ
لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّنۡهُمۡ
وَنَحۡنُ لَهُۥ مُسۡلِمُونَ
٨٥ وَمَن يَبۡتَغِ
غَيۡرَ ٱلۡإِسۡلَٰمِ دِينٗا
فَلَن يُقۡبَلَ مِنۡهُ
وَهُوَ فِي ٱلۡأٓخِرَةِ
مِنَ ٱلۡخَٰسِرِينَ
٨٦ كَيۡفَ يَهۡدِي ٱللَّهُ قَوۡمٗا
كَفَرُواْ بَعۡدَ إِيمَٰنِهِمۡ
وَشَهِدُوٓاْ أَنَّ ٱلرَّسُولَ حَقّٞ
وَجَآءَهُمُ ٱلۡبَيِّنَٰتُۚ
وَٱللَّهُ لَا يَهۡدِي
ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ
٨٧ أُوْلَٰٓئِكَ جَزَآؤُهُمۡ
أَنَّ عَلَيۡهِمۡ لَعۡنَةَ ٱللَّهِ

and ˹of˺ the angels and ˹of˺ humanity all together.

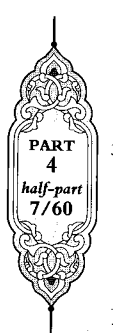
3:88 They ˹are doomed to Hell
and˺ shall abide therein forever.
Never shall the torment be lightened for them.
Nor shall they ever be reprieved—

3:89 except for those ˹of them˺
who repent after this ˹breach of faith˺,
and set things aright.
For, indeed, God is all-forgiving, mercy-giving.

3:90 But as for those who have disbelieved
after ˹having professed˺ their faith,
and who then ˹stubbornly˺ increase in unbelief,
never shall their repentance be accepted!
For it is these who are the ˹ones˺ astray.

3:91 Indeed, those who disbelieve
and die as disbelievers,
not even the whole earth full of gold
shall be accepted from any of them
˹in repentance˺,
were one ˹of them˺ so able
to ransom himself with it.
It is these for whom there shall be
a most painful torment.
And for them, there shall not be any helpers
˹against God's punishment.

3:92 Even so, O believers,˺ you shall never attain
to ˹the highest˺ virtue ˹of faith˺
until you spend ˹in charity˺
from that which you love.
And anything you spend,
indeed, God is all-knowing of it.



3:93 ❊ ˹Furthermore˺, all ˹wholesome˺ food
was lawful to the Children of Israel,
except what ˹the Prophet˺ Israel

وَٱلْمَلَٰٓئِكَةِ
وَٱلنَّاسِ أَجْمَعِينَ
خَٰلِدِينَ فِيهَا (٨٨)
لَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ
وَلَا هُمْ يُنظَرُونَ
إِلَّا ٱلَّذِينَ تَابُوا۟ (٨٩)
مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا۟
فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
إِنَّ ٱلَّذِينَ كَفَرُوا۟ (٩٠)
بَعْدَ إِيمَٰنِهِمْ
ثُمَّ ٱزْدَادُوا۟ كُفْرًا
لَّن تُقْبَلَ تَوْبَتُهُمْ
وَأُو۟لَٰٓئِكَ هُمُ ٱلضَّآلُّونَ
إِنَّ ٱلَّذِينَ كَفَرُوا۟ (٩١)
وَمَاتُوا۟ وَهُمْ كُفَّارٌ
فَلَن يُقْبَلَ مِنْ أَحَدِهِم
مِّلْءُ ٱلْأَرْضِ ذَهَبًا
وَلَوِ ٱفْتَدَىٰ بِهِۦٓ
أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ
وَمَا لَهُم مِّن نَّٰصِرِينَ
لَن تَنَالُوا۟ ٱلْبِرَّ (٩٢)
حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ ۚ
وَمَا تُنفِقُوا۟ مِن شَىْءٍ
فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ
۞ كُلُّ ٱلطَّعَامِ (٩٣)
كَانَ حِلًّا لِّبَنِىٓ إِسْرَٰٓءِيلَ

prohibited for himself
⌜long⌝ before the Torah was sent down.
Say ⌜to them, O Muhammad:
If you deny this⌝, then bring the Torah
and recite ⌜the evidence from⌝ it,
if you are truthful ⌜in your claim⌝.

3:94 But whoever forges lies
against God after this ⌜word of truth⌝,
then it is they who are the wrongdoers,
⌜godless in heart⌝.

3:95 Say: God has spoken the truth.
So follow the sacred way of Abraham,
the ⌜purely⌝ upright ⌜in heart⌝—
and never was he of those
who associated gods with God.

3:96 Indeed, the first House ⌜of God⌝
appointed for all people
is that ⌜in the valley⌝ of Bakkah.
⌜It is⌝ most blessed and a ⌜source of⌝ guidance
for all the ⌜peoples of the⌝ world.

3:97 ⌜From the time of Abraham,
there have remained⌝ in it clear signs—
⌜such as⌝ the Station of Abraham.
Moreover, whoever enters its ⌜sanctuary⌝
shall be secure.
Thus Ḥajj-Pilgrimage
to the ⌜Sacred⌝ House ⌜in Makkah⌝
is owed to God,
as an obligation upon all people
who are able to attain a way to it.
And as to those who disbelieve ⌜this,
know⌝, then, ⌜that⌝ God is, indeed, self-sufficient,
without ⌜any need
for any of His creation in⌝ all the worlds.

إِلَّا مَا حَرَّمَ إِسْرَٰٓءِيلُ
عَلَىٰ نَفْسِهِۦ
مِن قَبْلِ أَن تُنَزَّلَ ٱلتَّوْرَىٰةُ ۗ
قُلْ فَأْتُوا۟ بِٱلتَّوْرَىٰةِ فَٱتْلُوهَآ
إِن كُنتُمْ صَٰدِقِينَ

(٩٤) فَمَنِ ٱفْتَرَىٰ
عَلَى ٱللَّهِ ٱلْكَذِبَ
مِنۢ بَعْدِ ذَٰلِكَ
فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ

(٩٥) قُلْ صَدَقَ ٱللَّهُ ۗ
فَٱتَّبِعُوا۟ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا
وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ

(٩٦) إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ
لَلَّذِى بِبَكَّةَ مُبَارَكًا
وَهُدًى لِّلْعَٰلَمِينَ

(٩٧) فِيهِ ءَايَٰتٌۢ بَيِّنَٰتٌ
مَّقَامُ إِبْرَٰهِيمَ ۖ
وَمَن دَخَلَهُۥ كَانَ ءَامِنًا ۗ
وَلِلَّهِ عَلَى ٱلنَّاسِ
حِجُّ ٱلْبَيْتِ
مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ
وَمَن كَفَرَ
فَإِنَّ ٱللَّهَ غَنِىٌّ عَنِ ٱلْعَٰلَمِينَ

3:98 Say: O People of the Scripture!
Why do you disbelieve
in the ˹revealed˺ signs of God,
while ˹you yourselves know
that˺ God is all-witnessing over what you do?

٩٨ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ
لِمَ تَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ
وَٱللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ

3:99 Moreover, say: O People of the Scripture!
Why do you bar from the ˹straight˺ path of God
those who believe, seeking to render it crooked,
while you are ˹charged
to be˺ witnesses ˹to its truth˺?
Yet never is God at all heedless of what you do.

٩٩ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ
لِمَ تَصُدُّونَ
عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ
تَبْغُونَهَا عِوَجًا
وَأَنتُمْ شُهَدَآءُ ۗ
وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ

3:100 O you who believe!
Were you to obey ˹the dictates
of˺ a ˹certain˺ faction of those
who have been given the Scripture,
they would turn you back into disbelievers
after your ˹having come to˺ faith.

١٠٠ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِن تُطِيعُوا۟ فَرِيقًا
مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
يَرُدُّوكُم بَعْدَ إِيمَٰنِكُمْ كَٰفِرِينَ

3:101 Yet how could you disbelieve,
while it is to you yourselves
that the verses of God are being recited?
Moreover, His Messenger is among you!
So ˹know well
that˺ whoever holds fast to ˹faith in˺ God,
then ˹it is˺ he who is most surely guided
along a straight way ˹of salvation˺.

١٠١ وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ
تُتْلَىٰ عَلَيْكُمْ ءَايَٰتُ ٱللَّهِ
وَفِيكُمْ رَسُولُهُۥ ۗ
وَمَن يَعْتَصِم بِٱللَّهِ فَقَدْ هُدِىَ
إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ

3:102 O you who believe!
Be ever God-fearing, with a fear justly due Him.
And do not die, except while you are *muslims*,
in willing submission to God ˹alone˺.

١٠٢ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ
وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ

3:103 So hold fast to the rope of God—
all ˹of you˺ together! You shall not divide!
And remember ˹with reverence˺
the grace of God upon you

١٠٣ وَٱعْتَصِمُوا۟
بِحَبْلِ ٱللَّهِ جَمِيعًا
وَلَا تَفَرَّقُوا۟ ۚ
وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ

when you were enemies
and He bound your hearts together,
so that you became—by His grace—
brothers ⌜to one another⌝.
For you were on the brink of a pit of Fire.
And He rescued you from it.
Thus does God make His revealed signs
clear to you, so that you may be guided aright.

3:104 So let there be of you one ⌜united⌝ community
calling to all that is good
and enjoining what is right
and forbidding what is wrong.
And it is these who are the ⌜truly⌝ successful.

3:105 Therefore, be not like those
who became divided
and disputed ⌜regarding the true religion⌝—
even after the clear
⌜and miraculous⌝ proofs ⌜of God⌝
had come to them!
Indeed, for these,
there shall be a great torment ⌜awaiting⌝

3:106 on a Day ⌜Hereafter
when⌝ some faces
shall be whitened ⌜with purity⌝,
and some faces blackened ⌜by sin⌝.
As for those whose faces shall be blackened,
⌜it will be said⌝:
Did you disbelieve after ⌜professing⌝ your faith?
Then taste the ⌜everlasting⌝ torment
in that ⌜before this Day⌝ you have disbelieved!

3:107 Yet as for those whose faces shall be whitened,
they shall be ⌜secure⌝ in the mercy of God.
Therein shall they abide forever.

3:108 These are the ⌜revealed⌝ verses of God

إِذۡ كُنتُمۡ أَعۡدَآءٗ
فَأَلَّفَ بَيۡنَ قُلُوبِكُمۡ
فَأَصۡبَحۡتُم بِنِعۡمَتِهِۦٓ إِخۡوَٰنٗا
وَكُنتُمۡ عَلَىٰ شَفَا حُفۡرَةٖ
مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنۡهَاۗ
كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمۡ
ءَايَٰتِهِۦ لَعَلَّكُمۡ تَهۡتَدُونَ

١٠٤ وَلۡتَكُن مِّنكُمۡ أُمَّةٞ
يَدۡعُونَ إِلَى ٱلۡخَيۡرِ
وَيَأۡمُرُونَ بِٱلۡمَعۡرُوفِ
وَيَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِۚ
وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ

١٠٥ وَلَا تَكُونُواْ
كَٱلَّذِينَ تَفَرَّقُواْ وَٱخۡتَلَفُواْ
مِنۢ بَعۡدِ مَا جَآءَهُمُ ٱلۡبَيِّنَٰتُۚ
وَأُوْلَٰٓئِكَ لَهُمۡ عَذَابٌ عَظِيمٞ

١٠٦ يَوۡمَ تَبۡيَضُّ وُجُوهٞ
وَتَسۡوَدُّ وُجُوهٞۚ فَأَمَّا ٱلَّذِينَ
ٱسۡوَدَّتۡ وُجُوهُهُمۡ
أَكَفَرۡتُم بَعۡدَ إِيمَٰنِكُمۡ
فَذُوقُواْ ٱلۡعَذَابَ
بِمَا كُنتُمۡ تَكۡفُرُونَ

١٠٧ وَأَمَّا ٱلَّذِينَ ٱبۡيَضَّتۡ وُجُوهُهُمۡ
فَفِي رَحۡمَةِ ٱللَّهِ
هُمۡ فِيهَا خَٰلِدُونَ

that We recite to you, ˹O Prophet,˺
with the ˹very essence of all˺ truth.
And never does God desire injustice
for ˹any being in˺ all the worlds.

١٠٨ تِلْكَ ءَايَٰتُ ٱللَّهِ
نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ
وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِّلْعَٰلَمِينَ

3:109 For to God ˹alone˺ belongs
all that is in the heavens
and all that is in the earth.
Indeed, to God ˹alone˺
are all matters returned ˹for just judgment˺.

١٠٩ وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ
وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ

3:110 You ˹believers˺ are the best Community
ever brought forth for ˹the good of˺ humankind:
You enjoin what is right.
And you forbid what is wrong.
And you believe in God.

Yet if only the People of the Scripture
had believed!
It most surely would have been better for them.
Among them, there are believers.
But most of them are ungodly.

١١٠ كُنتُمْ خَيْرَ أُمَّةٍ
أُخْرِجَتْ لِلنَّاسِ
تَأْمُرُونَ بِٱلْمَعْرُوفِ
وَتَنْهَوْنَ
عَنِ ٱلْمُنكَرِ
وَتُؤْمِنُونَ بِٱللَّهِ وَلَوْ ءَامَنَ
أَهْلُ ٱلْكِتَٰبِ
لَكَانَ خَيْرًا لَّهُم
مِّنْهُمُ ٱلْمُؤْمِنُونَ
وَأَكْثَرُهُمُ ٱلْفَٰسِقُونَ

3:111 So ˹be comforted
that˺ they shall not inflict harm upon you,
except a slight hurt.
And if they should fight you,
they shall ˹ultimately˺ turn away from you
in retreat.
Then they shall not be helped ˹by God˺.

١١١ لَن يَضُرُّوكُمْ إِلَّآ أَذًى
وَإِن يُقَٰتِلُوكُمْ
يُوَلُّوكُمُ ٱلْأَدْبَارَ
ثُمَّ لَا يُنصَرُونَ

3:112 They shall be struck with humiliation
wherever they are encountered—
except if they have a bond ˹of covenant˺
with God,
or a bond ˹of peace and security˺
with the people ˹of the community˺.
For they have incurred great wrath from God.

١١٢ ضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ
أَيْنَ مَا ثُقِفُوٓا۟
إِلَّا بِحَبْلٍ مِّنَ ٱللَّهِ
وَحَبْلٍ مِّنَ ٱلنَّاسِ
وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ

Moreover, they shall be struck with indigence.
That is because, ˹again and again,˺
they have disbelieved
in the ˹revealed˺ signs of God
and killed ˹His˺ prophets without right.
That is ˹also˺ because they have disobeyed ˹God˺
and ˹persistently˺ transgressed ˹His covenant˺.

3:113 ۞Yet ˹know that˺ not all ˹of them˺ are the same.
For among the People of the Scripture,
there is an upstanding community
that recites the verses of God
in the watches of the night.
And they bow ˹their faces˺ down
to the ground ˹in worship before Him alone˺.

3:114 They believe in God
and in ˹the coming Judgment of˺ the Last Day.
Moreover, they enjoin what is right
and forbid what is wrong.
And they hasten to ˹exceed one another
in˺ good works.
So these are among the righteous.

3:115 Thus whatever good they do,
never shall they be denied its ˹reward˺.
For God is all-knowing
of those who are God-fearing.

3:116 As for those who disbelieve,
never shall their wealth, nor their children,
avail them against God in anything ˹at all˺.
These are the Companions of the Fire ˹of Hell˺.
They shall abide therein forever.

3:117 The parable of what they spend ˹charitably˺
in the life of this world is like that of a wind
in which there is a bitter cold that afflicts—
and thus destroys—the tillage of a people
who have wronged their own souls.

وَضُرِبَتْ عَلَيْهِمُ ٱلْمَسْكَنَةُ ۚ
ذَٰلِكَ بِأَنَّهُمْ كَانُوا۟
يَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ
وَيَقْتُلُونَ ٱلْأَنۢبِيَآءَ
بِغَيْرِ حَقٍّ ۚ ذَٰلِكَ بِمَا عَصَوا۟
وَّكَانُوا۟ يَعْتَدُونَ
(١١٣) ۞ لَيْسُوا۟ سَوَآءً ۗ
مِّنْ أَهْلِ ٱلْكِتَٰبِ أُمَّةٌ
قَآئِمَةٌ يَتْلُونَ ءَايَٰتِ ٱللَّهِ
ءَانَآءَ ٱلَّيْلِ وَهُمْ يَسْجُدُونَ
(١١٤) يُؤْمِنُونَ بِٱللَّهِ
وَٱلْيَوْمِ ٱلْءَاخِرِ
وَيَأْمُرُونَ بِٱلْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ
وَيُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ
وَأُو۟لَٰٓئِكَ مِنَ ٱلصَّٰلِحِينَ
(١١٥) وَمَا يَفْعَلُوا۟ مِنْ خَيْرٍ
فَلَن يُكْفَرُوهُ ۗ
وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ
(١١٦) إِنَّ ٱلَّذِينَ كَفَرُوا۟
لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ
وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۖ
وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۚ
هُمْ فِيهَا خَٰلِدُونَ
(١١٧) مَثَلُ مَا يُنفِقُونَ
فِى هَٰذِهِ ٱلْحَيَوٰةِ ٱلدُّنْيَا
كَمَثَلِ رِيحٍ فِيهَا صِرٌّ
أَصَابَتْ حَرْثَ قَوْمٍ
ظَلَمُوٓا۟ أَنفُسَهُمْ فَأَهْلَكَتْهُ ۚ

For God has not wronged them
⌜in punishing them⌝.
But rather, it is their own souls
they ⌜themselves⌝ have wronged
⌜with ungodliness⌝.

3:118 O you who believe!
Do not take anyone as a confidant,
apart from ⌜those
who believe in⌝ your own ⌜faith.
And beware!⌝
Those ⌜who disbelieve⌝
will spare nothing to corrupt you.
They love that which overburdens you.
Already, ⌜bitter⌝ hatred has become apparent
from their ⌜own⌝ mouths.
And what their hearts conceal is greater still.
We have, indeed, made clear to you
the ⌜revealed⌝ signs, if you but ⌜use your reason
to⌝ understand ⌜His admonitions⌝.

3:119 Yet there you are! You love them.
But they do not love you.
Moreover, you believe in every ⌜revealed⌝ Book.
But as for them, when they meet you they say:
We believe.
But when they are alone,
they bite their very fingertips out of rage
because of you.
Say ⌜to them⌝: Die in your rage!
Indeed, God is all-knowing
of all that is ⌜harbored⌝
within the breast ⌜of people⌝.

3:120 If any good comes to you ⌜believers⌝,
it troubles them.
And if any evil afflicts you, they rejoice in it.

وَمَا ظَلَمَهُمُ ٱللَّهُ
وَلَٰكِنْ أَنفُسَهُمْ يَظْلِمُونَ
﴿١١٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَتَّخِذُوا۟ بِطَانَةً
مِّن دُونِكُمْ
لَا يَأْلُونَكُمْ خَبَالًا
وَدُّوا۟ مَا عَنِتُّمْ قَدْ بَدَتِ
ٱلْبَغْضَآءُ مِنْ أَفْوَٰهِهِمْ
وَمَا تُخْفِى صُدُورُهُمْ أَكْبَرُ
قَدْ بَيَّنَّا لَكُمُ ٱلْءَايَٰتِ
إِن كُنتُمْ تَعْقِلُونَ
﴿١١٩﴾ هَٰٓأَنتُمْ أُو۟لَآءِ
تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ
وَتُؤْمِنُونَ بِٱلْكِتَٰبِ كُلِّهِۦ
وَإِذَا لَقُوكُمْ قَالُوٓا۟ ءَامَنَّا
وَإِذَا خَلَوْا۟ عَضُّوا۟ عَلَيْكُمُ
ٱلْأَنَامِلَ مِنَ ٱلْغَيْظِ
قُلْ مُوتُوا۟ بِغَيْظِكُمْ
إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ
﴿١٢٠﴾ إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ
وَإِن تُصِبْكُمْ سَيِّئَةٌ
يَفْرَحُوا۟ بِهَا

And ⌜yet⌝, if you but remain patient
and God-fearing,
their cunning will not harm you
in anything ⌜at all⌝.
Indeed,
God is all-encompassing of what they do.

3:121 ⌜Remember, O Muhammad,⌝
when you went forth in the early morning
from your household
to settle the believers in positions
for fighting ⌜at the Battle of Uḥud⌝.
And God is all-hearing, all-knowing.

3:122 Then two groups among you
were about to become fainthearted.
Yet God was the ⌜assuring⌝ Patron of them both.
So upon God ⌜alone⌝, let the believers rely.

3:123 And truly God gave you victory
at ⌜the Battle of⌝ Badr ⌜before this⌝,
though you were humble ⌜in number⌝.
Thus be ever God-fearing.
⌜And be conscious of His help,⌝
so that you may give thanks ⌜to Him⌝.

3:124 Behold, ⌜O Prophet⌝! You said to the believers:
Will it not suffice you
that your Lord shall reinforce you
with three thousand ⌜forces⌝ from the angels
sent down ⌜to help you⌝?

3:125 Most certainly,
if you remain patient and God-fearing
and ⌜the enemy forces⌝
come upon you suddenly,
your Lord will reinforce you
with five thousand ⌜forces⌝
from the angels of marked ⌜distinction⌝.

وَإِن تَصۡبِرُواْ وَتَتَّقُواْ
لَا يَضُرُّكُمۡ كَيۡدُهُمۡ شَيۡـًٔاۗ
إِنَّ ٱللَّهَ
بِمَا يَعۡمَلُونَ مُحِيطٞ
(١٢١) وَإِذۡ غَدَوۡتَ مِنۡ أَهۡلِكَ
تُبَوِّئُ ٱلۡمُؤۡمِنِينَ
مَقَٰعِدَ لِلۡقِتَالِۗ
وَٱللَّهُ سَمِيعٌ عَلِيمٌ
(١٢٢) إِذۡ هَمَّت
طَّآئِفَتَانِ مِنكُمۡ
أَن تَفۡشَلَا وَٱللَّهُ وَلِيُّهُمَاۗ
وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ
(١٢٣) وَلَقَدۡ نَصَرَكُمُ ٱللَّهُ
بِبَدۡرٖ وَأَنتُمۡ أَذِلَّةٞۖ فَٱتَّقُواْ ٱللَّهَ
لَعَلَّكُمۡ تَشۡكُرُونَ
(١٢٤) إِذۡ تَقُولُ لِلۡمُؤۡمِنِينَ
أَلَن يَكۡفِيَكُمۡ
أَن يُمِدَّكُمۡ رَبُّكُم
بِثَلَٰثَةِ ءَالَٰفٖ
مِّنَ ٱلۡمَلَٰٓئِكَةِ مُنزَلِينَ
(١٢٥) بَلَىٰٓۚ إِن تَصۡبِرُواْ وَتَتَّقُواْ
وَيَأۡتُوكُم مِّن فَوۡرِهِمۡ هَٰذَا
يُمۡدِدۡكُمۡ رَبُّكُم
بِخَمۡسَةِ ءَالَٰفٖ
مِّنَ ٱلۡمَلَٰٓئِكَةِ مُسَوِّمِينَ

3:126 Nor does God occasion this ˹promise of help˺
as other than a glad tiding for you—
and for your hearts to be calmed thereby.
For victory comes only from God,
the Overpowering ˹One˺, the All-Wise.

3:127 ˹God made the believers victorious at Badr˺,
so that He might cut off a ˹leading˺ flank
of those who disbelieve, or subdue them,
so that they would turn back in ˹utter˺ failure.

3:128 You have nothing ˹to say˺ of this matter,
˹O Prophet˺.
Rather, it is for Him ˹alone to determine˺
whether to grant them repentance
or to punish them.
For, indeed, they are wrongdoers,
˹godless in heart˺.

3:129 For to God ˹alone˺ belongs
all that is in the heavens
and all that is in the earth.
He forgives whomever He so wills.
And He punishes whomever He so wills.
Yet God is all-forgiving, mercy-giving.

3:130 O you who believe!
You shall not consume usury ˹on anything lent˺,
multiplying and compounding ˹the return˺.
Rather, be ever God-fearing,
so that you may be successful.

3:131 Therefore, fear the Fire ˹of Hell˺,
which has been prepared for the disbelievers.

3:132 Thus obey God
and, ˹Muhammad˺, the Messenger,
so that you may be shown mercy.

3:133 ❊And hasten to ˹attain˺ forgiveness
from your Lord—

(١٢٦) وَمَا جَعَلَهُ ٱللَّهُ
إِلَّا بُشْرَىٰ لَكُمْ
وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِۦ
وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ
ٱلْعَزِيزِ ٱلْحَكِيمِ
(١٢٧) لِيَقْطَعَ طَرَفًا
مِّنَ ٱلَّذِينَ كَفَرُوٓا۟ أَوْ يَكْبِتَهُمْ
فَيَنقَلِبُوا۟ خَآئِبِينَ
(١٢٨) لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ
أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ
فَإِنَّهُمْ ظَٰلِمُونَ
(١٢٩) وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ
يَغْفِرُ لِمَن يَشَآءُ
وَيُعَذِّبُ مَن يَشَآءُ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ
(١٣٠) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَأْكُلُوا۟ ٱلرِّبَوٰٓا۟
أَضْعَٰفًا مُّضَٰعَفَةً
وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ
(١٣١) وَٱتَّقُوا۟ ٱلنَّارَ ٱلَّتِىٓ
أُعِدَّتْ لِلْكَٰفِرِينَ
(١٣٢) وَأَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ
لَعَلَّكُمْ تُرْحَمُونَ
(١٣٣) ۞ وَسَارِعُوٓا۟ إِلَىٰ
مَغْفِرَةٍ مِّن رَّبِّكُمْ

and a Garden ˹in Paradise˺, whose breadth
is ˹as˺ the heavens and the earth,
prepared ˹only˺ for the God-fearing:

3:134 The ones who spend ˹in charity˺,
in ˹times of˺ prosperity and adversity ˹alike˺;
and who suppress ˹their˺ rage,
and who pardon people—
for God loves those who excel in ˹doing˺ good.

3:135 Moreover, these are the ones
who when they commit any ˹act of˺ obscenity,
or wrong themselves ˹with sin˺,
they remember God,
˹to whom they are accountable˺,
and so seek forgiveness for their sins.
For who is it that forgives sins but God?
Nor do they persist
in whatever ˹wrong˺ they have done
when they know ˹it is wrong˺.

3:136 It is these whose reward
is forgiveness from their Lord—
and Gardens beneath which rivers flow,
wherein they shall abide forever.
And how ˹exceedingly˺ commendable
is the reward of those
who ever do ˹the will of God!

3:137 Entire˺ ways of life have already passed away
˹in the generations˺ before you, ˹O humanity˺.
So journey in the earth,
and see how ˹devastating˺ was the end
of those who belied ˹God˺!

3:138 This ˹Quran˺ is a clear declaration
˹of divine truth˺ for all people.
Thus ˹it is Heavenly˺ guidance
and an ˹inspired˺ admonition

وَجَنَّةٍ عَرْضُهَا
ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ
أُعِدَّتْ لِلْمُتَّقِينَ
(١٣٤) ٱلَّذِينَ يُنفِقُونَ
فِى ٱلسَّرَّآءِ وَٱلضَّرَّآءِ
وَٱلْكَٰظِمِينَ ٱلْغَيْظَ
وَٱلْعَافِينَ عَنِ ٱلنَّاسِ ۗ
وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ
(١٣٥) وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَٰحِشَةً
أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ
ذَكَرُوا۟ ٱللَّهَ
فَٱسْتَغْفَرُوا۟ لِذُنُوبِهِمْ
وَمَن يَغْفِرُ ٱلذُّنُوبَ
إِلَّا ٱللَّهُ
وَلَمْ يُصِرُّوا۟ عَلَىٰ مَا فَعَلُوا۟
وَهُمْ يَعْلَمُونَ
(١٣٦) أُو۟لَٰٓئِكَ جَزَآؤُهُم
مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّٰتٌ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَا ۚ
وَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ
(١٣٧) قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ
فَسِيرُوا۟ فِى ٱلْأَرْضِ
فَٱنظُرُوا۟ كَيْفَ كَانَ
عَٰقِبَةُ ٱلْمُكَذِّبِينَ
(١٣٨) هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى
وَمَوْعِظَةٌ لِّلْمُتَّقِينَ

for the God-fearing.

3:139 So do not grow feeble ˹in spirit, O believers˺,
nor grieve ˹over losses˺.
For you shall be the uppermost,
if, indeed, you are believers.

3:140 If ˹painful˺ injury has touched you,
then ˹know that˺ similar injury
has certainly touched the people ˹opposing you˺.
And such are the days ˹of life.
By turns do˺ We alternate them
among humankind,
that God may know those who believe,
and ˹that˺ He may take to Himself martyrs
from among you.
For God does not love
the wrongdoers ˹who are godless in heart˺.

3:141 Moreover, ˹in this way˺
does God purge ˹fault˺ from the believers
and obliterate the disbelievers.

3:142 Or did you think that you would enter
the Garden ˹of Paradise˺
while God has not yet ˹made˺ known
who among you has ˹faithfully˺ striven,
nor ˹made˺ known those who are ˹truly˺ patient?

3:143 And, indeed, you used to long
for death ˹in the cause of God˺,
before ˹actually˺ confronting it ˹in combat˺.
So now you have truly seen it
for yourselves and looked upon it.
˹So endure patiently.˺

3:144 And ˹remember that˺ Muhammad
is not other than a Messenger ˹of God˺.
All the messengers before him
have already passed on.
If he dies, or is killed ˹in battle˺,

﴿١٣٩﴾ وَلَا تَهِنُوا۟ وَلَا تَحْزَنُوا۟
وَأَنتُمُ ٱلْأَعْلَوْنَ
إِن كُنتُم مُّؤْمِنِينَ

﴿١٤٠﴾ إِن يَمْسَسْكُمْ قَرْحٌ
فَقَدْ مَسَّ ٱلْقَوْمَ
قَرْحٌ مِّثْلُهُۥ
وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا
بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ
ٱلَّذِينَ ءَامَنُوا۟
وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ
وَٱللَّهُ لَا يُحِبُّ ٱلظَّـٰلِمِينَ

﴿١٤١﴾ وَلِيُمَحِّصَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟
وَيَمْحَقَ ٱلْكَـٰفِرِينَ

﴿١٤٢﴾ أَمْ حَسِبْتُمْ
أَن تَدْخُلُوا۟ ٱلْجَنَّةَ
وَلَمَّا يَعْلَمِ ٱللَّهُ
ٱلَّذِينَ جَـٰهَدُوا۟ مِنكُمْ
وَيَعْلَمَ ٱلصَّـٰبِرِينَ

﴿١٤٣﴾ وَلَقَدْ كُنتُمْ تَمَنَّوْنَ ٱلْمَوْتَ
مِن قَبْلِ أَن تَلْقَوْهُ
فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ

﴿١٤٤﴾ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ
قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ
أَفَإِي۟ن مَّاتَ أَوْ قُتِلَ

will you then turn back on your heels
⌜after having faith⌝?
Yet should any one so turn back on his heels,
never would he harm God in anything.
And it is the thankful whom God shall reward.

3:145 Nor does any soul ever die,
except by the permission of God,
at ⌜the end of⌝ a predetermined term.
So whoever desires the reward of this world,
from this shall We give him.
And whoever desires
the reward of the Hereafter,
from this shall We give him.
And it is the thankful whom We shall reward
⌜with great goodness⌝.

3:146 And how many a prophet has there been,
alongside of whom
fought many godly followers!
Nor were they ever disheartened
by what afflicted them in the path of God.
Nor did they weaken.
Nor did they seek to surrender.
And God loves those who are patient.

3:147 Rather, their only utterance ⌜then⌝ was to say:
Our Lord! Forgive us our sins,
and our excesses in our affairs.
And set firm our feet.
And grant us victory
over the disbelieving people.

3:148 So God gave them the reward of this world
and the most excellent reward of the Hereafter.
For God loves those who excel in ⌜doing⌝ good.

3:149 O you who believe!
Were you to obey ⌜the dictates of⌝

ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَـٰبِكُمْ
وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ
فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا
وَسَيَجْزِى ٱللَّهُ
ٱلشَّـٰكِرِينَ

(١٤٥) وَمَا كَانَ لِنَفْسٍ
أَن تَمُوتَ إِلَّا بِإِذْنِ ٱللَّهِ
كِتَـٰبًا مُّؤَجَّلًا
وَمَن يُرِدْ ثَوَابَ ٱلدُّنْيَا
نُؤْتِهِۦ مِنْهَا
وَمَن يُرِدْ ثَوَابَ ٱلْـَٔاخِرَةِ
نُؤْتِهِۦ مِنْهَا
وَسَنَجْزِى ٱلشَّـٰكِرِينَ

(١٤٦) وَكَأَيِّن مِّن نَّبِىٍّ
قَـٰتَلَ مَعَهُۥ رِبِّيُّونَ كَثِيرٌ
فَمَا وَهَنُوا۟ لِمَآ أَصَابَهُمْ
فِى سَبِيلِ ٱللَّهِ
وَمَا ضَعُفُوا۟ وَمَا ٱسْتَكَانُوا۟
وَٱللَّهُ يُحِبُّ ٱلصَّـٰبِرِينَ

(١٤٧) وَمَا كَانَ قَوْلَهُمْ إِلَّآ أَن قَالُوا۟
رَبَّنَا ٱغْفِرْ لَنَا ذُنُوبَنَا
وَإِسْرَافَنَا فِىٓ أَمْرِنَا
وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا
عَلَى ٱلْقَوْمِ ٱلْكَـٰفِرِينَ

(١٤٨) فَـَٔاتَىٰهُمُ ٱللَّهُ ثَوَابَ ٱلدُّنْيَا
وَحُسْنَ ثَوَابِ ٱلْـَٔاخِرَةِ
وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ

(١٤٩) يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟

those who disbelieve, they would cause you
to turn back on your heels ˹after having faith˺.
And thus you would turn back
as losers ˹of an everlasting Paradise˺.
3:150 Indeed, God ˹alone˺ is your patron.
And He is the very best of supporters.
3:151 We shall cast terror in the hearts
of those who disbelieve
for having associated gods with God,
for which He has not sent down any authority.
Moreover, their ˹final˺ abode
shall be the Fire ˹of Hell˺—
and a most woeful dwelling it is
for the wrongdoers ˹who are godless in heart˺!
3:152 And truly God has fulfilled His promise to you
˹of victory at Uḥud˺.
Behold! You were sweeping them away,
with His permission—
until, suddenly, you grew fainthearted.
And you quarreled about the ˹Prophet's˺ order
˹to hold your positions˺.
And you disobeyed ˹it˺—
as soon as He had shown you what you love
˹of spoils and worldly gain˺—
among you being those who desire this world,
and among you being those
who desire the Hereafter.
Thereupon, He turned you away
from ˹routing˺ them, that He might test you.
But truly He has pardoned you.
For ever is God benevolent to the believers.
3:153 ❊Behold!
You were scrambling up ˹the hillsides, fleeing˺—
and not looking back for anyone ˹else˺!—
while the Messenger was calling ˹out to˺ you,

إِن تُطِيعُوا
الَّذِينَ كَفَرُوا
يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ
فَتَنقَلِبُوا خَاسِرِينَ
١٥٠ بَلِ اللَّهُ مَوْلَاكُمْ ۖ
وَهُوَ خَيْرُ النَّاصِرِينَ
١٥١ سَنُلْقِي فِي قُلُوبِ
الَّذِينَ كَفَرُوا الرُّعْبَ
بِمَا أَشْرَكُوا بِاللَّهِ
مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا ۖ
وَمَأْوَاهُمُ النَّارُ ۚ
وَبِئْسَ مَثْوَى الظَّالِمِينَ
١٥٢ وَلَقَدْ
صَدَقَكُمُ اللَّهُ وَعْدَهُ
إِذْ تَحُسُّونَهُم بِإِذْنِهِ ۖ
حَتَّىٰ إِذَا فَشِلْتُمْ
وَتَنَازَعْتُمْ فِي الْأَمْرِ
وَعَصَيْتُم مِّن بَعْدِ
مَا أَرَاكُم مَّا تُحِبُّونَ ۚ
مِنكُم مَّن يُرِيدُ الدُّنْيَا
وَمِنكُم مَّن يُرِيدُ الْآخِرَةَ ۚ
ثُمَّ صَرَفَكُمْ عَنْهُمْ
لِيَبْتَلِيَكُمْ ۖ
وَلَقَدْ عَفَا عَنكُمْ ۗ
وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ
١٥٣ ۞ إِذْ تُصْعِدُونَ
وَلَا تَلْوُونَ عَلَىٰ أَحَدٍ
وَالرَّسُولُ يَدْعُوكُمْ

from behind you, ⌜to stand firm.
And God sees all things⌝.
Thus He requited you,
with anguish upon anguish,
so that you might ⌜learn⌝ not ⌜to⌝ grieve
for whatever ⌜gain⌝ has escaped you,
nor ⌜for⌝ whatever ⌜loss⌝ has stricken you.
And God is all-aware of all that you do.

3:154 Then He sent down upon you,
after the anguish, ⌜a sense of⌝ security
⌜in the form of⌝ a sleepfulness
that came upon a group of you.
Yet a group of you
kept worrying about themselves,
having thoughts about God that are not true—
like the thoughts ⌜of the days⌝ of ignorance,
saying:
Did we have any ⌜choice⌝ at all
in ⌜undertaking⌝ this affair?
Say ⌜to them⌝:
Indeed, the whole ⌜of every⌝ affair
belongs to God ⌜alone⌝.
They conceal in their souls
what they do not disclose to you, ⌜O Prophet⌝.
They say ⌜to themselves⌝:
Had we anything at all to do with this affair,
we would not have ⌜fought and our companions
would not have⌝ been killed here in this place!
Say ⌜to them⌝:
Even if you had been
in your own homes ⌜at that time⌝,
still those for whom ⌜death by⌝ killing
was prescribed
would have issued forth to their death place.
And it is such, so that God may test ⌜you

فِيٓ أُخۡرَىٰكُمۡ
فَأَثَٰبَكُمۡ غَمَّۢا بِغَمّٖ
لِّكَيۡلَا تَحۡزَنُواْ
عَلَىٰ مَا فَاتَكُمۡ
وَلَا مَآ أَصَٰبَكُمۡۗ
وَٱللَّهُ خَبِيرُۢ بِمَا تَعۡمَلُونَ
(١٥٤) ثُمَّ أَنزَلَ عَلَيۡكُم
مِّنۢ بَعۡدِ ٱلۡغَمِّ أَمَنَةٗ نُّعَاسٗا
يَغۡشَىٰ طَآئِفَةٗ مِّنكُمۡۖ
وَطَآئِفَةٞ قَدۡ
أَهَمَّتۡهُمۡ أَنفُسُهُمۡ
يَظُنُّونَ بِٱللَّهِ غَيۡرَ ٱلۡحَقِّ
ظَنَّ ٱلۡجَٰهِلِيَّةِۖ يَقُولُونَ
هَل لَّنَا مِنَ ٱلۡأَمۡرِ مِن شَيۡءٖۗ
قُلۡ إِنَّ ٱلۡأَمۡرَ كُلَّهُۥ لِلَّهِۗ
يُخۡفُونَ فِيٓ أَنفُسِهِم
مَّا لَا يُبۡدُونَ لَكَۖ يَقُولُونَ
لَوۡ كَانَ لَنَا مِنَ ٱلۡأَمۡرِ شَيۡءٞ
مَّا قُتِلۡنَا هَٰهُنَاۗ
قُل لَّوۡ كُنتُمۡ فِي بُيُوتِكُمۡ لَبَرَزَ
ٱلَّذِينَ كُتِبَ عَلَيۡهِمُ ٱلۡقَتۡلُ
إِلَىٰ مَضَاجِعِهِمۡۖ وَلِيَبۡتَلِيَ ٱللَّهُ

as to˺ what ˹conviction˺ is in your breast;
and ˹also˺ that God may purge
whatever ˹sin˺ is in your hearts.
For God is all-knowing of all that is ˹harbored˺
within the breast ˹of people˺.

3:155 As for those among you
who turned away ˹from their duty˺
the day the two armies met ˹at Uḥud˺,
it was Satan who caused them to slip ˹into error˺
by ˹means of˺ something ˹sinful˺
they themselves have earned.
Yet truly God has pardoned them.
Indeed, God is all-forgiving, most forbearing.

3:156 O you who believe!
Do not be like those who disbelieve
and who say of their brothers
when they tread in the land
or are on a campaign:
Had they remained with us,
they would not have died,
and they would not have been killed.
˹So does it appear, but˺ only that God
may make it a cause of regret in their hearts.
For it is God ˹alone˺
who gives life and gives death.
And God is all-seeing of all that you do.

3:157 Thus, if you are killed
in the path of God or die ˹in it˺,
most surely forgiveness from God
and ˹His˺ mercy are ˹far˺ better
than all that they ˹who remain alive˺
shall amass ˹in the life of this world˺.

3:158 Yet even if you should ˹so˺ die or be killed,
˹still,˺ you shall most surely

مَا فِي صُدُورِكُمْ
وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْۚ
وَٱللَّهُ عَلِيمُۢ
بِذَاتِ ٱلصُّدُورِ
(١٥٥) إِنَّ ٱلَّذِينَ تَوَلَّوْاْ مِنكُمْ
يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ
إِنَّمَا ٱسْتَزَلَّهُمُ ٱلشَّيْطَٰنُ
بِبَعْضِ مَا كَسَبُواْۖ
وَلَقَدْ عَفَا ٱللَّهُ عَنْهُمْۗ
إِنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ
(١٥٦) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ
لَا تَكُونُواْ كَٱلَّذِينَ كَفَرُواْ
وَقَالُواْ لِإِخْوَٰنِهِمْ
إِذَا ضَرَبُواْ فِي ٱلْأَرْضِ
أَوْ كَانُواْ غُزًّى
لَّوْ كَانُواْ عِندَنَا مَا مَاتُواْ
وَمَا قُتِلُواْ لِيَجْعَلَ ٱللَّهُ ذَٰلِكَ
حَسْرَةً فِي قُلُوبِهِمْۗ
وَٱللَّهُ يُحْيِۦ وَيُمِيتُۗ
وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ
(١٥٧) وَلَئِن قُتِلْتُمْ
فِي سَبِيلِ ٱللَّهِ أَوْ مُتُّمْ
لَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرَحْمَةٌ
خَيْرٌ مِّمَّا يَجْمَعُونَ
(١٥٨) وَلَئِن مُّتُّمْ أَوْ قُتِلْتُمْ

be assembled before God ˹in the Hereafter˺.

3:159 And so, ˹O Muhammad˺,
it was by the sheer mercy of God
that you were lenient with them
˹after their disobedience at Uḥud˺.
For had you been harsh and hard-hearted,
then they would have disbanded
from around you.
So pardon them. And seek forgiveness for them.
And take counsel with them
concerning the ˹community's˺ affairs.
Thereafter, if you become resolved
˹on a matter, O Muhammad˺,
then rely upon God ˹alone˺.
Indeed, God loves those
who rely ˹only on Him˺.

3:160 If God helps you, then none shall defeat you.
But if ever He forsakes you,
then who is it that can help you besides Him?
So upon God ˹alone˺ let the believers rely.

3:161 It is not conceivable that a prophet
would defraud.
For whoever defrauds
shall come on the Day of Resurrection
with whatever he has defrauded.
Then each soul shall be rendered in full
what it has earned—
and never shall they be wronged ˹in the least˺.

3:162 Is one who follows the good pleasure of God
like one who brings upon himself
the wrath of God,
and whose ˹final˺ abode shall be Hell?
And a most woeful destination it is!

3:163 They shall be ˹arrayed˺ before God
in ranks ˹of ascending grace

لَإِلَى ٱللَّهِ تُحْشَرُونَ
(١٥٩) فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ
لِنتَ لَهُمْ ۖ
وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ
لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ۖ
فَٱعْفُ عَنْهُمْ وَٱسْتَغْفِرْ لَهُمْ
وَشَاوِرْهُمْ فِى ٱلْأَمْرِ ۖ
فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى ٱللَّهِ ۚ
إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَوَكِّلِينَ
(١٦٠) إِن يَنصُرْكُمُ ٱللَّهُ
فَلَا غَالِبَ لَكُمْ ۖ
وَإِن يَخْذُلْكُمْ
فَمَن ذَا ٱلَّذِى
يَنصُرُكُم مِّنۢ بَعْدِهِۦ ۗ وَعَلَى ٱللَّهِ
فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ
(١٦١) وَمَا كَانَ لِنَبِىٍّ أَن يَغُلَّ ۚ
وَمَن يَغْلُلْ
يَأْتِ بِمَا غَلَّ يَوْمَ ٱلْقِيَٰمَةِ ۚ
ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ
مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ
(١٦٢) أَفَمَنِ ٱتَّبَعَ رِضْوَٰنَ ٱللَّهِ
كَمَنۢ بَآءَ بِسَخَطٍ مِّنَ ٱللَّهِ
وَمَأْوَىٰهُ جَهَنَّمُ ۚ
وَبِئْسَ ٱلْمَصِيرُ
(١٦٣) هُمْ دَرَجَٰتٌ عِندَ ٱللَّهِ ۗ

and descending damnation⌝.
For God is all-seeing of all that they do.

3:164 Truly, God has conferred favor
upon the believers
in sending forth to them a messenger
from among themselves,
⌜one⌝ who recites to them
His verses ⌜revealed in the Quran⌝,
and who purifies them,
and teaches them the ⌜Heavenly⌝ Book
and the wisdom ⌜of prophethood⌝.
Indeed, before ⌜this⌝
they were ⌜utterly lost⌝ in clear misguidance.

3:165 ⌜O believers!⌝
Is it that when an affliction strikes you—
while you have already
afflicted ⌜your opponents⌝
with one twice as great!—
that you say:
How could this be?
⌜Rather,⌝ say ⌜to them, O Prophet⌝:
It is from ⌜the doings of⌝ your own souls.
Indeed, God is powerful over all things.

3:166 Thus what afflicted you
the day the two armies met ⌜at Uḥud⌝
was by the permission of God,
so that God might make known
the ⌜true⌝ believers;

3:167 and that He might make known
those who are hypocrites.
For when it was said to them: Come!
Fight in the path of God,
or defend us ⌜against our foes⌝!
They said:
If we knew ⌜with certainty⌝

وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ
(١٦٤) لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ
إِذْ بَعَثَ فِيهِمْ رَسُولًا
مِّنْ أَنفُسِهِمْ
يَتْلُوا۟ عَلَيْهِمْ ءَايَـٰتِهِۦ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ
ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ
وَإِن كَانُوا۟ مِن قَبْلُ
لَفِى ضَلَـٰلٍ مُّبِينٍ
(١٦٥) أَوَلَمَّآ أَصَـٰبَتْكُم مُّصِيبَةٌ
قَدْ أَصَبْتُم مِّثْلَيْهَا
قُلْتُمْ أَنَّىٰ هَـٰذَا ۖ
قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ ۗ
إِنَّ ٱللَّهَ
عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
(١٦٦) وَمَآ أَصَـٰبَكُمْ
يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ
فَبِإِذْنِ ٱللَّهِ وَلِيَعْلَمَ ٱلْمُؤْمِنِينَ
(١٦٧) وَلِيَعْلَمَ ٱلَّذِينَ نَافَقُوا۟ ۚ
وَقِيلَ لَهُمْ تَعَالَوْا۟ قَـٰتِلُوا۟
فِى سَبِيلِ ٱللَّهِ أَوِ ٱدْفَعُوا۟ ۖ
قَالُوا۟ لَوْ نَعْلَمُ

that there will be fighting,
we certainly would follow you
˹to the battlefield˺.
On that day,
they were closer to unbelief than to belief.
They say with their mouths
what is not in their hearts.
And God knows best what they suppress.

3:168 They are the ones who said of their brothers,
while they themselves stayed behind:
Had they obeyed us,
they would not have been killed!
Say ˹to them˺:
Then thrust death away from yourselves,
if you are truthful.

3:169 And do not think those
killed in the path of God are dead.
Rather, they are alive, with their Lord,
being provided for,

3:170 rejoicing in what God has given them
from His bounty.
Moreover, ˹they are˺ gladdened
by ˹the prospects of˺ those ˹believers˺
who have not ˹yet˺ joined them,
who remain behind ˹in the world.
For they know˺
that there shall be no fear upon them
˹when they assemble for Judgment˺.
Nor shall they ever grieve
˹over the life of the world˺.

3:171 ۞They are gladdened
by the grace and great favor of God,
and that God, indeed,
does not neglect the reward of the believers:

3:172 The ones who have answered ˹the summons

قِتَالًا لَّاتَّبَعْنَٰكُمْ
هُمْ لِلْكُفْرِ يَوْمَئِذٍ
أَقْرَبُ مِنْهُمْ لِلْإِيمَٰنِ
يَقُولُونَ بِأَفْوَٰهِهِم
مَّا لَيْسَ فِى قُلُوبِهِمْ
وَٱللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ

(١٦٨) ٱلَّذِينَ قَالُوا۟ لِإِخْوَٰنِهِمْ وَقَعَدُوا۟
لَوْ أَطَاعُونَا مَا قُتِلُوا۟
قُلْ فَٱدْرَءُوا۟
عَنْ أَنفُسِكُمُ ٱلْمَوْتَ
إِن كُنتُمْ صَٰدِقِينَ

(١٦٩) وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟
فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا
بَلْ أَحْيَآءٌ
عِندَ رَبِّهِمْ يُرْزَقُونَ

(١٧٠) فَرِحِينَ بِمَآ
ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ
وَيَسْتَبْشِرُونَ بِٱلَّذِينَ
لَمْ يَلْحَقُوا۟ بِهِم مِّنْ خَلْفِهِمْ
أَلَّا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ

(١٧١) ۞ يَسْتَبْشِرُونَ
بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ
وَأَنَّ ٱللَّهَ
لَا يُضِيعُ أَجْرَ ٱلْمُؤْمِنِينَ

of⌝ God and the Messenger
⌜to press on in pursuit of the aggressors—
even⌝ after they ⌜themselves⌝
had been stricken with wounds.
For such of them as have excelled
in ⌜doing⌝ good and have been God-fearing,
there is a magnificent reward ⌜awaiting⌝;

3:173 the ones to whom the ⌜faithless⌝ people said:
Indeed, the people have amassed against you.
So be fearful of them!
This, then, ⌜only⌝ increased them in faith.
Thus they said ⌜to them⌝:
God is sufficient for us.
And He is the most excellent Guardian!

3:174 So they returned ⌜from pursuing the aggressors⌝
with the grace of God and ⌜His⌝ great favor,
untouched by any evil.
For they had followed the good pleasure
of God.
And God ⌜alone⌝
is the Possessor of Magnificent Bounty.

3:175 Indeed, that ⌜voice of despair⌝
is only ⌜from⌝ Satan,
prompting ⌜your hearts with⌝ fear of his patrons.
So do not fear them.
But fear Me, if, indeed, you are believers!

3:176 ⌜O Messenger!⌝
Do not let those ⌜factions
bent on⌝ racing one another into unbelief
grieve you:
Never shall they harm God in anything ⌜at all⌝.
God intends not to assign to them
any good portion in the Hereafter.
And for them,
there is a great torment ⌜awaiting⌝.

(١٧٢) ٱلَّذِينَ ٱسْتَجَابُوا۟ لِلَّهِ وَٱلرَّسُولِ
مِنۢ بَعْدِ
مَآ أَصَابَهُمُ ٱلْقَرْحُ ۚ
لِلَّذِينَ أَحْسَنُوا۟ مِنْهُمْ وَٱتَّقَوْا۟
أَجْرٌ عَظِيمٌ

(١٧٣) ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ
إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ
فَٱخْشَوْهُمْ فَزَادَهُمْ إِيمَـٰنًا
وَقَالُوا۟ حَسْبُنَا ٱللَّهُ
وَنِعْمَ ٱلْوَكِيلُ

(١٧٤) فَٱنقَلَبُوا۟ بِنِعْمَةٍ مِّنَ ٱللَّهِ
وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوٓءٌ
وَٱتَّبَعُوا۟ رِضْوَٰنَ ٱللَّهِ ۗ
وَٱللَّهُ ذُو فَضْلٍ عَظِيمٍ

(١٧٥) إِنَّمَا ذَٰلِكُمُ ٱلشَّيْطَـٰنُ
يُخَوِّفُ أَوْلِيَآءَهُۥ
فَلَا تَخَافُوهُمْ وَخَافُونِ
إِن كُنتُم مُّؤْمِنِينَ

(١٧٦) وَلَا يَحْزُنكَ
ٱلَّذِينَ يُسَـٰرِعُونَ فِى ٱلْكُفْرِ ۚ
إِنَّهُمْ لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا ۗ
يُرِيدُ ٱللَّهُ أَلَّا يَجْعَلَ لَهُمْ
حَظًّا فِى ٱلْـَٔاخِرَةِ ۖ

3:177 Indeed, those who have purchased unbelief
⌜at the cost of⌝ belief
shall never harm God in anything.
For them, moreover,
there is a most painful torment ⌜awaiting⌝.

3:178 Then let not those who disbelieve
think that the respite We ⌜now⌝ grant them
is good for their souls.
Indeed, We grant them respite
only that they may increase in sin.
For them, moreover,
there is a disgracing torment ⌜awaiting⌝.

3:179 Never will God leave ⌜you⌝ believers
in the state ⌜of vulnerability⌝ you are in,
⌜with hypocrites in your midst,
but only⌝ until He sets apart ⌜through trial⌝
those who are corrupt ⌜in faith⌝
from those who are good.
Nor will God let you ⌜believers⌝
look into the ⌜realms of the⌝ unseen
⌜to know who is faithful and who is not⌝.
But rather, God chooses from His messengers
whomever He so wills ⌜for this end⌝.
So believe in God
and His messengers, ⌜unfailingly⌝.
And if you so believe and are God-fearing,
then for you
there is a magnificent reward ⌜awaiting⌝.

3:180 Nor let those who are miserly
with what God has given them of His bounty
think that it is good for them.
Rather, it is evil for them.
What they stingily withhold
shall be hung about their necks
on the Day of Resurrection.

وَلَهُمۡ عَذَابٌ عَظِيمٌ

(١٧٧) إِنَّ ٱلَّذِينَ ٱشۡتَرَوُاْ
ٱلۡكُفۡرَ بِٱلۡإِيمَٰنِ
لَن يَضُرُّواْ ٱللَّهَ شَيۡـٔٗا
وَلَهُمۡ عَذَابٌ أَلِيمٞ

(١٧٨) وَلَا يَحۡسَبَنَّ ٱلَّذِينَ كَفَرُوٓاْ
أَنَّمَا نُمۡلِي لَهُمۡ خَيۡرٞ لِّأَنفُسِهِمۡۚ
إِنَّمَا نُمۡلِي لَهُمۡ
لِيَزۡدَادُوٓاْ إِثۡمٗاۚ
وَلَهُمۡ عَذَابٞ مُّهِينٞ

(١٧٩) مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلۡمُؤۡمِنِينَ
عَلَىٰ مَآ أَنتُمۡ عَلَيۡهِ حَتَّىٰ يَمِيزَ
ٱلۡخَبِيثَ مِنَ ٱلطَّيِّبِۗ
وَمَا كَانَ ٱللَّهُ
لِيُطۡلِعَكُمۡ عَلَى ٱلۡغَيۡبِ
وَلَٰكِنَّ ٱللَّهَ يَجۡتَبِي
مِن رُّسُلِهِۦ مَن يَشَآءُۖ
فَـَٔامِنُواْ بِٱللَّهِ وَرُسُلِهِۦۚ
وَإِن تُؤۡمِنُواْ وَتَتَّقُواْ
فَلَكُمۡ أَجۡرٌ عَظِيمٞ

(١٨٠) وَلَا يَحۡسَبَنَّ ٱلَّذِينَ يَبۡخَلُونَ
بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضۡلِهِۦ
هُوَ خَيۡرٗا لَّهُمۖ بَلۡ هُوَ شَرّٞ لَّهُمۡۖ
سَيُطَوَّقُونَ مَا بَخِلُواْ بِهِۦ
يَوۡمَ ٱلۡقِيَٰمَةِۗ

For to God ˹alone˺
belongs the ˹inevitable˺ heritage
of the heavens and the earth.
For God is all-aware of all that you do.

3:181 Truly God has heard the statement
of those who ˹mockingly˺ said:
Most surely God is poor, and we are rich!
We shall inscribe what they have said—
along with their ˹condoning
of the˺ killing of the prophets without any right!
Then We shall say ˹to them in the Hereafter˺:
Taste the ˹everlasting˺ torment of burning!

3:182 That is ˹the recompense˺ for all ˹the evil˺
that your own hands
have advanced ˹in the world˺—
and never does God wrong ˹His˺ servants
˹in the least˺.

3:183 There are others, as well, who have said:
Indeed, God has made a covenant with us
that we shall not believe
in any messenger until he brings us an offering
that shall be consumed by fire.
Say ˹to them˺:
Truly, messengers have come to you
before me ˹from God˺—
with clear ˹and miraculous˺ proofs—
and with ˹the fulfillment
of˺ what you have ˹now˺ said.
Why, then, did you kill them,
if you are truthful?

3:184 So if they have belied you, ˹O Muhammad,
then do not grieve˺.
For messengers before you
have been belied ˹by them˺.
They came ˹to them˺

وَلِلَّهِ مِيرَاثُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ
وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
(١٨١) لَّقَدْ سَمِعَ ٱللَّهُ
قَوْلَ ٱلَّذِينَ قَالُوٓا۟
إِنَّ ٱللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ ۘ
سَنَكْتُبُ مَا قَالُوا۟
وَقَتْلَهُمُ ٱلْأَنۢبِيَآءَ
بِغَيْرِ حَقٍّ وَنَقُولُ
ذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ
(١٨٢) ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ
وَأَنَّ ٱللَّهَ
لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ
(١٨٣) ٱلَّذِينَ قَالُوٓا۟
إِنَّ ٱللَّهَ عَهِدَ إِلَيْنَآ
أَلَّا نُؤْمِنَ لِرَسُولٍ
حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ
تَأْكُلُهُ ٱلنَّارُ ۗ قُلْ
قَدْ جَآءَكُمْ رُسُلٌ مِّن قَبْلِى
بِٱلْبَيِّنَٰتِ وَبِٱلَّذِى قُلْتُمْ
فَلِمَ قَتَلْتُمُوهُمْ
إِن كُنتُمْ صَٰدِقِينَ
(١٨٤) فَإِن كَذَّبُوكَ
فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ

with clear ˹and miraculous˺ proofs ˹from God˺—
along with ˹revealed˺ Writs,
and the Illuminating Scripture.

جَآءُو بِٱلْبَيِّنَٰتِ وَٱلزُّبُرِ
وَٱلْكِتَٰبِ ٱلْمُنِيرِ

3:185 Every ˹single˺ soul shall taste death.
And you shall ˹all˺ be rendered in full
your rewards on the Day of Resurrection.
So whoever is removed
far from the Fire ˹of Hell˺ and is admitted
to the Garden ˹of Paradise˺,
truly he has triumphed.
For the life of this world is nothing
but the ˹mere˺ enjoyment of a delusion.

(١٨٥) كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۗ
وَإِنَّمَا تُوَفَّوْنَ
أُجُورَكُمْ يَوْمَ ٱلْقِيَٰمَةِ ۖ
فَمَن زُحْزِحَ عَنِ ٱلنَّارِ
وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ ۗ
وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ
إِلَّا مَتَٰعُ ٱلْغُرُورِ

3:186 ۞You shall most surely be tested
in your wealth and in your persons.
And you shall most surely hear
many hurtful things
from those who have been given the Scripture
before you and from those
who have associated gods with God.
But if you remain patient and be God-fearing,
˹great shall be your reward.
For,˺ indeed, these are among
the ˹foremost˺ commandments of ˹God
that must be kept with˺ diligent resolve.

(١٨٦) ۞ لَتُبْلَوُنَّ فِىٓ
أَمْوَٰلِكُمْ وَأَنفُسِكُمْ
وَلَتَسْمَعُنَّ مِنَ ٱلَّذِينَ
أُوتُوا۟ ٱلْكِتَٰبَ
مِن قَبْلِكُمْ
وَمِنَ ٱلَّذِينَ أَشْرَكُوٓا۟
أَذًى كَثِيرًا ۚ
وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟
فَإِنَّ ذَٰلِكَ
مِنْ عَزْمِ ٱلْأُمُورِ

3:187 And behold!
God took the covenant
of those who were given the Scripture, ˹saying˺:
You shall make ˹its message˺ clear to the people.
And you shall not suppress it.
But they cast it behind their backs.
And sold it for a small price.
How woeful
is what they have purchased ˹with it˺!

(١٨٧) وَإِذْ أَخَذَ ٱللَّهُ
مِيثَٰقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
لَتُبَيِّنُنَّهُۥ لِلنَّاسِ وَلَا تَكْتُمُونَهُۥ
فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ
وَٱشْتَرَوْا۟ بِهِۦ ثَمَنًا قَلِيلًا ۖ
فَبِئْسَ مَا يَشْتَرُونَ

3:188 Do not think that those who exult
in ⌜abominable acts⌝ that they have done,
and who love to be praised
for what they have not done—
do not think that they shall ever
be safe from torment ⌜in this life⌝.
And for them ⌜in the Hereafter⌝,
there shall be a most painful torment.

3:189 For to God ⌜alone⌝ belongs all dominion
over the heavens and the earth.
And God is powerful over all things.

3:190 Indeed, in the creation
of the heavens and the earth
and in the alternation
of the night and the daylight
are signs ⌜of God's creative power⌝
for those who are endowed
with ⌜discretion and⌝ understanding
⌜and so heed admonition⌝:

3:191 The ones who remember God ⌜with reverence⌝
while standing and while sitting
and while lying on their sides;
and who reflect on the creation
of the heavens and the earth,
⌜saying⌝: Our Lord!
You have not created ⌜all⌝ this in vain.
Highly exalted are You ⌜far above all⌝!
So save us from the torment of the Fire ⌜of Hell⌝.

3:192 Our Lord!
Indeed, whoever You commit
to the Fire ⌜of Hell⌝,
truly You have disgraced him.
And for the wrongdoers
⌜who are godless in heart⌝,
there shall not be any helpers

(١٨٨) لَا تَحْسَبَنَّ
ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَوا۟
وَّيُحِبُّونَ أَن يُحْمَدُوا۟
بِمَا لَمْ يَفْعَلُوا۟ فَلَا تَحْسَبَنَّهُم
بِمَفَازَةٍ مِّنَ ٱلْعَذَابِ ۖ
وَلَهُمْ عَذَابٌ أَلِيمٌ

(١٨٩) وَلِلَّهِ مُلْكُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

(١٩٠) إِنَّ فِى خَلْقِ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ
لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ

(١٩١) ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ
قِيَٰمًا وَقُعُودًا
وَعَلَىٰ جُنُوبِهِمْ
وَيَتَفَكَّرُونَ فِى خَلْقِ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا
سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ

(١٩٢) رَبَّنَآ إِنَّكَ مَن تُدْخِلِ ٱلنَّارَ
فَقَدْ أَخْزَيْتَهُۥ ۖ

˹to deliver them from it˺.

3:193 Our Lord!
We have heard a caller calling to faith, ˹saying˺:
Believe in your Lord! So we have believed.
Our Lord! Forgive us our sins.
And absolve us of our misdeeds.
And take our souls
˹while we are˺ among the virtuous.

3:194 Our Lord!
And give us what You have promised us
through Your messengers.
And do not disgrace us
on the Day of Resurrection.
Indeed, You do not fail ˹to fulfill˺
the promise ˹You make˺.

3:195 Thus their Lord has answered them:
I do not neglect the deeds of anyone of you
who works, whether male or female.
You are of one another.
So those who have emigrated
˹for the sake of God˺
and who have been expelled from their homes
and who have suffered harm in My path
and who fought ˹against persecution˺
and were killed—
I shall absolve them ˹all˺ of their misdeeds.
Moreover, I shall admit them
into Gardens beneath which rivers flow—
a reward from God.
And with God is the most excellent reward.

3:196 Do not let the unrestrained mobility
of the disbelievers in the land delude you.

3:197 It is small enjoyment!
Thereafter, their abode shall be Hell—

وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ
(١٩٣) رَّبَّنَآ إِنَّنَا سَمِعْنَا
مُنَادِيًا يُنَادِى لِلْإِيمَٰنِ
أَنْ ءَامِنُوا۟ بِرَبِّكُمْ فَـَٔامَنَّا
رَبَّنَا فَٱغْفِرْ لَنَا ذُنُوبَنَا
وَكَفِّرْ عَنَّا سَيِّـَٔاتِنَا
وَتَوَفَّنَا مَعَ ٱلْأَبْرَارِ
(١٩٤) رَبَّنَا وَءَاتِنَا
مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ
وَلَا تُخْزِنَا يَوْمَ ٱلْقِيَٰمَةِ
إِنَّكَ لَا تُخْلِفُ ٱلْمِيعَادَ
(١٩٥) فَٱسْتَجَابَ لَهُمْ رَبُّهُمْ
أَنِّى لَآ أُضِيعُ
عَمَلَ عَٰمِلٍ مِّنكُم
مِّن ذَكَرٍ أَوْ أُنثَىٰ
بَعْضُكُم مِّنۢ بَعْضٍ
فَٱلَّذِينَ هَاجَرُوا۟
وَأُخْرِجُوا۟ مِن دِيَٰرِهِمْ
وَأُوذُوا۟ فِى سَبِيلِى
وَقَٰتَلُوا۟ وَقُتِلُوا۟
لَأُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ
وَلَأُدْخِلَنَّهُمْ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
ثَوَابًا مِّنْ عِندِ ٱللَّهِ
وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلثَّوَابِ
(١٩٦) لَا يَغُرَّنَّكَ تَقَلُّبُ
ٱلَّذِينَ كَفَرُوا۟ فِى ٱلْبِلَٰدِ

and a most woeful cradle ⌜it is⌝!

3:198 But ⌜as to⌝ those who fear their Lord,
for them there are Gardens
beneath which rivers flow
wherein they shall abide forever—
an ⌜everlasting⌝ hospitality ⌜extended⌝ from God.
And all that is with God
is most surely ⌜far⌝ better for the virtuous.

3:199 Now, indeed,
there are among the People of the Scripture
those who believe in God
and ⌜in⌝ what has been sent down to you
and ⌜in⌝ what has been sent down to them,
humbling themselves before God.
They do not sell the ⌜revealed⌝ signs of God
for a small price.
For these, their reward is with their Lord ⌜in full⌝.
Indeed, God is swift in reckoning.

3:200 O you who believe! Be patient.
And have outlasting patience.
And be ever at the ready.
And be ever God-fearing,
so that you may be successful.

(١٩٧) مَتَٰعٞ قَلِيلٞ
ثُمَّ مَأۡوَىٰهُمۡ جَهَنَّمُۚ
وَبِئۡسَ ٱلۡمِهَادُ
(١٩٨) لَٰكِنِ ٱلَّذِينَ ٱتَّقَوۡاْ رَبَّهُمۡ
لَهُمۡ جَنَّٰتٞ
تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ
خَٰلِدِينَ فِيهَا
نُزُلٗا مِّنۡ عِندِ ٱللَّهِۗ
وَمَا عِندَ ٱللَّهِ خَيۡرٞ لِّلۡأَبۡرَارِ
(١٩٩) وَإِنَّ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ
لَمَن يُؤۡمِنُ بِٱللَّهِ
وَمَآ أُنزِلَ إِلَيۡكُمۡ
وَمَآ أُنزِلَ إِلَيۡهِمۡ
خَٰشِعِينَ لِلَّهِ
لَا يَشۡتَرُونَ بِـَٔايَٰتِ ٱللَّهِ
ثَمَنٗا قَلِيلًاۗ أُوْلَٰٓئِكَ
لَهُمۡ أَجۡرُهُمۡ
عِندَ رَبِّهِمۡۗ إِنَّ ٱللَّهَ
سَرِيعُ ٱلۡحِسَابِ
(٢٠٠) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ
ٱصۡبِرُواْ وَصَابِرُواْ وَرَابِطُواْ
وَٱتَّقُواْ ٱللَّهَ
لَعَلَّكُمۡ تُفۡلِحُونَ



The surah that enshrines the spiritual-, property-, lineage-, and marriage-rights and obligations of WOMEN.

Surah 4 / 176 VERSES / REVEALED AT MADINAH

Al-Nisâ'

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



4:1 O humankind!
Be ever God-fearing, ˹conscious˺ of your Lord
who created ˹all of˺ you from a single soul—
and from it created its mate,
and from them both spread ˹abroad˺
many men and women.
So fear God,
in whose name you ask ˹consideration˺
of one another.
And, therefore, ˹be dutiful to˺ kindred.
For, indeed, ever is God vigilant
over ˹all of˺ you.

4:2 Moreover, restore to orphans their wealth
˹when they attain maturity˺.
Nor shall you substitute ˹your˺ tainted ˹wealth˺
for their wholesome ˹wealth˺.
Nor shall you consume their wealth
with your own wealth,
for it is, indeed, a great offense.

4:3 Thus if you ˹men˺ fear
that in ˹marrying˺ orphaned females
you may not act with justice,
then marry ˹other˺ women

(١) يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ
ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ
وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا
رِجَالًا كَثِيرًا وَنِسَآءً
وَٱتَّقُواْ ٱللَّهَ
ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ
إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

(٢) وَءَاتُواْ ٱلْيَتَٰمَىٰٓ أَمْوَٰلَهُمْ
وَلَا تَتَبَدَّلُواْ ٱلْخَبِيثَ بِٱلطَّيِّبِ
وَلَا تَأْكُلُوٓاْ أَمْوَٰلَهُمْ إِلَىٰٓ أَمْوَٰلِكُمْ
إِنَّهُۥ كَانَ حُوبًا كَبِيرًا

(٣) وَإِنْ خِفْتُمْ
أَلَّا تُقْسِطُواْ فِى ٱلْيَتَٰمَىٰ

that seem good to you—
⌜up to⌝ two, or three, or four.
Yet if you fear that you will not be equitable
⌜between them⌝, then ⌜marry⌝ only one.
Or ⌜consider⌝ those
whom your hands may rightfully attain to.
This is most befitting
to ensure that you will not be unfair.

4:4 Moreover, give the women ⌜whom you marry⌝
their rightful marriage present, unconditionally.
Yet if they are pleased
to give something of it to you,
then enjoy it salubriously, pleasantly.

4:5 But do not give those
who are ⌜mentally⌝ incompetent your wealth,
for God has assigned you
to maintain this ⌜yourselves⌝.
Rather, provide for them from it.
And clothe them.
And say to them
a gracious ⌜and comforting⌝ word.

4:6 Therefore, test the ⌜judgment of the⌝ orphans
⌜in your care⌝,
until they reach the age of marriage.
And when you recognize
mature judgment in them,
then hand over their wealth to them.
Nor shall you consume it in wasteful spending,
or in haste,
for fear they will grow up ⌜and claim it⌝.
Moreover,
if ⌜the⌝ one ⌜who is the orphan's guardian⌝ is rich,
then let him abstain ⌜from it entirely⌝.
But if one is poor, then let him consume ⌜of it
only⌝ in accordance with what is right.

فَٱنكِحُوا۟ مَا طَابَ لَكُم
مِّنَ ٱلنِّسَآءِ مَثْنَىٰ
وَثُلَٰثَ وَرُبَٰعَ ۖ
فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا۟ فَوَٰحِدَةً
أَوْ مَا مَلَكَتْ أَيْمَٰنُكُمْ ۚ
ذَٰلِكَ أَدْنَىٰٓ أَلَّا تَعُولُوا۟

(٤) وَءَاتُوا۟ ٱلنِّسَآءَ صَدُقَٰتِهِنَّ نِحْلَةً ۚ
فَإِن طِبْنَ لَكُمْ
عَن شَىْءٍ مِّنْهُ نَفْسًا
فَكُلُوهُ هَنِيٓـًٔا مَّرِيٓـًٔا

(٥) وَلَا تُؤْتُوا۟ ٱلسُّفَهَآءَ أَمْوَٰلَكُمُ
ٱلَّتِى جَعَلَ ٱللَّهُ لَكُمْ قِيَٰمًا
وَٱرْزُقُوهُمْ فِيهَا وَٱكْسُوهُمْ
وَقُولُوا۟ لَهُمْ قَوْلًا مَّعْرُوفًا

(٦) وَٱبْتَلُوا۟ ٱلْيَتَٰمَىٰ
حَتَّىٰٓ إِذَا بَلَغُوا۟ ٱلنِّكَاحَ
فَإِنْ ءَانَسْتُم مِّنْهُمْ رُشْدًا
فَٱدْفَعُوٓا۟ إِلَيْهِمْ أَمْوَٰلَهُمْ ۖ
وَلَا تَأْكُلُوهَآ إِسْرَافًا وَبِدَارًا
أَن يَكْبَرُوا۟ ۚ
وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۖ
وَمَن كَانَ فَقِيرًا
فَلْيَأْكُلْ بِٱلْمَعْرُوفِ ۚ

And when you hand over their wealth to them,
then bring witnesses before them ⌜to attest to it⌝.
Yet sufficient is God as a ⌜just⌝ reckoner.

4:7 For men, there shall be a portion
of what parents and nearest relatives
leave ⌜behind in death⌝.
And for women, there shall be a portion
of what parents and nearest relatives
leave ⌜behind⌝.
Whatever there is of it, ⌜be it⌝ little or much,
⌜there shall be⌝
an obligatory apportionment ⌜made⌝.

4:8 Moreover, when close relatives,
or orphans, or the indigent
attend the division ⌜of inheritance⌝,
provide for them out of it.
Moreover, say to them
a gracious ⌜and comforting⌝ word.

4:9 And let those, who were they ⌜themselves⌝
to leave behind them helpless children—
for whom they would be fearful—
beware ⌜of God⌝!
Thus let them fear God
and say a forthright word
⌜to uphold the inheritance rights
of orphans and others⌝.

4:10 Indeed, those who consume
the wealth of the orphan unjustly
are only consuming fire into their bellies.
For they shall roast in a flaming fire ⌜in Hell⌝.

4:11 God ⌜hereby⌝ enjoins you
concerning your children's ⌜inheritance⌝:
To the male ⌜heir⌝

فَإِذَا دَفَعۡتُمۡ إِلَيۡهِمۡ أَمۡوَٰلَهُمۡ
فَأَشۡهِدُواْ عَلَيۡهِمۡۚ
وَكَفَىٰ بِٱللَّهِ حَسِيبٗا

(٧) لِّلرِّجَالِ نَصِيبٞ مِّمَّا تَرَكَ
ٱلۡوَٰلِدَانِ وَٱلۡأَقۡرَبُونَ
وَلِلنِّسَآءِ نَصِيبٞ مِّمَّا تَرَكَ
ٱلۡوَٰلِدَانِ وَٱلۡأَقۡرَبُونَ
مِمَّا قَلَّ مِنۡهُ أَوۡ كَثُرَۚ
نَصِيبٗا مَّفۡرُوضٗا

(٨) وَإِذَا حَضَرَ ٱلۡقِسۡمَةَ
أُوْلُواْ ٱلۡقُرۡبَىٰ
وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينُ
فَٱرۡزُقُوهُم مِّنۡهُ
وَقُولُواْ لَهُمۡ قَوۡلٗا مَّعۡرُوفٗا

(٩) وَلۡيَخۡشَ ٱلَّذِينَ لَوۡ تَرَكُواْ
مِنۡ خَلۡفِهِمۡ ذُرِّيَّةٗ ضِعَٰفًا
خَافُواْ عَلَيۡهِمۡ فَلۡيَتَّقُواْ ٱللَّهَ
وَلۡيَقُولُواْ قَوۡلٗا سَدِيدًا

(١٠) إِنَّ ٱلَّذِينَ يَأۡكُلُونَ
أَمۡوَٰلَ ٱلۡيَتَٰمَىٰ ظُلۡمًا
إِنَّمَا يَأۡكُلُونَ
فِي بُطُونِهِمۡ نَارٗاۖ
وَسَيَصۡلَوۡنَ سَعِيرٗا

(١١) يُوصِيكُمُ ٱللَّهُ
فِيٓ أَوۡلَٰدِكُمۡۖ

⌜goes⌝ a portion like that of two females.
But if ⌜there are only⌝ females—two or more—
then to them ⌜go⌝ two-thirds
of what he ⌜who is deceased⌝ leaves behind.
But if ⌜there is⌝ only one ⌜daughter⌝,
then to her ⌜goes⌝ one-half.
And ⌜as⌝ to his parents, to each one of them,
⌜goes⌝ one-sixth of what he leaves behind,
if he has children.
But if he does not have children,
and his only heirs are his parents,
then to his mother ⌜goes⌝ one-third.
Yet if he has brothers ⌜or sisters⌝,
then to his mother ⌜goes⌝ one-sixth,
after any testament he bequeaths
⌜is apportioned⌝ or any debt ⌜is paid⌝.

Behold!
They ⌜are⌝ your parents and your children.
⌜Yet⌝ you do not know
which ⌜one⌝ of them is ⌜rightfully⌝ closer
as a benefactor to you.
This ⌜injunction of inheritance⌝
is an obligation from God.
Indeed, ever is God all-knowing, all-wise.

4:12 ❊And ⌜as⌝ to you ⌜men⌝, there ⌜goes⌝ one-half
of what your wives leave ⌜behind⌝,
if they do not have children.
But if they have children,
then to you ⌜goes⌝ one-fourth
of what they leave ⌜behind⌝,
after any testament they bequeath
⌜is apportioned⌝ or any debt ⌜is paid⌝.

لِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ ۚ
فَإِن كُنَّ نِسَآءً فَوْقَ ٱثْنَتَيْنِ
فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ
وَإِن كَانَتْ وَٰحِدَةً
فَلَهَا ٱلنِّصْفُ ۚ وَلِأَبَوَيْهِ
لِكُلِّ وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ
مِمَّا تَرَكَ إِن كَانَ لَهُۥ وَلَدٌ ۚ
فَإِن لَّمْ يَكُن لَّهُۥ وَلَدٌ
وَوَرِثَهُۥٓ أَبَوَاهُ فَلِأُمِّهِ ٱلثُّلُثُ ۚ
فَإِن كَانَ لَهُۥٓ إِخْوَةٌ
فَلِأُمِّهِ ٱلسُّدُسُ ۚ
مِنۢ بَعْدِ وَصِيَّةٍ
يُوصِى بِهَآ أَوْ دَيْنٍ ۗ
ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ
لَا تَدْرُونَ
أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۚ
فَرِيضَةً مِّنَ ٱللَّهِ ۗ
إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا
۞ وَلَكُمْ نِصْفُ ﴿١٢﴾
مَا تَرَكَ أَزْوَٰجُكُمْ
إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ ۚ
فَإِن كَانَ لَهُنَّ وَلَدٌ
فَلَكُمُ ٱلرُّبُعُ
مِمَّا تَرَكْنَ ۚ
مِنۢ بَعْدِ وَصِيَّةٍ
يُوصِينَ بِهَآ أَوْ دَيْنٍ ۚ

And to them ˹goes˺ one-fourth
of what you ˹husbands˺ leave ˹behind˺,
if you do not have children.
But if you have children,
then to them ˹goes˺ one-eighth
of what you leave ˹behind˺,
after any testament you bequeath
˹is apportioned˺ or any debt ˹is paid˺.

وَلَهُنَّ ٱلرُّبُعُ مِمَّا تَرَكۡتُمۡ
إِن لَّمۡ يَكُن لَّكُمۡ وَلَدٞۚ
فَإِن كَانَ لَكُمۡ وَلَدٞ
فَلَهُنَّ ٱلثُّمُنُ مِمَّا تَرَكۡتُمۚ
مِّنۢ بَعۡدِ وَصِيَّةٖ
تُوصُونَ بِهَآ أَوۡ دَيۡنٖۗ

And if a man or a woman is to be inherited
by a non-lineal heir
while having a ˹uterine˺ brother or sister,
then to each one of them ˹goes˺ one-sixth.
But if they ˹number˺ more than two,
then they ˹all˺ share ˹equally˺ in one-third,
after any testament one bequeaths
˹is apportioned˺ or any debt ˹is paid˺—
without causing ˹anyone˺ harm.
This is an enjoinment from God.
And God is all-knowing, most forbearing.

وَإِن كَانَ رَجُلٞ
يُورَثُ كَلَٰلَةً أَوِ ٱمۡرَأَةٞ
وَلَهُۥٓ أَخٌ أَوۡ أُخۡتٞ
فَلِكُلِّ وَٰحِدٖ مِّنۡهُمَا ٱلسُّدُسُۚ
فَإِن كَانُوٓاْ
أَكۡثَرَ مِن ذَٰلِكَ
فَهُمۡ شُرَكَآءُ فِي ٱلثُّلُثِۚ
مِنۢ بَعۡدِ وَصِيَّةٖ
يُوصَىٰ بِهَآ أَوۡ دَيۡنٍ
غَيۡرَ مُضَآرّٖۚ
وَصِيَّةٗ مِّنَ ٱللَّهِۗ
وَٱللَّهُ عَلِيمٌ حَلِيمٞ

4:13 These are the ordained limits of God.
And whoever obeys God and His Messenger,
He shall admit him
into Gardens beneath which rivers flow
to abide therein forever.
And that is the magnificent triumph!

(١٣) تِلۡكَ حُدُودُ ٱللَّهِۚ
وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ
يُدۡخِلۡهُ جَنَّٰتٖ
تَجۡرِي مِن تَحۡتِهَا
ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ
وَذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ

4:14 But whoever disobeys God and His Messenger,
and transgresses His ordained limits,
He will commit him to a ˹blazing˺ Fire ˹in Hell˺,
wherein he shall abide forever.
And for ˹the likes of˺ him
a disgracing torment ˹awaits˺.

(١٤) وَمَن يَعۡصِ ٱللَّهَ وَرَسُولَهُۥ
وَيَتَعَدَّ حُدُودَهُۥ
يُدۡخِلۡهُ نَارًا خَٰلِدٗا فِيهَا
وَلَهُۥ عَذَابٞ مُّهِينٞ

4:15 As to those of your women

(١٥) وَٱلَّٰتِي يَأۡتِينَ ٱلۡفَٰحِشَةَ
مِن نِّسَآئِكُمۡ

who commit illicit sexual intercourse,
you shall call against them
four eyewitnesses ⌜to the very act⌝
from among yourselves.
Thus if these so bear witness,
then confine such ⌜women⌝
within ⌜designated⌝ homes
until death takes them,
or ⌜until⌝ God decrees ⌜in His Book⌝
a ⌜different⌝ means ⌜of discipline⌝ for them.

4:16 As to the two parties among you
who commit this ⌜offense⌝,
you shall punish them both.
Then if they repent and do righteousness,
turn aside from them
⌜and punish them no more⌝.
Indeed, ever is God
all-relenting, mercy-giving.

4:17 Yet there is ⌜acceptance of⌝ repentance with God
only for those who do evil out of ignorance
then repent soon after.
It is to such as these whom God
will grant repentance.
And ever is God all-knowing, all-wise.

4:18 But there is no repentance for those
who ⌜continue to⌝ do ⌜great⌝ sins—
until, when death approaches one of them,
he says:
I do, indeed, repent now!
Nor ⌜is there repentance⌝ for those who die
while they are disbelievers.
For such as these, We have made ready
a most painful torment.

4:19 O you who believe!

فَٱسْتَشْهِدُوا۟ عَلَيْهِنَّ
أَرْبَعَةً مِّنكُمْ ۖ
فَإِن شَهِدُوا۟ فَأَمْسِكُوهُنَّ
فِى ٱلْبُيُوتِ
حَتَّىٰ يَتَوَفَّىٰهُنَّ ٱلْمَوْتُ
أَوْ يَجْعَلَ ٱللَّهُ لَهُنَّ سَبِيلًا
(١٦) وَٱلَّذَانِ يَأْتِيَـٰنِهَا مِنكُمْ
فَـَٔاذُوهُمَا ۖ
فَإِن تَابَا وَأَصْلَحَا
فَأَعْرِضُوا۟ عَنْهُمَآ ۗ إِنَّ ٱللَّهَ
كَانَ تَوَّابًا رَّحِيمًا
(١٧) إِنَّمَا ٱلتَّوْبَةُ عَلَى ٱللَّهِ
لِلَّذِينَ يَعْمَلُونَ ٱلسُّوٓءَ بِجَهَـٰلَةٍ
ثُمَّ يَتُوبُونَ مِن قَرِيبٍ
فَأُو۟لَـٰٓئِكَ يَتُوبُ ٱللَّهُ عَلَيْهِمْ ۗ
وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا
(١٨) وَلَيْسَتِ ٱلتَّوْبَةُ لِلَّذِينَ
يَعْمَلُونَ ٱلسَّيِّـَٔاتِ حَتَّىٰٓ
إِذَا حَضَرَ أَحَدَهُمُ ٱلْمَوْتُ
قَالَ إِنِّى تُبْتُ ٱلْـَٔـٰنَ
وَلَا ٱلَّذِينَ يَمُوتُونَ
وَهُمْ كُفَّارٌ ۚ
أُو۟لَـٰٓئِكَ أَعْتَدْنَا لَهُمْ
عَذَابًا أَلِيمًا
(١٩) يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا يَحِلُّ لَكُمْ

It is not lawful for you
to inherit ˹like mere objects˺
the women ˹of your deceased;
nor to hold them˺ forcibly
˹in order to have their wealth˺.
Nor shall you impede them ˹from marriage˺,
in order for you to take away anything
of whatever ˹possessions˺ you have given them,
except when they commit flagrant indecency.
So consort with them ˹only˺ in accordance
with what is right ˹and honorable˺.
And should you ˹come to˺ detest them
˹after marrying them, then˺, behold:
It may be that you detest something
and God will place therein much goodness.

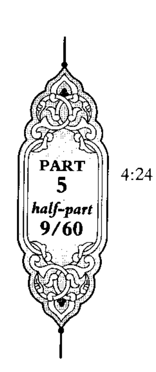
4:20 Moreover,
if you intend a substitution of one wife
in place of another wife
and you have given one of them
˹as much as˺ a heap ˹of gold in dowry˺,
then you shall not take back
anything ˹at all˺ from it.
Will you take it by way of calumny
and clear sin?

4:21 And how could you take it ˹back˺
when you have consorted intimately
with each other,
and ˹when˺ they have taken from you
a most solemn covenant ˹of marriage˺?

4:22 Moreover, you shall not marry those women
whom your fathers have married ˹before˺.
Excepted ˹from this proscription˺
is what has already ˹taken place in the˺ past.
It is, indeed, lewdness,

أَن تَرِثُوا۟ ٱلنِّسَآءَ كَرْهًا
وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا۟
بِبَعْضِ مَآ ءَاتَيْتُمُوهُنَّ
إِلَّآ أَن يَأْتِينَ
بِفَٰحِشَةٍ مُّبَيِّنَةٍ
وَعَاشِرُوهُنَّ بِٱلْمَعْرُوفِ
فَإِن كَرِهْتُمُوهُنَّ
فَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا
وَيَجْعَلَ ٱللَّهُ فِيهِ
خَيْرًا كَثِيرًا
(٢٠) وَإِنْ أَرَدتُّمُ ٱسْتِبْدَالَ
زَوْجٍ مَّكَانَ زَوْجٍ
وَءَاتَيْتُمْ إِحْدَىٰهُنَّ قِنطَارًا
فَلَا تَأْخُذُوا۟ مِنْهُ شَيْـًٔا
أَتَأْخُذُونَهُۥ بُهْتَٰنًا
وَإِثْمًا مُّبِينًا
(٢١) وَكَيْفَ تَأْخُذُونَهُۥ
وَقَدْ أَفْضَىٰ
بَعْضُكُمْ إِلَىٰ بَعْضٍ
وَأَخَذْنَ مِنكُم
مِّيثَٰقًا غَلِيظًا
(٢٢) وَلَا تَنكِحُوا۟
مَا نَكَحَ ءَابَآؤُكُم
مِّنَ ٱلنِّسَآءِ
إِلَّا مَا قَدْ سَلَفَ
إِنَّهُۥ كَانَ فَٰحِشَةً
وَمَقْتًا وَسَآءَ سَبِيلًا

and ˹utterly˺ abhorrent, and an evil way.
4:23 Forbidden to you ˹in marriage, as well,˺
are your mothers,
and your daughters,
and your sisters,
and your paternal aunts,
and your maternal aunts,
and the daughters of a brother,
and the daughters of a sister,
and your foster-mothers—
who have nursed you—
and your sisters through nursing,
and the mothers of your wives,
and your step-daughters
who are in your ˹foster˺ care
from your wives with whom
you have consummated ˹marriage˺.
But if you ˹divorce them
while you˺ have not yet
consummated ˹marriage˺ with them,
then there is no blame on you
˹in marrying their daughters˺.
Furthermore, the spouses of your sons
from your own loins
˹are forbidden to you in marriage˺
as is having two sisters ˹as wives˺ together.
Excepted ˹from this proscription˺
is what has already ˹taken place in the˺ past.
Indeed, ever is God all-forgiving, mercy-giving.



4:24 ❊Also ˹forbidden to you
are presently˺ wedded women,
excepting those whom your hands
may rightfully ˹come to˺ attain to.
Such is the prescribed law of God.
˹It is˺ binding upon you.

(٢٣) حُرِّمَتْ عَلَيْكُمْ
أُمَّهَٰتُكُمْ وَبَنَاتُكُمْ
وَأَخَوَٰتُكُمْ
وَعَمَّٰتُكُمْ وَخَٰلَٰتُكُمْ
وَبَنَاتُ ٱلْأَخِ وَبَنَاتُ ٱلْأُخْتِ
وَأُمَّهَٰتُكُمُ
ٱلَّٰتِىٓ أَرْضَعْنَكُمْ
وَأَخَوَٰتُكُم
مِّنَ ٱلرَّضَٰعَةِ
وَأُمَّهَٰتُ نِسَآئِكُمْ
وَرَبَٰٓئِبُكُمُ
ٱلَّٰتِى فِى حُجُورِكُم
مِّن نِّسَآئِكُمُ
ٱلَّٰتِى دَخَلْتُم بِهِنَّ
فَإِن لَّمْ تَكُونُوا۟
دَخَلْتُم بِهِنَّ
فَلَا جُنَاحَ عَلَيْكُمْ
وَحَلَٰٓئِلُ أَبْنَآئِكُمُ
ٱلَّذِينَ مِنْ أَصْلَٰبِكُمْ
وَأَن تَجْمَعُوا۟
بَيْنَ ٱلْأُخْتَيْنِ
إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ ٱللَّهَ
كَانَ غَفُورًا رَّحِيمًا
(٢٤) ۞ وَٱلْمُحْصَنَٰتُ مِنَ ٱلنِّسَآءِ
إِلَّا مَا مَلَكَتْ أَيْمَٰنُكُمْ ۖ
كِتَٰبَ ٱللَّهِ عَلَيْكُمْ ۚ
وَأُحِلَّ لَكُم مَّا وَرَآءَ ذَٰلِكُمْ

But lawful for you are ˹all˺ those beyond this,
provided you seek them out
through ˹a gift of˺ your wealth
in ˹chaste˺ matrimony, not in fornication.
So if ever you are to have
˹intimate marital˺ enjoyment from them,
you shall ˹first˺ give them
their ˹full dowry˺ compensation,
by way of obligation.
Yet there is no blame on you
regarding ˹adjustments˺ you ˹both˺ agree to
by mutual consent,
after ˹having established the dowry˺ obligation.
Indeed, ever is God all-knowing, all-wise.
4:25 Now, if any among you
are unable to afford marrying
believing, chaste, free-women,
then ˹you may marry˺
of those to whom your hands
may rightfully attain
from your believing handmaids.
And God knows best about your faith.
˹Moreover,˺
you ˹human beings˺ are ˹all˺ of one another.
So ˹regarding your handmaids,
you may˺ marry them,
with the permission of their households.
But give them their ˹full dowry˺ compensation,
in accordance with what is right.
They are to be chaste women
and not fornicators, nor those who take lovers.
But when they are in wedlock,
if they commit illicit sexual intercourse,
then for them is half the punishment
˹prescribed˺ for chaste free-women.

أَن تَبْتَغُوا۟ بِأَمْوَٰلِكُم
مُّحْصِنِينَ غَيْرَ مُسَٰفِحِينَ ۚ
فَمَا ٱسْتَمْتَعْتُم بِهِۦ مِنْهُنَّ
فَـَٔاتُوهُنَّ
أُجُورَهُنَّ فَرِيضَةً ۚ
وَلَا جُنَاحَ عَلَيْكُمْ
فِيمَا تَرَٰضَيْتُم بِهِۦ
مِنۢ بَعْدِ ٱلْفَرِيضَةِ ۚ
إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا
٢٥ وَمَن لَّمْ يَسْتَطِعْ مِنكُمْ
طَوْلًا أَن يَنكِحَ
ٱلْمُحْصَنَٰتِ ٱلْمُؤْمِنَٰتِ
فَمِن مَّا مَلَكَتْ أَيْمَٰنُكُم
مِّن فَتَيَٰتِكُمُ ٱلْمُؤْمِنَٰتِ ۚ
وَٱللَّهُ أَعْلَمُ بِإِيمَٰنِكُم ۚ
بَعْضُكُم مِّنۢ بَعْضٍ ۚ
فَٱنكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ
وَءَاتُوهُنَّ
أُجُورَهُنَّ بِٱلْمَعْرُوفِ
مُحْصَنَٰتٍ غَيْرَ مُسَٰفِحَٰتٍ
وَلَا مُتَّخِذَٰتِ أَخْدَانٍ ۚ
فَإِذَآ أُحْصِنَّ
فَإِنْ أَتَيْنَ بِفَٰحِشَةٍ
فَعَلَيْهِنَّ نِصْفُ
مَا عَلَى ٱلْمُحْصَنَٰتِ
مِنَ ٱلْعَذَابِ ۚ

This ⸢marriage provision to handmaids⸣
is for those among you who fear the burden
⸢of illicit sexual intercourse⸣.
Yet if you remain patient, it is best for you.
And God is all-forgiving, mercy-giving.

4:26 God desires to clarify for you
⸢His commandments⸣,
and ⸢to⸣ guide you to the ⸢godly⸣ ways
of those before you,
and ⸢to⸣ grant you repentance.
For God is all-knowing, all-wise.

4:27 Moreover,
God desires to grant you repentance,
while those who follow ⸢their⸣ passions
desire that you should fall a great fall
away ⸢from faith⸣.

4:28 God desires to lighten ⸢the burden⸣ for you,
for man is created weak.

4:29 O you who believe!
You shall not consume one another's wealth
by false means.
But, rather, let there be ⸢free⸣ trade
with consent among yourselves.
And you shall not kill one another.
Indeed, God is ever merciful to you.

4:30 And whoever does this—
with aggression and injustice—
We shall most surely roast him
in the Fire ⸢of Hell⸣.
And that, for God, is ever easy.

4:31 If you ⸢but⸣ keep away from the great sins
from which you are forbidden,
We shall absolve you of your misdeeds.

ذَٰلِكَ لِمَنْ
خَشِيَ ٱلْعَنَتَ مِنكُمْ ۚ
وَأَن تَصْبِرُوا۟ خَيْرٌ لَّكُمْ ۗ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ

(٢٦) يُرِيدُ ٱللَّهُ لِيُبَيِّنَ لَكُمْ
وَيَهْدِيَكُمْ سُنَنَ
ٱلَّذِينَ مِن قَبْلِكُمْ
وَيَتُوبَ عَلَيْكُمْ ۗ
وَٱللَّهُ عَلِيمٌ حَكِيمٌ

(٢٧) وَٱللَّهُ يُرِيدُ
أَن يَتُوبَ عَلَيْكُمْ
وَيُرِيدُ ٱلَّذِينَ
يَتَّبِعُونَ ٱلشَّهَوَٰتِ
أَن تَمِيلُوا۟ مَيْلًا عَظِيمًا

(٢٨) يُرِيدُ ٱللَّهُ أَن يُخَفِّفَ عَنكُمْ ۚ
وَخُلِقَ ٱلْإِنسَٰنُ ضَعِيفًا

(٢٩) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم
بَيْنَكُم بِٱلْبَٰطِلِ
إِلَّآ أَن تَكُونَ تِجَٰرَةً
عَن تَرَاضٍ مِّنكُمْ ۚ
وَلَا تَقْتُلُوٓا۟ أَنفُسَكُمْ ۚ
إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا

(٣٠) وَمَن يَفْعَلْ ذَٰلِكَ
عُدْوَٰنًا وَظُلْمًا
فَسَوْفَ نُصْلِيهِ نَارًا ۚ
وَكَانَ ذَٰلِكَ
عَلَى ٱللَّهِ يَسِيرًا

(٣١) إِن تَجْتَنِبُوا۟ كَبَآئِرَ
مَا تُنْهَوْنَ عَنْهُ

And We shall cause you to enter ⌜Paradise⌝
with⌝ a ⌜most⌝ honorable entrance.

4:32 Thus you shall not covet that with which God
has favored some of you over others.
To men ⌜goes in recompense⌝
the portion that they have earned.
And to women ⌜goes in recompense⌝
the portion that they have earned.
Rather, ask God of His bounty.
Indeed, God is ever knowing of all things.

4:33 Therefore, to everyone have We assigned heirs
to ⌜receive⌝ from what parents
and nearest relatives leave ⌜behind⌝.
As to those with whom
you have ⌜a bond of⌝ sworn fidelity,
give them their due portion, ⌜as well⌝.
Indeed, ever is God a witness over all things.

4:34 Men are maintainers ⌜of the affairs⌝ of women,
for God has preferred in bounty
one of them over the other,
and for what they spend ⌜to sustain them⌝
from their own wealth.
Thus, righteous women are devoutly obedient,
safeguarding ⌜their sacred trusts⌝
in the absence ⌜of their husbands⌝.
For God has ordained
⌜such trusts⌝ to be safeguarded.
So as to those ⌜wives⌝
whose ⌜flagrant⌝ defiance you fear,
you shall admonish them.
And, ⌜should they persist⌝,
part with them in bed.
And, ⌜should they persist⌝
strike them ⌜with a light hand⌝.
But if they obey you,

نُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ
وَنُدْخِلْكُم
مُّدْخَلًا كَرِيمًا
(٣٢) وَلَا تَتَمَنَّوْا۟
مَا فَضَّلَ ٱللَّهُ بِهِۦ
بَعْضَكُمْ عَلَىٰ بَعْضٍ ۚ
لِّلرِّجَالِ نَصِيبٌ
مِّمَّا ٱكْتَسَبُوا۟ ۖ
وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا ٱكْتَسَبْنَ ۚ
وَسْـَٔلُوا۟ ٱللَّهَ مِن فَضْلِهِۦٓ ۗ
إِنَّ ٱللَّهَ كَانَ
بِكُلِّ شَىْءٍ عَلِيمًا
(٣٣) وَلِكُلٍّ جَعَلْنَا مَوَٰلِىَ
مِمَّا تَرَكَ ٱلْوَٰلِدَانِ
وَٱلْأَقْرَبُونَ ۚ وَٱلَّذِينَ
عَقَدَتْ أَيْمَـٰنُكُمْ
فَـَٔاتُوهُمْ نَصِيبَهُمْ ۚ
إِنَّ ٱللَّهَ كَانَ
عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا
(٣٤) ٱلرِّجَالُ قَوَّٰمُونَ
عَلَى ٱلنِّسَآءِ
بِمَا فَضَّلَ ٱللَّهُ
بَعْضَهُمْ عَلَىٰ بَعْضٍ
وَبِمَآ أَنفَقُوا۟ مِنْ أَمْوَٰلِهِمْ ۚ
فَٱلصَّـٰلِحَـٰتُ قَـٰنِتَـٰتٌ
حَـٰفِظَـٰتٌ لِّلْغَيْبِ
بِمَا حَفِظَ ٱللَّهُ ۚ
وَٱلَّـٰتِى تَخَافُونَ نُشُوزَهُنَّ
فَعِظُوهُنَّ
وَٱهْجُرُوهُنَّ فِى ٱلْمَضَاجِعِ
وَٱضْرِبُوهُنَّ ۖ

then do not seek ⌜to go⌝ against them
in any way.
Indeed, God is ever exalted, all great.

4:35 Moreover, ⌜as to spouses in dispute⌝,
if you ⌜believers⌝ fear a split
between the two of them,
then send for an arbitrator from his people
and another arbitrator from her people.
If they both desire reconciliation,
God will bring about harmony
between the two of them.
Indeed, God is ever-knowing, all-aware.

4:36 ✻⌜O believers!⌝ You shall worship God ⌜alone⌝.
And you shall not associate anything
with Him ⌜therein⌝.
And to ⌜your⌝ parents you shall be good,
as well as to close relatives
and orphans and the indigent;
and also to the neighbor who is near,
and to the neighbor who is distant;
and to the companion by your side,
and to the wayfarer;
and to those
whom your hands rightfully possess.
Indeed, God does not love anyone
who is self-conceited, boastful—

4:37 those who are miserly
and enjoin miserliness on people,
and who conceal
whatever God has given them of His bounty.
Thus have We made ready for the disbelievers
a disgracing torment.

4:38 ⌜Nor does God love⌝ those
who spend their wealth

فَإِنْ أَطَعْنَكُمْ
فَلَا تَبْغُوا۟ عَلَيْهِنَّ سَبِيلًا ۗ
إِنَّ ٱللَّهَ كَانَ عَلِيًّا كَبِيرًا
(٣٥) وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا
فَٱبْعَثُوا۟ حَكَمًا مِّنْ أَهْلِهِۦ
وَحَكَمًا مِّنْ أَهْلِهَآ
إِن يُرِيدَآ إِصْلَٰحًا
يُوَفِّقِ ٱللَّهُ بَيْنَهُمَآ ۗ
إِنَّ ٱللَّهَ كَانَ عَلِيمًا خَبِيرًا
(٣٦) ۞ وَٱعْبُدُوا۟ ٱللَّهَ
وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ
وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا
وَبِذِى ٱلْقُرْبَىٰ
وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ
وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ
وَٱلْجَارِ ٱلْجُنُبِ
وَٱلصَّاحِبِ بِٱلْجَنۢبِ
وَٱبْنِ ٱلسَّبِيلِ
وَمَا مَلَكَتْ أَيْمَٰنُكُمْ ۗ
إِنَّ ٱللَّهَ لَا يُحِبُّ
مَن كَانَ مُخْتَالًا فَخُورًا
(٣٧) ٱلَّذِينَ يَبْخَلُونَ
وَيَأْمُرُونَ ٱلنَّاسَ
بِٱلْبُخْلِ وَيَكْتُمُونَ
مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ
وَأَعْتَدْنَا لِلْكَٰفِرِينَ
عَذَابًا مُّهِينًا

merely to be seen by people, while ⌜in truth⌝
they do not believe in God,
nor in ⌜the coming Judgment of⌝ the Last Day.
So ⌜as to⌝ such ⌜as these⌝
for whom Satan becomes a close companion—
how evil a close companion ⌜they have chosen⌝!

4:39 For what ⌜harm⌝ would come to them
were they to believe in God
and ⌜in the coming Judgment of⌝ the Last Day
and spend ⌜charitably⌝
from all that God has provided them?
And ever is God all-knowing about them.

4:40 Indeed, God wrongs none,
⌜not even⌝ an atom's weight.
Yet if there is a good deed, He multiplies it
and gives, moreover, from His own bounty
a magnificent reward ⌜in the Hereafter⌝.

4:41 How then shall it be ⌜on Judgment Day⌝
when We bring forth from each community
⌜its prophet as⌝ a witness—
and We bring you forth, ⌜O Muhammad,⌝
over ⌜all⌝ these as a witness?

4:42 On that Day, those who have disbelieved
and disobeyed the Messenger
shall ⌜ardently⌝ wish
that the earth would be leveled with them ⌜in it⌝.
For they shall not conceal from God
even a ⌜single⌝ word ⌜of their deeds⌝.

4:43 O you who believe!
Do not approach the Prayer
while you are intoxicated,
until you know what you are saying.
Nor ⌜approach a place of Prayer⌝
when you are ritually unclean,

(٣٨) وَٱلَّذِينَ يُنفِقُونَ
أَمْوَٰلَهُمْ رِئَآءَ ٱلنَّاسِ
وَلَا يُؤْمِنُونَ بِٱللَّهِ
وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ ۗ
وَمَن يَكُنِ ٱلشَّيْطَٰنُ لَهُۥ
قَرِينًا فَسَآءَ قَرِينًا

(٣٩) وَمَاذَا عَلَيْهِمْ
لَوْ ءَامَنُوا۟ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ
وَأَنفَقُوا۟ مِمَّا رَزَقَهُمُ ٱللَّهُ ۚ
وَكَانَ ٱللَّهُ بِهِمْ عَلِيمًا

(٤٠) إِنَّ ٱللَّهَ لَا يَظْلِمُ
مِثْقَالَ ذَرَّةٍ ۖ وَإِن تَكُ
حَسَنَةً يُضَٰعِفْهَا
وَيُؤْتِ مِن لَّدُنْهُ
أَجْرًا عَظِيمًا

(٤١) فَكَيْفَ إِذَا جِئْنَا
مِن كُلِّ أُمَّةٍۭ بِشَهِيدٍ
وَجِئْنَا بِكَ
عَلَىٰ هَٰٓؤُلَآءِ شَهِيدًا

(٤٢) يَوْمَئِذٍ يَوَدُّ ٱلَّذِينَ كَفَرُوا۟
وَعَصَوُا۟ ٱلرَّسُولَ
لَوْ تُسَوَّىٰ بِهِمُ ٱلْأَرْضُ
وَلَا يَكْتُمُونَ ٱللَّهَ حَدِيثًا

(٤٣) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ
وَأَنتُمْ سُكَٰرَىٰ

until you have bathed—except to cross through.
And if you become sick, or are on a journey,
or if one of you comes forth
from the place of relieving oneself,
or if you have touched women ⌜intimately⌝
and you cannot find water—then take recourse
to ⌜patting⌝ clean earth;
then wipe ⌜it⌝ over your faces
and your hands ⌜in place of ritual ablution⌝.
Indeed, God is ever pardoning, all-forgiving.

4:44 Have you not seen ⌜the case
of⌝ those who were given ⌜knowledge
of⌝ a portion of ⌜Heavenly⌝ Scripture,
⌜how⌝ they have purchased misguidance
⌜in exchange for Heavenly truth⌝?
And ⌜now⌝ they desire
that you ⌜too should⌝ stray from ⌜God's⌝ path.

4:45 Yet God knows best your enemies!
And sufficient is God as an ⌜invincible⌝ ally.
And sufficient is God as a ⌜mighty⌝ supporter.

4:46 There are those among Jewry
who alter the words ⌜of the Scripture,
omitting them⌝ from their contexts.
Moreover, they say ⌜of this Quran⌝:
We have heard. But we disobey!
And also ⌜they say to you, O Prophet⌝:
Hear! But ⌜may you⌝ be unable to hear!
And ⌜they say to you⌝, as well:
Râʿinâ, ⌜pay heed to us,⌝
twisting it with their tongues
and ⌜thereby⌝ reviling ⌜this⌝ religion.
Yet if only they had said:
We have heard, and we obey!
And also: Do hear and regard us.

حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ
وَلَا جُنُبًا إِلَّا
عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا
وَإِن كُنتُم مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ
أَوْ جَاءَ أَحَدٌ مِّنكُم
مِّنَ الْغَائِطِ
أَوْ لَامَسْتُمُ النِّسَاءَ
فَلَمْ تَجِدُوا مَاءً
فَتَيَمَّمُوا صَعِيدًا طَيِّبًا
فَامْسَحُوا
بِوُجُوهِكُمْ وَأَيْدِيكُمْ
إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا
(٤٤) أَلَمْ تَرَ إِلَى الَّذِينَ
أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ
يَشْتَرُونَ الضَّلَالَةَ
وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ
(٤٥) وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ
وَكَفَىٰ بِاللَّهِ وَلِيًّا
وَكَفَىٰ بِاللَّهِ نَصِيرًا
(٤٦) مِّنَ الَّذِينَ هَادُوا
يُحَرِّفُونَ الْكَلِمَ
عَن مَّوَاضِعِهِ
وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا
وَاسْمَعْ غَيْرَ مُسْمَعٍ
وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ
وَطَعْنًا فِي الدِّينِ
وَلَوْ أَنَّهُمْ قَالُوا
سَمِعْنَا وَأَطَعْنَا

It, most surely, would have been better for them
and most upright ˹of heart˺.
But God has cursed them for their unbelief.
Little, then, do they believe.

4:47 O you who have been given the Scripture!
Believe in what We have sent down
˹to Muhammad˺,
confirming what is already with you,
before ˹the time comes when˺ We blot out faces
and turn them around upon their backs;
or ˹before˺ We ˹condemn the ungodly
and˺ curse them,
as We have cursed the Sabbath-breakers.
And the command of God is ever done.

4:48 Indeed, God will not forgive
associating any god with Him.
But He forgives anything less than this
for whomever He so wills.
For whoever associates gods with God
has truly forged a great sin.

4:49 Have you not seen those ˹among Jewry˺
who profess the ˹inherent˺ purity
of their own souls.
Rather, it is God who commends the purity
of whomever He so wills.
And never shall they be wronged ˹even˺ a whit.

4:50 Look how they have forged lies
against God ˹by saying this˺!
And that ˹alone˺ suffices as a clear ˹act of˺ sin.

4:51 Have you not seen ˹the case
of˺ those who were given ˹knowledge
of˺ a portion of ˹Heavenly˺ Scripture?
They believe in demonic witchery
and false deities.
Then they ˹dare to˺ say—

وَٱسْمَعْ وَٱنظُرْنَا
لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ
وَلَٰكِن لَّعَنَهُمُ ٱللَّهُ بِكُفْرِهِمْ
فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

(٤٧) يَٰٓأَيُّهَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
ءَامِنُوا۟ بِمَا نَزَّلْنَا
مُصَدِّقًا لِّمَا مَعَكُم
مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا
فَنَرُدَّهَا عَلَىٰٓ أَدْبَارِهَآ
أَوْ نَلْعَنَهُمْ
كَمَا لَعَنَّآ أَصْحَٰبَ ٱلسَّبْتِ ۚ
وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا

(٤٨) إِنَّ ٱللَّهَ لَا يَغْفِرُ
أَن يُشْرَكَ بِهِۦ
وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ
وَمَن يُشْرِكْ بِٱللَّهِ
فَقَدِ ٱفْتَرَىٰٓ إِثْمًا عَظِيمًا

(٤٩) أَلَمْ تَرَ إِلَى
ٱلَّذِينَ يُزَكُّونَ أَنفُسَهُم ۚ
بَلِ ٱللَّهُ يُزَكِّى مَن يَشَآءُ
وَلَا يُظْلَمُونَ فَتِيلًا

(٥٠) ٱنظُرْ كَيْفَ يَفْتَرُونَ
عَلَى ٱللَّهِ ٱلْكَذِبَ ۖ
وَكَفَىٰ بِهِۦٓ إِثْمًا مُّبِينًا

(٥١) أَلَمْ تَرَ إِلَى ٱلَّذِينَ
أُوتُوا۟ نَصِيبًا
مِّنَ ٱلْكِتَٰبِ يُؤْمِنُونَ
بِٱلْجِبْتِ وَٱلطَّٰغُوتِ

to ⌜bolster⌝ those who disbelieve:
These ⌜idolaters⌝ have a more guided way
than ⌜Muhammad and⌝
those who have believed ⌜with him⌝.

4:52 These are the ⌜faithless⌝ ones
whom God has cursed.
And whomever God curses—
never will you find any supporter for him!

4:53 So do they ⌜yet claim to⌝ have
a ⌜controlling⌝ share in ⌜God's⌝ kingdom?
⌜If ever they did,⌝ then ⌜be sure
that⌝ they would not give people
even a speck ⌜of it⌝.

4:54 Or is it rather that they envy ⌜Muhammad
and his⌝ people for ⌜the Heavenly guidance⌝
that God has given them
from His ⌜abounding⌝ benevolence?
Then, assuredly, ⌜such is Our way.
For⌝ We gave to the Family of Abraham
the Scripture, and ⌜prophetic⌝ wisdom.
And We gave to them
⌜under David and Solomon⌝
a magnificent kingdom.

4:55 Yet ⌜as to Muhammad⌝,
some of them, ⌜who follow the Scripture⌝,
have believed in him, and some of them
have barred ⌜people⌝ from ⌜believing in⌝ him.
So sufficient ⌜for the disbelievers⌝
is Hell as a flaming fire!

4:56 As for those who disbelieve
in Our ⌜revealed⌝ signs,
We shall, assuredly, roast them
in the Fire ⌜of Hell⌝.
Whenever their skins are thoroughly burned,
We shall give them, in exchange, other skins,

وَيَقُولُونَ لِلَّذِينَ كَفَرُوا۟
هَٰٓؤُلَآءِ أَهْدَىٰ
مِنَ ٱلَّذِينَ ءَامَنُوا۟ سَبِيلًا

(٥٢) أُو۟لَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ ۖ
وَمَن يَلْعَنِ ٱللَّهُ
فَلَن تَجِدَ لَهُۥ نَصِيرًا

(٥٣) أَمْ لَهُمْ نَصِيبٌ مِّنَ ٱلْمُلْكِ
فَإِذًا لَّا يُؤْتُونَ ٱلنَّاسَ نَقِيرًا

(٥٤) أَمْ يَحْسُدُونَ ٱلنَّاسَ عَلَىٰ
مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۖ
فَقَدْ ءَاتَيْنَآ ءَالَ إِبْرَٰهِيمَ
ٱلْكِتَٰبَ وَٱلْحِكْمَةَ
وَءَاتَيْنَٰهُم مُّلْكًا عَظِيمًا

(٥٥) فَمِنْهُم مَّنْ ءَامَنَ بِهِۦ
وَمِنْهُم مَّن صَدَّ عَنْهُ ۚ
وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا

(٥٦) إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِنَا
سَوْفَ نُصْلِيهِمْ نَارًا

so that they may ⌜ceaselessly⌝ taste
the ⌜eternal⌝ torment.
Indeed, ever is God overpowering, all-wise.

4:57 But ⌜as to⌝ those who believe
and do righteous deeds,
We shall admit them
into Gardens beneath which rivers flow,
wherein they shall abide forever and ever.
For them therein are spouses ever-pure.
And We shall admit them
into a ⌜blissful⌝ shade ⌜that is⌝ ever-shading.

4:58 ۞Indeed, God commands you
to render ⌜all⌝ trusts to their rightful people.
Moreover,
whenever you judge between people,
you shall judge with justice.
Indeed, that to which God exhorts you
is most excellent.
Indeed, ever is God all-hearing, all-seeing.

4:59 O you who believe! You shall obey God.
And you shall obey the Messenger
and those in authority among you.
And if you should ever dispute over anything,
then refer it to God and the Messenger,
if truly you believe in God
and ⌜in the coming Judgment of⌝ the Last Day.
That is the best and fairest resolution
⌜to your conflicts⌝.

4:60 Have you not seen ⌜the feckless example
of⌝ those who allege
that they have believed in ⌜the revelation⌝
that has been sent down to you
and in ⌜the revelation⌝

كُلَّمَا نَضِجَتْ جُلُودُهُم
بَدَّلْنَٰهُمْ جُلُودًا غَيْرَهَا
لِيَذُوقُوا۟ ٱلْعَذَابَ ۗ
إِنَّ ٱللَّهَ كَانَ عَزِيزًا حَكِيمًا

(٥٧) وَٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
سَنُدْخِلُهُمْ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَآ أَبَدًا ۖ
لَّهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ
وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا

(٥٨) ۞ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن
تُؤَدُّوا۟ ٱلْأَمَٰنَٰتِ إِلَىٰٓ أَهْلِهَا
وَإِذَا حَكَمْتُم بَيْنَ ٱلنَّاسِ
أَن تَحْكُمُوا۟ بِٱلْعَدْلِ ۚ
إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓ ۗ
إِنَّ ٱللَّهَ كَانَ سَمِيعًۢا بَصِيرًا

(٥٩) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ
وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ ۖ
فَإِن تَنَٰزَعْتُمْ فِى شَىْءٍ
فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ
إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ
وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ
ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

(٦٠) أَلَمْ تَرَ إِلَى ٱلَّذِينَ
يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا۟

that has been sent down before you?
They desire to submit
to the judgment of false deities,
while they have been commanded
to disbelieve in them.
Yet Satan desires to mislead them far astray.

4:61 So when it is said to them:
Come to ˹the decree˺ that God has sent down,
and to ˹the judgment of˺ the Messenger,
you see the hypocrites—
so very averse ˹to this˺—
adamantly turn ˹themselves and others˺
away from you, ˹O Prophet˺.

4:62 How then shall it be
when an affliction strikes them
for what ˹evil˺ their own hands have advanced,
whereafter they come to you ˹lamenting,˺
swearing by God, we intended nothing
but ˹to bring about˺ goodwill and conciliation?

4:63 These are the ones whom God well knows
what is ˹lurking˺ in their hearts.
So turn aside from them. Yet admonish them.
And say to them a cogent word
about ˹the remedy for˺ their souls.

4:64 For never have We sent any messenger
but to be obeyed ˹by the people˺,
with the permission of God.
Thus, if after wronging themselves
they had come to you, ˹O Muhammad,˺
and sought the forgiveness of God—
and had the Messenger, as well,
sought forgiveness for them—
they most surely would have found God
all-relenting, mercy-giving.

4:65 But no!

بِمَآ أُنزِلَ إِلَيۡكَ
وَمَآ أُنزِلَ مِن قَبۡلِكَ
يُرِيدُونَ أَن يَتَحَاكَمُوٓاْ
إِلَى ٱلطَّٰغُوتِ وَقَدۡ أُمِرُوٓاْ
أَن يَكۡفُرُواْ بِهِۦ
وَيُرِيدُ ٱلشَّيۡطَٰنُ
أَن يُضِلَّهُمۡ ضَلَٰلَۢا بَعِيدٗا
٦١ وَإِذَا قِيلَ لَهُمۡ
تَعَالَوۡاْ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ
وَإِلَى ٱلرَّسُولِ
رَأَيۡتَ ٱلۡمُنَٰفِقِينَ
يَصُدُّونَ عَنكَ صُدُودٗا
٦٢ فَكَيۡفَ إِذَآ
أَصَٰبَتۡهُم مُّصِيبَةُۢ
بِمَا قَدَّمَتۡ أَيۡدِيهِمۡ
ثُمَّ جَآءُوكَ يَحۡلِفُونَ بِٱللَّهِ
إِنۡ أَرَدۡنَآ
إِلَّآ إِحۡسَٰنٗا وَتَوۡفِيقًا
٦٣ أُوْلَٰٓئِكَ ٱلَّذِينَ
يَعۡلَمُ ٱللَّهُ مَا فِي قُلُوبِهِمۡ
فَأَعۡرِضۡ عَنۡهُمۡ وَعِظۡهُمۡ
وَقُل لَّهُمۡ فِيٓ أَنفُسِهِمۡ
قَوۡلَۢا بَلِيغٗا
٦٤ وَمَآ أَرۡسَلۡنَا مِن رَّسُولٍ
إِلَّا لِيُطَاعَ بِإِذۡنِ ٱللَّهِۚ
وَلَوۡ أَنَّهُمۡ
إِذ ظَّلَمُوٓاْ أَنفُسَهُمۡ
جَآءُوكَ فَٱسۡتَغۡفَرُواْ ٱللَّهَ
وَٱسۡتَغۡفَرَ لَهُمُ ٱلرَّسُولُ
لَوَجَدُواْ ٱللَّهَ

By your Lord, they will not ⌜truly⌝ believe
until they make you the judge
of whatever ⌜disputes⌝ break out among them,
finding, then,
no ⌜sense of⌝ constraint within themselves,
as to ⌜complying with⌝ what you have decided—
submitting ⌜to it willingly⌝
with a pure submission.

4:56 And had We ever prescribed for them:
You are to kill ⌜the godless wrongdoers
among⌝ yourselves! Or:
You are to leave your own dwellings
⌜forevermore⌝!
They would not have done it,
except for a few of them.
Yet had they done
what they were admonished to do,
it would have been best for them
and far stronger in setting firm ⌜their faith⌝.

4:67 For, then, We would have given them,
out of Our own bounty,
a magnificent reward ⌜in the Hereafter⌝.

4:68 Moreover,
We would have certainly guided them
upon a straight way ⌜in this life⌝.

4:69 For whoever obeys God and the Messenger,
then it is these who shall be
with those upon whom God
has bestowed grace—
among the prophets and the truthful
and the martyrs and the righteous
⌜in the Hereafter⌝.
And most excellent are they as companions!

4:70 Such is the ⌜abounding⌝ benevolence of God.
And sufficient is God as the All-Knowing.

تَوَّابًا رَّحِيمًا
٦٥ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ
حَتَّىٰ يُحَكِّمُوكَ
فِيمَا شَجَرَ بَيْنَهُمْ
ثُمَّ لَا يَجِدُوا فِىٓ
أَنفُسِهِمْ حَرَجًا
مِّمَّا قَضَيْتَ
وَيُسَلِّمُوا تَسْلِيمًا
٦٦ وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ
أَنِ ٱقْتُلُوٓا أَنفُسَكُمْ
أَوِ ٱخْرُجُوا مِن دِيَٰرِكُم
مَّا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ
وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِۦ
لَكَانَ خَيْرًا لَّهُمْ
وَأَشَدَّ تَثْبِيتًا
٦٧ وَإِذًا لَّءَاتَيْنَٰهُم
مِّن لَّدُنَّآ أَجْرًا عَظِيمًا
٦٨ وَلَهَدَيْنَٰهُمْ
صِرَٰطًا مُّسْتَقِيمًا
٦٩ وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ
فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ
أَنْعَمَ ٱللَّهُ عَلَيْهِم
مِّنَ ٱلنَّبِيِّۦنَ وَٱلصِّدِّيقِينَ
وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ
وَحَسُنَ أُوْلَٰٓئِكَ رَفِيقًا

4:71 O you who believe!
Take due precaution ⌜against all belligerents⌝.
Then advance ⌜against them⌝ in detachments.
Or advance all together.

4:72 For, indeed,
there are among you those who tarry.
Then if an affliction strikes you ⌜believers⌝,
the likes of one ⌜who tarried⌝ says:
Truly, God has bestowed grace upon me,
since I was not present with them ⌜in defeat⌝.

4:73 But whenever a ⌜great triumph and⌝ bounty
comes to you from God,
he most surely says ⌜in lament⌝—
as if there had never been
genuine ⌜mutual⌝ love between you and him—
Oh! If only I had been with them,
I too would have obtained
a magnificent ⌜worldly⌝ triumph.

4:74 ❊So let those who would trade
the life of this world for the Hereafter
fight ⌜on against aggression⌝ in the path of God.
For whoever fights ⌜aggression⌝
in the path of God and is killed or triumphs,
We shall then give him a magnificent reward.

4:75 Then what is with you
that you do not fight in the path of God,
and for the ⌜utterly⌝ helpless
among the men and the women
and the children who say: Our Lord!
Bring us out of this city
whose people are ⌜oppressive⌝ wrongdoers,
⌜godless in heart⌝.
And appoint for us, from Yourself,
an ⌜invincible⌝ ally.
And appoint for us, from Yourself,

(٧٠) ذَٰلِكَ ٱلْفَضْلُ مِنَ ٱللَّهِ ۚ
وَكَفَىٰ بِٱللَّهِ عَلِيمًا

(٧١) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
خُذُوا۟ حِذْرَكُمْ
فَٱنفِرُوا۟ ثُبَاتٍ
أَوِ ٱنفِرُوا۟ جَمِيعًا

(٧٢) وَإِنَّ مِنكُمْ لَمَن لَّيُبَطِّئَنَّ
فَإِنْ أَصَٰبَتْكُم مُّصِيبَةٌ قَالَ
قَدْ أَنْعَمَ ٱللَّهُ عَلَىَّ
إِذْ لَمْ أَكُن مَّعَهُمْ شَهِيدًا

(٧٣) وَلَئِنْ أَصَٰبَكُمْ
فَضْلٌ مِّنَ ٱللَّهِ
لَيَقُولَنَّ كَأَن لَّمْ تَكُنۢ
بَيْنَكُمْ وَبَيْنَهُۥ مَوَدَّةٌ
يَٰلَيْتَنِى كُنتُ مَعَهُمْ
فَأَفُوزَ فَوْزًا عَظِيمًا

(٧٤) ۞ فَلْيُقَٰتِلْ فِى سَبِيلِ ٱللَّهِ
ٱلَّذِينَ يَشْرُونَ
ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْءَاخِرَةِ ۚ
وَمَن يُقَٰتِلْ فِى سَبِيلِ ٱللَّهِ
فَيُقْتَلْ أَوْ يَغْلِبْ
فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

(٧٥) وَمَا لَكُمْ لَا تُقَٰتِلُونَ
فِى سَبِيلِ ٱللَّهِ
وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ
وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ ٱلَّذِينَ يَقُولُونَ
رَبَّنَآ أَخْرِجْنَا
مِنْ هَٰذِهِ ٱلْقَرْيَةِ ٱلظَّالِمِ أَهْلُهَا

a ˹mighty˺ supporter.

4:76 Those who believe fight in the path of God.
And those who disbelieve
fight in the path of false deities.
So fight the allies of Satan.
Indeed, Satan's plot is ever weak.

4:77 Have you not seen ˹the example
of˺ those to whom it was ˹previously˺ said:
Stay your hands ˹from fighting˺
and ˹duly˺ establish the Prayer
and give the Zakât-Charity?
Yet when fighting was prescribed for them,
at once, a group of them
feared the people ˹they were to fight˺
as they should fear God—
or with an even greater fear.
And so they said: Our Lord!
Why ˹now˺ have You prescribed fighting for us?
If only You had deferred ˹it for˺ us
to a near term!
Say ˹to them˺:
The enjoyment of this world is little,
while the Hereafter is best
for those who are God-fearing.
And never shall you be wronged ˹even˺ a whit.

4:78 Wherever you may be, death shall overtake you
˹at the pre-ordained time˺—
even if you are in lofty towers.
Yet if any good comes to them,
they say ˹in their wavering hearts˺:
This is from God!
But if any harm strikes them,
they say:
This is from you, ˹O Muhammad˺!
Say ˹to them˺:

وَٱجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا
وَٱجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا

(٧٦) ٱلَّذِينَ ءَامَنُوا۟
يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ ۖ
وَٱلَّذِينَ كَفَرُوا۟
يُقَٰتِلُونَ فِى سَبِيلِ ٱلطَّٰغُوتِ
فَقَٰتِلُوٓا۟ أَوْلِيَآءَ ٱلشَّيْطَٰنِ ۖ
إِنَّ كَيْدَ ٱلشَّيْطَٰنِ كَانَ ضَعِيفًا

(٧٧) أَلَمْ تَرَ إِلَى ٱلَّذِينَ قِيلَ لَهُمْ
كُفُّوٓا۟ أَيْدِيَكُمْ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ
وَءَاتُوا۟ ٱلزَّكَوٰةَ
فَلَمَّا كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ
إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ ٱلنَّاسَ
كَخَشْيَةِ ٱللَّهِ أَوْ أَشَدَّ خَشْيَةً ۚ
وَقَالُوا۟ رَبَّنَا
لِمَ كَتَبْتَ عَلَيْنَا ٱلْقِتَالَ
لَوْلَآ أَخَّرْتَنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ ۗ
قُلْ مَتَٰعُ ٱلدُّنْيَا قَلِيلٌ
وَٱلْءَاخِرَةُ خَيْرٌ لِّمَنِ ٱتَّقَىٰ
وَلَا تُظْلَمُونَ فَتِيلًا

(٧٨) أَيْنَمَا تَكُونُوا۟
يُدْرِككُّمُ ٱلْمَوْتُ
وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ ۗ
وَإِن تُصِبْهُمْ حَسَنَةٌ
يَقُولُوا۟ هَٰذِهِۦ مِنْ عِندِ ٱللَّهِ ۖ
وَإِن تُصِبْهُمْ سَيِّئَةٌ

All ˹things˺ are ˹decreed˺ from God.
What is with these people
that they can hardly understand any discourse?

4:79 Whatever good has come to ˹any one of˺ you,
it is from God.
And whatever harm has stricken you,
it is from your ˹own˺ self.
Thus have We sent you, ˹O Muhammad,˺
as a Messenger to all people
˹to convey this message˺.
And sufficient is God as a witness ˹to this˺.

4:80 Whoever obeys the Messenger
has thus obeyed God.
But ˹as to˺ whoever turns away ˹from God—˺
then ˹know that˺ We have not sent you,
˹O Muhammad,˺
to be a keeper over ˹any of˺ them.

4:81 Moreover, they say ˹to you:
We pledge˺ obedience!
But when they depart from your presence,
a group of them deliberate by night
˹to do˺ other than what you say.
Yet God inscribes
what they deliberate on by night.
So turn away from them.
And rely on God ˹alone˺.
For sufficient is God as a guardian.

4:82 Will they not, then, reflect
on ˹the meaning of˺ the Quran?
If it had been from other than God,
they would, most surely, have found in it
much discrepancy.

4:83 And ˹again˺,
when there comes to them a matter—
be it of ˹general˺ security or alarm—

يَقُولُوا۟ هَٰذِهِۦ مِنْ عِندِكَ ۚ
قُلْ كُلٌّ مِّنْ عِندِ ٱللَّهِ ۖ
فَمَالِ هَٰٓؤُلَآءِ ٱلْقَوْمِ
لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا
(٧٩) مَّآ أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ ٱللَّهِ ۖ
وَمَآ أَصَابَكَ مِن سَيِّئَةٍ
فَمِن نَّفْسِكَ ۚ
وَأَرْسَلْنَٰكَ لِلنَّاسِ رَسُولًا ۚ
وَكَفَىٰ بِٱللَّهِ شَهِيدًا
(٨٠) مَّن يُطِعِ ٱلرَّسُولَ
فَقَدْ أَطَاعَ ٱللَّهَ ۖ
وَمَن تَوَلَّىٰ فَمَآ أَرْسَلْنَٰكَ
عَلَيْهِمْ حَفِيظًا
(٨١) وَيَقُولُونَ طَاعَةٌ
فَإِذَا بَرَزُوا۟ مِنْ عِندِكَ
بَيَّتَ طَآئِفَةٌ مِّنْهُمْ
غَيْرَ ٱلَّذِى تَقُولُ ۖ
وَٱللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ ۖ
فَأَعْرِضْ عَنْهُمْ
وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ
وَكَفَىٰ بِٱللَّهِ وَكِيلًا
(٨٢) أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ ۚ
وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ
لَوَجَدُوا۟ فِيهِ
ٱخْتِلَٰفًا كَثِيرًا

they broadcast it.
But if they referred it to the Messenger,
and to those in authority among them,
those of them who could discover its ˹veracity˺
would know ˹of˺ it ˹and act accordingly˺.
And had it not been
for the grace of God upon you, and His mercy,
all but a few of you ˹believers˺
would have followed ˹the promptings of˺ Satan.

4:84 So fight ˹on against aggression˺
in the path of God, ˹undaunted˺.
You are not accountable, ˹O Prophet,˺
for other than yourself.
Yet urge the believers on ˹to fearlessness, as well˺.
It may be that God
will hold back the mighty power
of those who have disbelieved.
For God is far greater in mighty power
and far greater in chastisement.

4:85 Whoever intercedes ˹in a matter˺
with benevolent intercession,
there shall be for him
a portion of its ˹Heavenly reward˺.
And whoever intercedes with evil intercession,
there shall be for him a share of its ˹sin˺.
And ever is God an able watcher over all things.

4:86 Moreover, whenever you are greeted
with a salutation, then return the greeting
with an even better salutation.
Or, ˹at the least,˺ return it ˹in kind˺.
Indeed, ever is God
a ˹just˺ reckoner of all things.

4:87 God! There is no God but Him.

(٨٣) وَإِذَا جَآءَهُمْ أَمْرٌ
مِّنَ ٱلْأَمْنِ أَوِ ٱلْخَوْفِ
أَذَاعُوا۟ بِهِۦ ۖ
وَلَوْ رَدُّوهُ إِلَى ٱلرَّسُولِ
وَإِلَىٰٓ أُو۟لِى ٱلْأَمْرِ مِنْهُمْ
لَعَلِمَهُ ٱلَّذِينَ
يَسْتَنۢبِطُونَهُۥ مِنْهُمْ ۗ وَلَوْلَا
فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ
لَٱتَّبَعْتُمُ ٱلشَّيْطَـٰنَ
إِلَّا قَلِيلًا

(٨٤) فَقَـٰتِلْ فِى سَبِيلِ ٱللَّهِ
لَا تُكَلَّفُ إِلَّا نَفْسَكَ ۚ
وَحَرِّضِ ٱلْمُؤْمِنِينَ ۖ
عَسَى ٱللَّهُ أَن يَكُفَّ
بَأْسَ ٱلَّذِينَ كَفَرُوا۟ ۚ
وَٱللَّهُ أَشَدُّ بَأْسًا
وَأَشَدُّ تَنكِيلًا

(٨٥) مَّن يَشْفَعْ شَفَـٰعَةً حَسَنَةً
يَكُن لَّهُۥ نَصِيبٌ مِّنْهَا ۖ
وَمَن يَشْفَعْ شَفَـٰعَةً سَيِّئَةً
يَكُن لَّهُۥ كِفْلٌ مِّنْهَا ۗ
وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقِيتًا

(٨٦) وَإِذَا حُيِّيتُم بِتَحِيَّةٍ
فَحَيُّوا۟ بِأَحْسَنَ مِنْهَآ
أَوْ رُدُّوهَآ ۗ إِنَّ ٱللَّهَ

He shall, indeed, gather all of you
to the Day of Resurrection,
in which there is no doubt.
And who is more truthful in word than God?

4:88 ❊What is with you, then,
that ˹you believers are of˺ two parties,
˹divided in opinion˺ regarding the hypocrites,
while God has subverted them
for all ˹the evil works˺ they have earned?
Do you wish to guide those
whom God has left to stray?
And whomever God leaves to stray,
never will you find for him
a ˹rightly guided˺ way.

4:89 They would love that you disbelieve,
as they themselves have disbelieved—
so that you may be all alike.
Therefore, take no allies from among them
until they emigrate in the path of God.
But if they turn away ˹from faith˺,
then seize them and kill them
wherever you find them.
So take from them no ally, nor supporter.

4:90 Excepted are those
who take asylum with a people
wherein there is a treaty between you and them;
and also those who come to you
˹with˺ their hearts constrained
from fighting ˹against˺ you,
or ˹from˺ fighting their own people.
Had God so willed,
He would have given them power over you.
Then they would have most surely fought you.
Therefore, if they withdraw themselves
from ˹belligerence against˺ you,

كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا
(٨٧) ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ
لَيَجْمَعَنَّكُمْ إِلَىٰ
يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ
وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ حَدِيثًا
(٨٨) ۞ فَمَا لَكُمْ
فِى ٱلْمُنَٰفِقِينَ فِئَتَيْنِ
وَٱللَّهُ أَرْكَسَهُم بِمَا كَسَبُوٓا۟
أَتُرِيدُونَ أَن
تَهْدُوا۟ مَنْ أَضَلَّ ٱللَّهُ
وَمَن يُضْلِلِ ٱللَّهُ
فَلَن تَجِدَ لَهُۥ سَبِيلًا
(٨٩) وَدُّوا۟ لَوْ تَكْفُرُونَ
كَمَا كَفَرُوا۟ فَتَكُونُونَ سَوَآءً
فَلَا تَتَّخِذُوا۟ مِنْهُمْ أَوْلِيَآءَ
حَتَّىٰ يُهَاجِرُوا۟ فِى سَبِيلِ ٱللَّهِ
فَإِن تَوَلَّوْا۟ فَخُذُوهُمْ
وَٱقْتُلُوهُمْ
حَيْثُ وَجَدتُّمُوهُمْ
وَلَا تَتَّخِذُوا۟ مِنْهُمْ
وَلِيًّا وَلَا نَصِيرًا
(٩٠) إِلَّا ٱلَّذِينَ يَصِلُونَ إِلَىٰ
قَوْمٍۭ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ
أَوْ جَآءُوكُمْ
حَصِرَتْ صُدُورُهُمْ أَن
يُقَٰتِلُوكُمْ أَوْ يُقَٰتِلُوا۟ قَوْمَهُمْ
وَلَوْ شَآءَ ٱللَّهُ
لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَٰتَلُوكُمْ

and do not fight you, and offer you peace,
then God accords you no ˹lawful˺ way
˹to fight˺ against them.

4:91 You shall find others, ˹as well,˺
who seek ˹a promise of˺ security from you,
and ˹who at the same time
seek˺ to have security from their own people.
Yet whenever they are returned
to the temptation ˹of unbelief and hostility˺,
they are subverted therein.
So if they do not withdraw ˹unconditionally˺
from ˹fighting˺ you,
and ˹if they do not˺ offer you peace
and stay their hands,
then seize them and kill them
wherever you encounter them.
It is over these people
that We have accorded you manifest authority.

4:92 But it is not ˹lawful˺ for a believer
to kill a believer, unless it be by mistake.
Thus, whoever kills a believer by mistake,
then ˹the atonement˺ shall be
the freeing of a believing human being
˹from bondage˺, and ˹due˺ compensation
submitted to his ˹surviving˺ family—
unless they remit it as a charitable offering.
But if the one ˹killed˺ is from a people
who are an enemy to you,
and he was a believer,
then ˹the atonement˺ shall be
the freeing of a believing human being
˹from bondage only˺.
And if he is from a people
wherein there is a treaty between you and them,

فَإِنِ ٱعْتَزَلُوكُمْ فَلَمْ يُقَٰتِلُوكُمْ
وَأَلْقَوْا۟ إِلَيْكُمُ ٱلسَّلَمَ
فَمَا جَعَلَ ٱللَّهُ لَكُمْ
عَلَيْهِمْ سَبِيلًا
﴿٩١﴾ سَتَجِدُونَ ءَاخَرِينَ
يُرِيدُونَ أَن يَأْمَنُوكُمْ
وَيَأْمَنُوا۟ قَوْمَهُمْ
كُلَّ مَا رُدُّوٓا۟ إِلَى ٱلْفِتْنَةِ
أُرْكِسُوا۟ فِيهَا ۚ فَإِن لَّمْ يَعْتَزِلُوكُمْ
وَيُلْقُوٓا۟ إِلَيْكُمُ ٱلسَّلَمَ
وَيَكُفُّوٓا۟ أَيْدِيَهُمْ
فَخُذُوهُمْ وَٱقْتُلُوهُمْ
حَيْثُ ثَقِفْتُمُوهُمْ ۚ
وَأُو۟لَٰٓئِكُمْ جَعَلْنَا لَكُمْ
عَلَيْهِمْ سُلْطَٰنًا مُّبِينًا
﴿٩٢﴾ وَمَا كَانَ لِمُؤْمِنٍ أَن
يَقْتُلَ مُؤْمِنًا إِلَّا خَطَـًٔا ۚ
وَمَن قَتَلَ مُؤْمِنًا خَطَـًٔا
فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ
وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦٓ
إِلَّآ أَن يَصَّدَّقُوا۟ ۚ
فَإِن كَانَ مِن قَوْمٍ
عَدُوٍّ لَّكُمْ وَهُوَ مُؤْمِنٌ
فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ۖ

then ˹the atonement˺ shall be
˹due˺ compensation submitted to his family
and the freeing of a believing human being
˹from bondage˺.
As for one who ˹commits this offense,
yet˺ cannot find ˹such means of atonement˺,
then he shall ˹instead˺ fast
two consecutive months
as a repentance ˹ordained˺ by God!
And ever is God, all-knowing, all-wise.

4:93 But whoever kills a believer deliberately,
his due recompense is Hell,
wherein he shall abide forever.
For God will be wrathful with him
and will curse him and will prepare for him
a great torment ˹in the Hereafter˺.

4:94 O you who believe!
When you strike out in the path of God
˹in a campaign˺,
be duly discerning ˹of friend and foe˺.
But you shall not say to one
who offers you ˹the greeting of˺ peace:
You are not a believer, ˹and vanquish him,˺
seeking ˹to have˺ the fleeting things
of the life of this world.
For with God are abundant gains.
You yourselves were ˹exactly˺ like this
before ˹Islam came to you˺.
Then God conferred ˹His˺ favor upon you.
So be duly discerning!
Indeed, ever is God all-aware of all that you do.

4:95 Not equal are the believers
who stay behind ˹in times of conflict˺—
apart from those who suffer injury—

وَإِن كَانَ مِن قَوۡمِۭ
بَيۡنَكُمۡ وَبَيۡنَهُم مِّيثَٰقٞ
فَدِيَةٞ مُّسَلَّمَةٌ إِلَىٰٓ أَهۡلِهِۦ
وَتَحۡرِيرُ رَقَبَةٖ مُّؤۡمِنَةٖۖ
فَمَن لَّمۡ يَجِدۡ فَصِيَامُ
شَهۡرَيۡنِ مُتَتَابِعَيۡنِ
تَوۡبَةٗ مِّنَ ٱللَّهِۗ وَكَانَ ٱللَّهُ
عَلِيمًا حَكِيمٗا

٩٣ وَمَن يَقۡتُلۡ
مُؤۡمِنٗا مُّتَعَمِّدٗا
فَجَزَآؤُهُۥ جَهَنَّمُ
خَٰلِدٗا فِيهَا
وَغَضِبَ ٱللَّهُ عَلَيۡهِ
وَلَعَنَهُۥ وَأَعَدَّ لَهُۥ
عَذَابًا عَظِيمٗا

٩٤ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ
إِذَا ضَرَبۡتُمۡ فِي سَبِيلِ ٱللَّهِ
فَتَبَيَّنُواْ وَلَا تَقُولُواْ لِمَنۡ
أَلۡقَىٰٓ إِلَيۡكُمُ ٱلسَّلَٰمَ
لَسۡتَ مُؤۡمِنٗا تَبۡتَغُونَ
عَرَضَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا
فَعِندَ ٱللَّهِ مَغَانِمُ كَثِيرَةٞۚ
كَذَٰلِكَ
كُنتُم مِّن قَبۡلُ
فَمَنَّ ٱللَّهُ عَلَيۡكُمۡ
فَتَبَيَّنُوٓاْۚ إِنَّ ٱللَّهَ كَانَ
بِمَا تَعۡمَلُونَ خَبِيرٗا

and those who strive in the path of God
with their wealth and their persons.
God has preferred in rank
those who strive with their wealth
and their persons
above those who stay behind.
And to each, God has promised great goodness.
Yet God has preferred those who strive
above those who stay behind
with ⌜the promise of⌝ a magnificent reward.

4:96 High ranks from Him
⌜shall they have in Paradise⌝,
and ⌜His⌝ forgiveness and mercy.
And ever is God all-forgiving, mercy-giving.

4:97 As for those whose souls the angels take
while they are wronging themselves
⌜in the midst of unbelief,
the angels⌝ will say to them:
In what ⌜state of faith⌝ were you ⌜in life⌝?
They will say:
We were ⌜utterly⌝ helpless in the land.
⌜The angels⌝ will say:
Was God's earth not spacious ⌜enough⌝
for you to migrate therein, ⌜away from unbelief⌝?
It is these, then,
whose ⌜final⌝ abode shall be Hell—
and what an evil destination it is!

4:98 Excepted are the ⌜truly⌝ helpless
among the men and the women
and the children
who can gather no means
⌜to avert their oppression⌝,
nor find a way ⌜out of it⌝.

4:99 It is these, then, whom God may pardon.

(٩٥) لَّا يَسۡتَوِي ٱلۡقَٰعِدُونَ
مِنَ ٱلۡمُؤۡمِنِينَ غَيۡرُ أُوْلِي ٱلضَّرَرِ
وَٱلۡمُجَٰهِدُونَ فِي سَبِيلِ ٱللَّهِ
بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡۚ
فَضَّلَ ٱللَّهُ ٱلۡمُجَٰهِدِينَ
بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ
عَلَى ٱلۡقَٰعِدِينَ دَرَجَةٗۚ
وَكُلّٗا وَعَدَ ٱللَّهُ ٱلۡحُسۡنَىٰۚ
وَفَضَّلَ ٱللَّهُ ٱلۡمُجَٰهِدِينَ
عَلَى ٱلۡقَٰعِدِينَ أَجۡرًا عَظِيمٗا
(٩٦) دَرَجَٰتٖ مِّنۡهُ وَمَغۡفِرَةٗ وَرَحۡمَةٗۚ
وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمًا
(٩٧) إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلۡمَلَٰٓئِكَةُ
ظَالِمِيٓ أَنفُسِهِمۡ
قَالُواْ فِيمَ كُنتُمۡۖ قَالُواْ
كُنَّا مُسۡتَضۡعَفِينَ فِي ٱلۡأَرۡضِۚ
قَالُوٓاْ أَلَمۡ تَكُنۡ أَرۡضُ ٱللَّهِ
وَٰسِعَةٗ فَتُهَاجِرُواْ فِيهَاۚ
فَأُوْلَٰٓئِكَ مَأۡوَىٰهُمۡ جَهَنَّمُۖ
وَسَآءَتۡ مَصِيرًا
(٩٨) إِلَّا ٱلۡمُسۡتَضۡعَفِينَ
مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلۡوِلۡدَٰنِ
لَا يَسۡتَطِيعُونَ حِيلَةٗ

Indeed, ever is God all-pardoning, all-forgiving.

4:100 ❋Thus whoever emigrates in the path of God
shall find in the land many a ˹flourishing˺ refuge
and great plenitude.
And whoever departs from his home
as an émigré to God and His Messenger,
˹but˺ thereafter death overtakes him
˹on the road˺,
then truly ˹the granting of˺ his reward
shall fall to God.
And ever is God all-forgiving, mercy-giving.

4:101 Now, when you strike out in the land,
then there shall be no blame on you
if you shorten ˹something˺ of the Prayer,
should you fear that those who disbelieve
will assail you.
Indeed, the disbelievers are to you
a clear enemy.

4:102 Thus, ˹as to congregational Prayer
with the believers
in an area of conflict, O Prophet,˺
whenever you are among them
and you have called them
to stand for the Prayer,
then let one group of them
stand with you ˹in the Prayer˺.
Moreover, let them take ˹with them˺ their arms.
And when they are bowing ˹their faces˺ down
˹to the ground in the Prayer˺,
let the ˹other group be on guard˺ behind you.
Then ˹after you rise
from first bowing your face down˺,
let the other group who has not yet prayed
come ˹and begin˺ to pray with you

وَلَا يَهْتَدُونَ سَبِيلًا
(٩٩) فَأُولَٰٓئِكَ عَسَى ٱللَّهُ
أَن يَعْفُوَ عَنْهُمْ
وَكَانَ ٱللَّهُ عَفُوًّا غَفُورًا
(١٠٠) ۞ وَمَن يُهَاجِرْ
فِى سَبِيلِ ٱللَّهِ يَجِدْ فِى ٱلْأَرْضِ
مُرَٰغَمًا كَثِيرًا وَسَعَةً
وَمَن يَخْرُجْ مِنۢ بَيْتِهِۦ
مُهَاجِرًا إِلَى ٱللَّهِ وَرَسُولِهِۦ
ثُمَّ يُدْرِكْهُ ٱلْمَوْتُ
فَقَدْ وَقَعَ أَجْرُهُۥ عَلَى ٱللَّهِ
وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا
(١٠١) وَإِذَا ضَرَبْتُمْ فِى ٱلْأَرْضِ
فَلَيْسَ عَلَيْكُمْ جُنَاحٌ
أَن تَقْصُرُوا۟ مِنَ ٱلصَّلَوٰةِ
إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ
ٱلَّذِينَ كَفَرُوٓا۟ إِنَّ ٱلْكَٰفِرِينَ
كَانُوا۟ لَكُمْ عَدُوًّا مُّبِينًا
(١٠٢) وَإِذَا كُنتَ فِيهِمْ
فَأَقَمْتَ لَهُمُ ٱلصَّلَوٰةَ
فَلْتَقُمْ طَآئِفَةٌ مِّنْهُم مَّعَكَ
وَلْيَأْخُذُوٓا۟ أَسْلِحَتَهُمْ
فَإِذَا سَجَدُوا۟ فَلْيَكُونُوا۟
مِن وَرَآئِكُمْ

˹after the first group has completed its Prayer˺.
And let them take due precaution
as well as their arms.
For those who disbelieve
would love for you to neglect your arms
and your belongings.
Then they would pounce down upon you
all at once.
But there shall be no blame on you—
when you are beset with hardship from rain
or you are sick—if you set aside your arms.
Yet take due precaution.
˹And know that˺ indeed,
God has prepared for the disbelievers
a disgracing torment.

4:103 So when you have concluded the Prayer,
then remember God ˹with reverence˺,
while standing, or sitting,
or ˹lying˺ on your sides.
Thereafter, when you are secure,
establish ˹the regular˺ Prayer.
Indeed, the Prayer
is ˹a˺ prescribed ˹obligation˺ for the believers
at the ˹well-known˺ appointed times.

4:104 Yet do not become disheartened
in pursuing the people ˹who have assailed you˺.
If you suffer pain, they too suffer pain
as you suffer pain.
But you have hope ˹to receive˺ from God
what they can never hope for.
And ever is God all-knowing, all-wise.

4:105 ˹O Prophet!˺
We have, indeed, sent down the Book to you
with the ˹very essence of all˺ truth
to judge between people

وَلْتَأْتِ طَآئِفَةٌ أُخْرَىٰ
لَمْ يُصَلُّوا۟ فَلْيُصَلُّوا۟ مَعَكَ
وَلْيَأْخُذُوا۟ حِذْرَهُمْ
وَأَسْلِحَتَهُمْ ۗ وَدَّ ٱلَّذِينَ كَفَرُوا۟
لَوْ تَغْفُلُونَ
عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ
فَيَمِيلُونَ عَلَيْكُم مَّيْلَةً وَٰحِدَةً ۚ
وَلَا جُنَاحَ عَلَيْكُمْ
إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ
أَوْ كُنتُم مَّرْضَىٰٓ
أَن تَضَعُوٓا۟ أَسْلِحَتَكُمْ ۖ
وَخُذُوا۟ حِذْرَكُمْ ۗ
إِنَّ ٱللَّهَ أَعَدَّ لِلْكَٰفِرِينَ
عَذَابًا مُّهِينًا

(١٠٣) فَإِذَا قَضَيْتُمُ ٱلصَّلَوٰةَ
فَٱذْكُرُوا۟ ٱللَّهَ قِيَٰمًا وَقُعُودًا
وَعَلَىٰ جُنُوبِكُمْ ۚ
فَإِذَا ٱطْمَأْنَنتُمْ
فَأَقِيمُوا۟ ٱلصَّلَوٰةَ ۚ إِنَّ ٱلصَّلَوٰةَ
كَانَتْ عَلَى ٱلْمُؤْمِنِينَ
كِتَٰبًا مَّوْقُوتًا

(١٠٤) وَلَا تَهِنُوا۟ فِى ٱبْتِغَآءِ ٱلْقَوْمِ ۖ
إِن تَكُونُوا۟ تَأْلَمُونَ
فَإِنَّهُمْ يَأْلَمُونَ
كَمَا تَأْلَمُونَ ۖ
وَتَرْجُونَ مِنَ ٱللَّهِ
مَا لَا يَرْجُونَ ۗ
وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا

by what God has shown you.
So do not be an advocate
for the treacherous ˹who disavow the truth˺.

4:106 But seek ˹much˺ forgiveness from God.
Indeed, ever is God all-forgiving, mercy-giving.

4:107 Moreover, do not argue on behalf of those
who betray their own souls ˹with sin˺.
Indeed, God does not love one
who is treacherous, sinful.

4:108 They seek to hide their ˹true˺ selves from people.
But they do not hide from God.
For He is with them, ˹watching˺,
when at night they deliberate
on a discourse with which He is not pleased.
And ever is God
all-encompassing of what they do.

4:109 So there you ˹believers˺ are
having argued on their behalf
in the life of this world!
But who will argue before God on their behalf
on the Day of Resurrection?
Or who will be there as a guardian for them
˹to defend them˺?

4:110 Whoever does a misdeed
or wrongs his own soul
then seeks forgiveness from God
will find God all-forgiving, mercy-giving.

4:111 Yet whoever earns a sin
earns it only against his own soul.
And ever is God all-knowing, all-wise.

4:112 But whoever commits an offense or a sin,
then casts it upon an innocent ˹person˺,
then, assuredly, he shall bear the burden
of ˹both a grave˺ calumny and a clear sin.

4:113 And were it not for the grace of God upon you,

(١٠٥) إِنَّآ أَنزَلۡنَآ إِلَيۡكَ
ٱلۡكِتَٰبَ بِٱلۡحَقِّ
لِتَحۡكُمَ بَيۡنَ ٱلنَّاسِ
بِمَآ أَرَىٰكَ ٱللَّهُۚ وَلَا تَكُن
لِّلۡخَآئِنِينَ خَصِيمٗا

(١٠٦) وَٱسۡتَغۡفِرِ ٱللَّهَۖ إِنَّ ٱللَّهَ
كَانَ غَفُورٗا رَّحِيمٗا

(١٠٧) وَلَا تُجَٰدِلۡ عَنِ
ٱلَّذِينَ يَخۡتَانُونَ أَنفُسَهُمۡۚ
إِنَّ ٱللَّهَ لَا يُحِبُّ
مَن كَانَ خَوَّانًا أَثِيمٗا

(١٠٨) يَسۡتَخۡفُونَ مِنَ ٱلنَّاسِ
وَلَا يَسۡتَخۡفُونَ مِنَ ٱللَّهِ
وَهُوَ مَعَهُمۡ إِذۡ يُبَيِّتُونَ
مَا لَا يَرۡضَىٰ مِنَ ٱلۡقَوۡلِۚ
وَكَانَ ٱللَّهُ بِمَا يَعۡمَلُونَ مُحِيطًا

(١٠٩) هَٰٓأَنتُمۡ هَٰٓؤُلَآءِ جَٰدَلۡتُمۡ
عَنۡهُمۡ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا
فَمَن يُجَٰدِلُ ٱللَّهَ عَنۡهُمۡ
يَوۡمَ ٱلۡقِيَٰمَةِ
أَم مَّن يَكُونُ عَلَيۡهِمۡ وَكِيلٗا

(١١٠) وَمَن يَعۡمَلۡ سُوٓءًا
أَوۡ يَظۡلِمۡ نَفۡسَهُۥ
ثُمَّ يَسۡتَغۡفِرِ ٱللَّهَ
يَجِدِ ٱللَّهَ غَفُورٗا رَّحِيمٗا

(١١١) وَمَن يَكۡسِبۡ إِثۡمٗا
فَإِنَّمَا يَكۡسِبُهُۥ عَلَىٰ نَفۡسِهِۦۚ
وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمٗا

(١١٢) وَمَن يَكۡسِبۡ خَطِيٓـَٔةً أَوۡ إِثۡمٗا

˹O Muhammad,˺ and His mercy,
a group of them would have resolved
to lead you astray.
But, ˹in fact,˺
they lead none astray but themselves.
And they will not harm you in anything.
For it is God
who has sent down to you the Book
and ˹prophetic˺ wisdom.
And He has taught you what you did not know.
Thus the bounty of God upon you
has been magnificent, ˹indeed˺.

4:114 ۞There is nothing good
in most of the secret converse ˹of people˺,
except if one enjoins charitable offerings,
or ˹the doing of˺ what is right,
or reconciliation among people.
And whoever does this,
seeking the pleasure of God,
then We shall give him a magnificent reward.

4:115 But whoever rebels against the Messenger
after the ˹revealed˺ guidance
has become clear to him,
and follows other than the way of the believers,
We shall turn him over
to that which he ˹himself˺ has turned.
And We shall roast him in Hell—
and what an evil destination it is!

4:116 Indeed, God will not forgive
associating any god with Him.
But He forgives anything less than this
for whomever He so wills.
Thus whoever associates gods with God
has truly strayed far astray!

ثُمَّ يَرْمِ بِهِۦ بَرِيٓـًٔا
فَقَدِ ٱحْتَمَلَ بُهْتَٰنًا وَإِثْمًا مُّبِينًا
﴿١١٣﴾ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكَ
وَرَحْمَتُهُۥ
لَهَمَّت طَّآئِفَةٌ مِّنْهُمْ
أَن يُضِلُّوكَ
وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمْ
وَمَا يَضُرُّونَكَ مِن شَىْءٍ
وَأَنزَلَ ٱللَّهُ عَلَيْكَ
ٱلْكِتَٰبَ وَٱلْحِكْمَةَ
وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ
وَكَانَ فَضْلُ ٱللَّهِ
عَلَيْكَ عَظِيمًا
﴿١١٤﴾ ۞ لَّا خَيْرَ
فِى كَثِيرٍ مِّن نَّجْوَىٰهُمْ
إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ
أَوْ مَعْرُوفٍ أَوْ إِصْلَٰحٍۭ
بَيْنَ ٱلنَّاسِ
وَمَن يَفْعَلْ ذَٰلِكَ
ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ
فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا
﴿١١٥﴾ وَمَن يُشَاقِقِ ٱلرَّسُولَ
مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ
وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ
نُوَلِّهِۦ مَا تَوَلَّىٰ
وَنُصْلِهِۦ جَهَنَّمَ
وَسَآءَتْ مَصِيرًا
﴿١١٦﴾ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ

4:117 ⌜As for the Makkan idolaters⌝,
they call upon nothing besides Him
but ⌜false⌝ female ⌜deities⌝.
And they call upon nothing, ⌜in reality⌝,
but a rebellious Satan,
4:118 whom God has cursed,
and who has ⌜himself⌝ said ⌜to God⌝:
I shall most surely take hold
of an appointed portion of Your servants.
4:119 And I shall, most surely, lead them astray.
Moreover, I shall, most surely, fill them
with fancies.
Thus, I shall command them:
And they shall slit the ears of cattle
⌜in false ritual⌝.
And I shall command them:
And they shall ⌜seek unnatural⌝ change
⌜to⌝ the creation of God.
But whoever takes Satan as a patron,
apart from God,
has most surely suffered a manifest loss.
4:120 ⌜Satan⌝ makes promises to them
and fills them with fancies.
Yet Satan promises ⌜those of⌝ them
⌜who follow him⌝ nothing but a mere delusion.
4:121 The ⌜final⌝ abode of these shall be Hell!
And they shall not find any asylum from it.
4:122 But ⌜as for⌝ those who believe
and do righteous deeds,
We shall admit them
into Gardens beneath which rivers flow,
wherein they shall abide, forever and ever.
It is the true promise of God.
And who is more truthful in word than God?
4:123 It shall not be willed by your fancies—

وَيَغْفِرُ مَا دُونَ ذَٰلِكَ
لِمَن يَشَآءُ ۚ وَمَن يُشْرِكْ بِٱللَّهِ
فَقَدْ ضَلَّ ضَلَٰلًۢا بَعِيدًا
(١١٧) إِن يَدْعُونَ مِن دُونِهِۦٓ
إِلَّآ إِنَٰثًا وَإِن يَدْعُونَ
إِلَّا شَيْطَٰنًا مَّرِيدًا
(١١٨) لَّعَنَهُ ٱللَّهُ ۘ وَقَالَ
لَأَتَّخِذَنَّ مِنْ عِبَادِكَ
نَصِيبًا مَّفْرُوضًا
(١١٩) وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ
وَلَءَامُرَنَّهُمْ فَلَيُبَتِّكُنَّ
ءَاذَانَ ٱلْأَنْعَٰمِ
وَلَءَامُرَنَّهُمْ فَلَيُغَيِّرُنَّ
خَلْقَ ٱللَّهِ ۚ وَمَن يَتَّخِذِ
ٱلشَّيْطَٰنَ وَلِيًّا
مِّن دُونِ ٱللَّهِ فَقَدْ
خَسِرَ خُسْرَانًا مُّبِينًا
(١٢٠) يَعِدُهُمْ وَيُمَنِّيهِمْ ۖ وَمَا
يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا
(١٢١) أُو۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ
وَلَا يَجِدُونَ عَنْهَا مَحِيصًا
(١٢٢) وَٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
سَنُدْخِلُهُمْ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَآ أَبَدًا ۖ

nor the fancies of the People of the Scripture—
⌜that any of you enter Paradise⌝.
Rather, whoever does a misdeed
shall be recompensed for it.
And he shall not find for himself,
apart from God, any patron nor supporter.

4:124 But whoever does righteous deeds—
whether male or female and is a believer—
these, then, shall enter the Garden ⌜of Paradise⌝.
And never shall they be wronged even a speck.

4:125 For who is of a more excellent faith
than one who submits his face to God,
while he excels in ⌜doing⌝ good
and follows the sacred way of Abraham,
the upright ⌜in heart⌝?
For God took Abraham to be a ⌜beloved⌝ friend.

4:126 And to God belongs all that is in the heavens
and all that is in the earth.
And ever is God all-encompassing of all things.

4:127 Now, they ⌜who follow you in faith⌝
seek a ruling from you, ⌜O Muhammad,
about their obligations⌝ concerning women.
Say ⌜to them⌝:
God ⌜Himself⌝ gives you a ruling about them—
and what has been recited to you ⌜before⌝
in the Book ⌜clarifies this for you:
Uphold all rights⌝
with regard to female orphans—
⌜especially⌝ those whom you have not granted
all that has been ⌜duly⌝ prescribed for them
⌜by God⌝, though you desire to marry them.
Moreover, ⌜uphold all rights⌝
with regard to children,
who are ⌜utterly⌝ helpless.

وَعۡدَ ٱللَّهِ حَقّٗاۚ
وَمَنۡ أَصۡدَقُ مِنَ ٱللَّهِ قِيلٗا

(١٢٣) لَّيۡسَ بِأَمَانِيِّكُمۡ وَلَآ أَمَانِيِّ
أَهۡلِ ٱلۡكِتَٰبِۗ
مَن يَعۡمَلۡ سُوٓءٗا يُجۡزَ بِهِۦ
وَلَا يَجِدۡ لَهُۥ مِن دُونِ ٱللَّهِ
وَلِيّٗا وَلَا نَصِيرٗا

(١٢٤) وَمَن يَعۡمَلۡ
مِنَ ٱلصَّٰلِحَٰتِ
مِن ذَكَرٍ أَوۡ أُنثَىٰ
وَهُوَ مُؤۡمِنٞ
فَأُوْلَٰٓئِكَ يَدۡخُلُونَ ٱلۡجَنَّةَ
وَلَا يُظۡلَمُونَ نَقِيرٗا

(١٢٥) وَمَنۡ أَحۡسَنُ دِينٗا
مِّمَّنۡ أَسۡلَمَ وَجۡهَهُۥ لِلَّهِ
وَهُوَ مُحۡسِنٞ
وَٱتَّبَعَ مِلَّةَ إِبۡرَٰهِيمَ حَنِيفٗاۗ
وَٱتَّخَذَ ٱللَّهُ إِبۡرَٰهِيمَ خَلِيلٗا

(١٢٦) وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ
وَمَا فِي ٱلۡأَرۡضِۚ
وَكَانَ ٱللَّهُ
بِكُلِّ شَيۡءٖ مُّحِيطٗا

(١٢٧) وَيَسۡتَفۡتُونَكَ فِي ٱلنِّسَآءِۖ
قُلِ ٱللَّهُ يُفۡتِيكُمۡ فِيهِنَّ
وَمَا يُتۡلَىٰ عَلَيۡكُمۡ
فِي ٱلۡكِتَٰبِ فِي يَتَٰمَى ٱلنِّسَآءِ
ٱلَّٰتِي لَا تُؤۡتُونَهُنَّ
مَا كُتِبَ لَهُنَّ
وَتَرۡغَبُونَ أَن تَنكِحُوهُنَّ

˹In addition˺, uphold ˹all rights˺
with regard to ˹all˺ orphans, with due justice.
And ˹know that˺ whatever good you do,
then, indeed, ever is God all-knowing of it.

4:128 Furthermore, if any woman
fears disfavor or alienation from her husband,
then there shall be no blame on the two of them
if they reconcile a peaceful settlement
between themselves.
For reconciliation is ˹far˺ better
˹than kindling strife˺,
though ˹beware that˺ avarice is ever-present
in the ˹human˺ soul.
But if you excel in doing good
and are God-fearing—
then ever is God all-aware of all that you do.

4:129 Yet you shall never be able
to be ˹purely˺ equitable between wives—
even if you are solicitous ˹about doing so˺.
But do not altogether incline against one,
such that you leave her,
as it were, hanging.
Rather, if you set affairs aright,
and be God-fearing, then, indeed, ever is God
all-forgiving, mercy-giving.

4:130 If, however, the two of them part ˹equitably˺,
God will enrich each one of them
out of His ˹vast˺ bounty.
And ever is God all-encompassing, all-wise.

4:131 For to God belongs all that is in the heavens
and all that is in the earth.
And truly We have enjoined those
who were given the Scripture before you—
and you yourselves—

وَٱلۡمُسۡتَضۡعَفِينَ
مِنَ ٱلۡوِلۡدَٰنِ وَأَن
تَقُومُواْ لِلۡيَتَٰمَىٰ بِٱلۡقِسۡطِۚ
وَمَا تَفۡعَلُواْ مِنۡ خَيۡرٖ
فَإِنَّ ٱللَّهَ كَانَ بِهِۦ عَلِيمٗا
(١٢٨) وَإِنِ ٱمۡرَأَةٌ خَافَتۡ
مِنۢ بَعۡلِهَا نُشُوزًا أَوۡ إِعۡرَاضٗا
فَلَا جُنَاحَ عَلَيۡهِمَآ
أَن يُصۡلِحَا بَيۡنَهُمَا صُلۡحٗاۚ
وَٱلصُّلۡحُ خَيۡرٞۗ
وَأُحۡضِرَتِ ٱلۡأَنفُسُ ٱلشُّحَّۚ
وَإِن تُحۡسِنُواْ وَتَتَّقُواْ
فَإِنَّ ٱللَّهَ كَانَ
بِمَا تَعۡمَلُونَ خَبِيرٗا
(١٢٩) وَلَن تَسۡتَطِيعُوٓاْ
أَن تَعۡدِلُواْ بَيۡنَ ٱلنِّسَآءِ
وَلَوۡ حَرَصۡتُمۡۖ فَلَا
تَمِيلُواْ كُلَّ ٱلۡمَيۡلِ
فَتَذَرُوهَا كَٱلۡمُعَلَّقَةِۚ
وَإِن تُصۡلِحُواْ وَتَتَّقُواْ
فَإِنَّ ٱللَّهَ كَانَ
غَفُورٗا رَّحِيمٗا
(١٣٠) وَإِن يَتَفَرَّقَا يُغۡنِ ٱللَّهُ
كُلّٗا مِّن سَعَتِهِۦۚ
وَكَانَ ٱللَّهُ وَٰسِعًا حَكِيمٗا
(١٣١) وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ
وَمَا فِي ٱلۡأَرۡضِۗ

that you shall ⌜all⌝ be God-fearing.
But if you disbelieve—
then, nevertheless, to God
belongs all that is in the heavens
and all that is in the earth.
And ever is God self-sufficient, all-praised.

4:132 For to God belongs all that is in the heavens
and all that is in the earth.
And sufficient is God as a guardian.

4:133 If ever He so wills, He shall do away with you,
O people ⌜of the Earth⌝,
and bring others ⌜in your place⌝.
And ever is God all-able to do this.

4:134 Thus whoever desires
the reward of this world—
then ⌜know that⌝
with God is the reward of this world
and the Hereafter.
Indeed, ever is God all-hearing, all-seeing.

4:135 ۞O you who believe!
Be most upright in ⌜upholding⌝ justice,
bearing ⌜true⌝ witness
for ⌜the sake of⌝ God ⌜alone⌝—
even if it is against your own selves,
or ⌜your⌝ parents, or ⌜your⌝ nearest relatives—
⌜regardless of⌝ whether one ⌜party⌝ is rich
and ⌜the other⌝ is poor,
for God is most regardful
of ⌜what is good for⌝ them both.
So do not follow whim
such that you pervert equity.
For if you distort ⌜testimony⌝
or turn away ⌜from the truth⌝,
then, indeed, ever is God all-aware

وَلَقَدْ وَصَّيْنَا ٱلَّذِينَ
أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ
وَإِيَّاكُمْ أَنِ ٱتَّقُوا۟ ٱللَّهَ ۚ
وَإِن تَكْفُرُوا۟ فَإِنَّ لِلَّهِ
مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ ۚ
وَكَانَ ٱللَّهُ غَنِيًّا حَمِيدًا

(١٣٢) وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ ۚ
وَكَفَىٰ بِٱللَّهِ وَكِيلًا

(١٣٣) إِن يَشَأْ يُذْهِبْكُمْ
أَيُّهَا ٱلنَّاسُ
وَيَأْتِ بِـَٔاخَرِينَ ۚ
وَكَانَ ٱللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا

(١٣٤) مَّن كَانَ يُرِيدُ ثَوَابَ ٱلدُّنْيَا
فَعِندَ ٱللَّهِ
ثَوَابُ ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ
وَكَانَ ٱللَّهُ سَمِيعًۢا بَصِيرًا

(١٣٥) ۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
كُونُوا۟ قَوَّٰمِينَ بِٱلْقِسْطِ
شُهَدَآءَ لِلَّهِ
وَلَوْ عَلَىٰٓ أَنفُسِكُمْ
أَوِ ٱلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ ۚ
إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا
فَٱللَّهُ أَوْلَىٰ بِهِمَا ۖ
فَلَا تَتَّبِعُوا۟ ٱلْهَوَىٰٓ
أَن تَعْدِلُوا۟ ۚ

of all that you do.

4:136 O you who believe!
Believe ˹steadfastly˺ in God,
and His Messenger, and the Book
that He has, indeed, sent down
to His Messenger—
and every ˹revealed˺ Book
that He has sent down before.
For whoever disbelieves in God
and His angels and His ˹revealed˺ Books
and His messengers
and ˹in the coming Judgment of˺ the Last Day
has truly strayed far astray.

4:137 As to those who have believed, then disbelieved,
then believed, then disbelieved,
then ˹stubbornly˺ increased in unbelief—
never will God forgive them.
Nor will He guide them to ˹the right˺ way.

4:138 Give ˹heavy˺ tidings to the hypocrites, ˹as well,˺
that for them there is a most painful torment
˹awaiting in the Hereafter.

4:139 For they are˺ the ones
who take the disbelievers as allies
instead of the believers.
Do they seek invincible might from them?
Then, most surely,
invincibility is altogether with God.

4:140 Moreover, ˹recall
that˺ He has already sent down to you
˹a commandment˺ in the Book
that when you hear the verses of God
being belied and mocked at ˹by people˺,
then do not sit with them
until they take up some other discourse.

وَإِن تَلْوُۥٓا۟ أَوْ تُعْرِضُوا۟
فَإِنَّ ٱللَّهَ كَانَ
بِمَا تَعْمَلُونَ خَبِيرًا

(١٣٦) يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ
وَٱلْكِتَـٰبِ ٱلَّذِى
نَزَّلَ عَلَىٰ رَسُولِهِۦ
وَٱلْكِتَـٰبِ ٱلَّذِىٓ
أَنزَلَ مِن قَبْلُ ۚ
وَمَن يَكْفُرْ بِٱللَّهِ وَمَلَـٰٓئِكَتِهِۦ
وَكُتُبِهِۦ وَرُسُلِهِۦ
وَٱلْيَوْمِ ٱلْـَٔاخِرِ
فَقَدْ ضَلَّ ضَلَـٰلًۢا بَعِيدًا

(١٣٧) إِنَّ ٱلَّذِينَ ءَامَنُوا۟
ثُمَّ كَفَرُوا۟ ثُمَّ ءَامَنُوا۟
ثُمَّ كَفَرُوا۟ ثُمَّ ٱزْدَادُوا۟ كُفْرًا
لَّمْ يَكُنِ ٱللَّهُ لِيَغْفِرَ لَهُمْ
وَلَا لِيَهْدِيَهُمْ سَبِيلًۢا

(١٣٨) بَشِّرِ ٱلْمُنَـٰفِقِينَ بِأَنَّ
لَهُمْ عَذَابًا أَلِيمًا

(١٣٩) ٱلَّذِينَ يَتَّخِذُونَ ٱلْكَـٰفِرِينَ
أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۚ
أَيَبْتَغُونَ عِندَهُمُ ٱلْعِزَّةَ
فَإِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا

(١٤٠) وَقَدْ نَزَّلَ عَلَيْكُمْ
فِى ٱلْكِتَـٰبِ أَنْ إِذَا سَمِعْتُمْ
ءَايَـٰتِ ٱللَّهِ

˹For˺, indeed, you would then be like them.
Indeed, God shall gather the hypocrites
and the disbelievers in Hellfire, all together.

4:141 ˹The hypocrites are˺ those
who await misfortune to befall you.
But if there is for you a victory from God,
they say: Were we not with you?
But when the disbelievers
have a measure of ˹success over you˺,
they say ˹to them˺:
Did we not have the advantage over you
and shield you against the believers?
Indeed, God shall judge between you ˹all˺
on the Day of Resurrection.
And never will God
make a way for the disbelievers
to ˹utterly˺ overcome the ˹true˺ believers.

4:142 Indeed, the hypocrites seek to deceive God.
But it is He who causes them to be deceived.
Whenever they stand for the Prayer,
they stand lazily, ˹for they merely desire˺
to show themselves before people.
Nor do they remember God ˹thereafter˺
except a little—

4:143 wavering between the two ˹sides,
belonging˺ neither to these nor to those.
Yet whomever God leaves to stray,
never will you find for him
a ˹rightly guided˺ way.

4:144 O you who believe!
You shall not take the disbelievers as allies
instead of the believers.
Do you desire, ˹in doing this˺,
to give God a manifest proof against you

يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا
فَلَا تَقْعُدُوا۟ مَعَهُمْ حَتَّىٰ
يَخُوضُوا۟ فِى حَدِيثٍ غَيْرِهِۦٓ ۚ
إِنَّكُمْ إِذًا مِّثْلُهُمْ ۗ
إِنَّ ٱللَّهَ جَامِعُ ٱلْمُنَـٰفِقِينَ
وَٱلْكَـٰفِرِينَ فِى جَهَنَّمَ جَمِيعًا
(١٤١) ٱلَّذِينَ يَتَرَبَّصُونَ بِكُمْ
فَإِن كَانَ لَكُمْ فَتْحٌ مِّنَ ٱللَّهِ
قَالُوٓا۟ أَلَمْ نَكُن مَّعَكُمْ
وَإِن كَانَ لِلْكَـٰفِرِينَ نَصِيبٌ
قَالُوٓا۟ أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ
وَنَمْنَعْكُم مِّنَ ٱلْمُؤْمِنِينَ ۚ
فَٱللَّهُ يَحْكُمُ بَيْنَكُمْ
يَوْمَ ٱلْقِيَـٰمَةِ ۗ
وَلَن يَجْعَلَ ٱللَّهُ لِلْكَـٰفِرِينَ
عَلَى ٱلْمُؤْمِنِينَ سَبِيلًا
(١٤٢) إِنَّ ٱلْمُنَـٰفِقِينَ يُخَـٰدِعُونَ ٱللَّهَ
وَهُوَ خَـٰدِعُهُمْ
وَإِذَا قَامُوٓا۟ إِلَى ٱلصَّلَوٰةِ
قَامُوا۟ كُسَالَىٰ يُرَآءُونَ ٱلنَّاسَ
وَلَا يَذْكُرُونَ ٱللَّهَ إِلَّا قَلِيلًا
(١٤٣) مُّذَبْذَبِينَ بَيْنَ ذَٰلِكَ
لَآ إِلَىٰ هَـٰٓؤُلَآءِ وَلَآ إِلَىٰ هَـٰٓؤُلَآءِ ۚ
وَمَن يُضْلِلِ ٱللَّهُ
فَلَن تَجِدَ لَهُۥ سَبِيلًا
(١٤٤) يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟

⌜as to your faithlessness⌝?

4:145 Indeed, the hypocrites shall be
in the lowest depth of the Fire ⌜of Hell⌝!
And never will you find for them
any helper ⌜to deliver them⌝.

4:146 Excepted are those who repent,
and set ⌜their⌝ affairs aright,
and hold fast to ⌜faith in⌝ God,
and make their religion sincere to God ⌜alone⌝.
Such as these shall be ever with the believers.
And God shall give the believers
a magnificent reward.

4:147 What would God attain by tormenting you
if you give thanks ⌜to Him⌝
and truly believe ⌜in Him⌝?
And ever is God all-thankful, all-knowing.



4:148 ❊God does not love overt expression
of offensive discourse, unless it be ⌜in redress⌝
by one who has been wronged.
And, indeed, ever is God
all-hearing, all-knowing.

4:149 If you disclose a good deed ⌜done by one⌝,
or conceal it,
or pardon an evil ⌜offense against you⌝—
then ⌜know that⌝ ever is God
all-pardoning, almighty.

4:150 Those who disbelieve in God
and His messengers,
and ⌜who⌝ desire to separate
between ⌜belief in⌝ God
and ⌜belief in all⌝ His messengers, saying:
We believe in some.
But we disbelieve in others!—
and ⌜who thereby⌝ desire

لَا تَتَّخِذُوا۟ ٱلْكَٰفِرِينَ
أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۚ
أَتُرِيدُونَ أَن تَجْعَلُوا۟ لِلَّهِ
عَلَيْكُمْ سُلْطَٰنًا مُّبِينًا

(١٤٥) إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ
ٱلْأَسْفَلِ مِنَ ٱلنَّارِ
وَلَن تَجِدَ لَهُمْ نَصِيرًا

(١٤٦) إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟
وَٱعْتَصَمُوا۟ بِٱللَّهِ
وَأَخْلَصُوا۟ دِينَهُمْ لِلَّهِ
فَأُو۟لَٰٓئِكَ مَعَ ٱلْمُؤْمِنِينَ ۖ
وَسَوْفَ يُؤْتِ ٱللَّهُ ٱلْمُؤْمِنِينَ
أَجْرًا عَظِيمًا

(١٤٧) مَّا يَفْعَلُ ٱللَّهُ بِعَذَابِكُمْ
إِن شَكَرْتُمْ وَءَامَنتُمْ ۚ
وَكَانَ ٱللَّهُ شَاكِرًا عَلِيمًا

(١٤٨) ۞ لَّا يُحِبُّ ٱللَّهُ
ٱلْجَهْرَ بِٱلسُّوٓءِ مِنَ ٱلْقَوْلِ
إِلَّا مَن ظُلِمَ ۚ
وَكَانَ ٱللَّهُ سَمِيعًا عَلِيمًا

(١٤٩) إِن تُبْدُوا۟ خَيْرًا أَوْ تُخْفُوهُ
أَوْ تَعْفُوا۟ عَن سُوٓءٍ
فَإِنَّ ٱللَّهَ كَانَ عَفُوًّا قَدِيرًا

(١٥٠) إِنَّ ٱلَّذِينَ
يَكْفُرُونَ بِٱللَّهِ وَرُسُلِهِۦ
وَيُرِيدُونَ أَن يُفَرِّقُوا۟
بَيْنَ ٱللَّهِ وَرُسُلِهِۦ

to pursue a ˹deceptive˺ path between them—
4:151 it is these who are, in truth, the disbelievers.
And We have made ready for the disbelievers
a disgracing torment.
4:152 But all those who believe in God
and His messengers—
not differentiating ˹in faith˺
between any of them—
to those He shall give their ˹full˺ rewards.
And ever is God all-forgiving, mercy-giving.

4:153 The People of the Scripture ask you,
˹O Prophet,˺ to bring down to them
an ˹inscribed˺ book from Heaven.
Truly, they have asked Moses
for ˹something˺ greater than this.
They said:
Show us God openly, ˹before our very eyes˺!
Then, suddenly, the thunderbolt seized them
for their wrongdoing.
Then they took the ˹Golden˺ Calf ˹for worship˺,
after the clear ˹and miraculous˺ proofs
˹of God˺ had come to them.
Then We pardoned this.
Moreover, We gave Moses
clear evidence ˹against idolatry˺.
4:154 For We lifted Mount Ṭûr above them
˹as a warning˺ for ˹defying˺ their covenant.
And ˹thereafter˺ We said to them:
Enter through the gate ˹of Jerusalem˺
bowing down ˹in all humility.
But they defied it˺.
And ˹thereafter˺ We said to them,
You shall commit no violation in the Sabbath.
˹But they defied it˺.

وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ
وَنَكْفُرُ بِبَعْضٍ
وَيُرِيدُونَ أَن يَتَّخِذُوا۟
بَيْنَ ذَٰلِكَ سَبِيلًا
(١٥١) أُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ حَقًّا ۚ
وَأَعْتَدْنَا لِلْكَٰفِرِينَ
عَذَابًا مُّهِينًا
(١٥٢) وَٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ
وَلَمْ يُفَرِّقُوا۟
بَيْنَ أَحَدٍ مِّنْهُمْ
أُو۟لَٰٓئِكَ سَوْفَ
يُؤْتِيهِمْ أُجُورَهُمْ ۗ
وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا
(١٥٣) يَسْـَٔلُكَ أَهْلُ ٱلْكِتَٰبِ
أَن تُنَزِّلَ عَلَيْهِمْ كِتَٰبًا
مِّنَ ٱلسَّمَآءِ ۚ
فَقَدْ سَأَلُوا۟ مُوسَىٰٓ
أَكْبَرَ مِن ذَٰلِكَ فَقَالُوٓا۟
أَرِنَا ٱللَّهَ جَهْرَةً فَأَخَذَتْهُمُ
ٱلصَّٰعِقَةُ بِظُلْمِهِمْ ۚ
ثُمَّ ٱتَّخَذُوا۟ ٱلْعِجْلَ
مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ
فَعَفَوْنَا عَن ذَٰلِكَ ۚ
وَءَاتَيْنَا مُوسَىٰ سُلْطَٰنًا مُّبِينًا
(١٥٤) وَرَفَعْنَا فَوْقَهُمُ ٱلطُّورَ
بِمِيثَٰقِهِمْ وَقُلْنَا لَهُمُ
ٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا

And ⌜thereafter⌝ We took from them
a most solemn covenant. ⌜But they defied it⌝.

4:155 Thus for breaking their own covenant;
and ⌜for⌝ their disbelief in the signs of God;
and ⌜for⌝ their killing of the prophets
without any right;
and ⌜for⌝ their saying:
Our hearts are encased
⌜against further Revelation—
they were condemned⌝.
Rather, ⌜as to their hearts,⌝
God has set a seal upon them for their unbelief.
For they do not believe, except for a little.

4:156 Moreover ⌜they were condemned⌝
for their unbelief;
and ⌜for⌝ their utterance
of an enormous calumny against Mary;

4:157 and for their saying:
Indeed, we have killed the Messiah,
Jesus, son of Mary, the Messenger of God!
However, they did not kill him.
Nor did they crucify him.
Rather, it was made to appear to them as so.
And as to those who ⌜are in⌝ dispute
with regard to him ⌜and the crucifixion⌝,
they ⌜themselves⌝ remain in doubt about it.
They have no sure knowledge of it,
except the following of ⌜mere⌝ conjecture.
Yet for a certainty they did not kill him!

4:158 Rather, God has raised him to Himself.
And ever is God overpowering, all-wise.

4:159 And there is not ⌜a single⌝ one
of the People of the Scripture
save that every ⌜last⌝ one ⌜of them⌝
shall most surely believe in him

وَقُلْنَا لَهُمْ لَا تَعْدُوا
فِي السَّبْتِ
وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا

(١٥٥) فَبِمَا نَقْضِهِم مِّيثَاقَهُمْ
وَكُفْرِهِم بِآيَاتِ اللَّهِ
وَقَتْلِهِمُ الْأَنبِيَاءَ بِغَيْرِ حَقٍّ
وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ
بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ
فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

(١٥٦) وَبِكُفْرِهِمْ وَقَوْلِهِمْ
عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا

(١٥٧) وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ
عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ
وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ
وَلَٰكِن شُبِّهَ لَهُمْ
وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ
لَفِي شَكٍّ مِّنْهُ
مَا لَهُم بِهِ مِنْ عِلْمٍ
إِلَّا اتِّبَاعَ الظَّنِّ
وَمَا قَتَلُوهُ يَقِينًا

(١٥٨) بَلْ رَّفَعَهُ اللَّهُ إِلَيْهِ
وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

˹as the Messiah˺ before his death.
Moreover, on the Day of Resurrection,
he himself shall be a witness against them.

4:160 Because of the wrongdoing
˹perpetrated˺ by those of Jewry,
We have made forbidden to them
wholesome foods
˹previously˺ made lawful to them—
and also because of their barring
˹of so˺ many ˹people˺ from the way of God;
4:161 and for their taking ˹of˺ usury,
though they were forbidden to do it;
and for their consuming
the wealth of the people by false means.
Moreover, We have prepared
for the disbelievers among them
a most painful torment ˹in the Hereafter˺.
4:162 But those among them
who are well-grounded in knowledge,
as well as the true believers,
believe in ˹this revelation˺
that has been sent down to you,
˹O Muhammad,˺
and ˹in the Scripture˺ that has been sent down
˹to the prophets who came˺ before you—
as ˹do˺ the steadfast in establishing the Prayer,
and the givers of the Zakât-Charity,
and the believers in God
and in ˹the coming Judgment of˺ the Last Day.
It is to these that We shall give
a magnificent reward.
4:163 ❊Indeed, We have given revelation to you,
˹O Muhammad,˺
even as We gave revelation to Noah

(١٥٩) وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا
لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ
وَيَوْمَ ٱلْقِيَٰمَةِ
يَكُونُ عَلَيْهِمْ شَهِيدًا
(١٦٠) فَبِظُلْمٍ مِّنَ ٱلَّذِينَ هَادُوا۟
حَرَّمْنَا عَلَيْهِمْ طَيِّبَٰتٍ
أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ
عَن سَبِيلِ ٱللَّهِ كَثِيرًا
(١٦١) وَأَخْذِهِمُ ٱلرِّبَوٰا۟
وَقَدْ نُهُوا۟ عَنْهُ
وَأَكْلِهِمْ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَٰطِلِ ۚ
وَأَعْتَدْنَا لِلْكَٰفِرِينَ مِنْهُمْ
عَذَابًا أَلِيمًا
(١٦٢) لَّٰكِنِ ٱلرَّٰسِخُونَ
فِى ٱلْعِلْمِ مِنْهُمْ وَٱلْمُؤْمِنُونَ
يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ
وَمَآ أُنزِلَ مِن قَبْلِكَ ۚ
وَٱلْمُقِيمِينَ ٱلصَّلَوٰةَ ۚ
وَٱلْمُؤْتُونَ ٱلزَّكَوٰةَ
وَٱلْمُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ
أُو۟لَٰٓئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا

and the prophets after him—
and ⌜as⌝ We have given revelation to Abraham,
and Ishmael, and Isaac, and Jacob,
and ⌜to⌝ the ⌜prophets of the⌝ Tribes ⌜of Israel⌝,
and ⌜to⌝ Jesus, and Job, and Jonah,
and Aaron, and Solomon.
And We gave David the Psalms ⌜as a revelation⌝.

4:164 Thus there are messengers
of whom We have told you before
and other messengers
of whom We have not told you.
And ⌜it is true
that⌝ God spoke ⌜directly⌝ to Moses—
His very word, indeed!

4:165 They were messengers—
bearers of glad tidings and forewarners—
so that after ⌜the coming of⌝ the messengers
people would have no argument before God
⌜to justify their misdeeds⌝.
Indeed, ever is God overpowering, all-wise.

4:166 Yet ⌜if they belie you⌝, God bears witness
to what He has sent down to you,
⌜O Muhammad⌝:
He has sent it down with His knowledge.
And ⌜all⌝ the angels so bear witness.
Yet sufficient is God as a witness ⌜to this.

4:167 So⌝ as to those who disbelieve
and bar ⌜people⌝ from the path of God,
they have truly strayed far astray.

4:168 Indeed, those who disbelieve and do wrong,
God shall not forgive them!
Nor shall He guide them along any path—

4:169 except the path to Hell,
wherein they shall abide, forever and ever.
And that, for God, is ever easy.

(١٦٣) ۞ إِنَّآ أَوۡحَيۡنَآ إِلَيۡكَ
كَمَآ أَوۡحَيۡنَآ إِلَىٰ نُوحٖ
وَٱلنَّبِيِّـۧنَ مِنۢ بَعۡدِهِۦۚ
وَأَوۡحَيۡنَآ إِلَىٰٓ
إِبۡرَٰهِيمَ وَإِسۡمَٰعِيلَ
وَإِسۡحَٰقَ وَيَعۡقُوبَ
وَٱلۡأَسۡبَاطِ وَعِيسَىٰ
وَأَيُّوبَ وَيُونُسَ
وَهَٰرُونَ وَسُلَيۡمَٰنَۚ
وَءَاتَيۡنَا دَاوُۥدَ زَبُورٗا
(١٦٤) وَرُسُلٗا قَدۡ قَصَصۡنَٰهُمۡ
عَلَيۡكَ مِن قَبۡلُ وَرُسُلٗا
لَّمۡ نَقۡصُصۡهُمۡ عَلَيۡكَۚ
وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكۡلِيمٗا
(١٦٥) رُّسُلٗا مُّبَشِّرِينَ وَمُنذِرِينَ
لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ
حُجَّةُۢ بَعۡدَ ٱلرُّسُلِۚ
وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمٗا
(١٦٦) لَّٰكِنِ ٱللَّهُ يَشۡهَدُ
بِمَآ أَنزَلَ إِلَيۡكَۖ
أَنزَلَهُۥ بِعِلۡمِهِۦۖ
وَٱلۡمَلَٰٓئِكَةُ يَشۡهَدُونَۚ
وَكَفَىٰ بِٱللَّهِ شَهِيدًا
(١٦٧) إِنَّ ٱلَّذِينَ كَفَرُواْ
وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ
قَدۡ ضَلُّواْ ضَلَٰلَۢا بَعِيدًا
(١٦٨) إِنَّ ٱلَّذِينَ كَفَرُواْ وَظَلَمُواْ
لَمۡ يَكُنِ ٱللَّهُ لِيَغۡفِرَ لَهُمۡ
وَلَا لِيَهۡدِيَهُمۡ طَرِيقًا

4:170 O humankind!
Most surely,
the ⌜promised⌝ Messenger has come to you
with the truth from your Lord.
So believe. It is best for you.
Yet if you disbelieve, then ⌜be forewarned
that⌝, indeed, to God belongs
all that is in the heavens and the earth.
And ever is God all-knowing, all-wise.

4:171 O People of the Scripture!
Do not exceed the bounds ⌜of revealed faith⌝
in ⌜the creed of⌝ your religion.
Nor say about God other than the truth.
Indeed, the Messiah, Jesus, son of Mary,
is only God's messenger;
and ⌜was created by⌝ His word
that He cast to Mary;
and ⌜was⌝ a spirit ⌜that issued forth
by a command⌝ from Him ⌜to be⌝.
So believe in God and ⌜all⌝ His messengers.
And do not say:
Three ⌜gods in a Trinity⌝!
Desist! It is better for you.
Indeed, God is but One God.
Highly exalted is He above having a son!
To Him belongs all that is in the heavens
and all that is in the earth.
And sufficient is God as a guardian.

4:172 Never shall the Messiah disdain
to be a servant of God,
nor the angels brought near.
So as to whoever is disdainful of His worship—
and grows arrogant—
⌜let it be known⌝, then,

(١٦٩) إِلَّا طَرِيقَ جَهَنَّمَ
خَٰلِدِينَ فِيهَآ أَبَدًا ۚ
وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا

(١٧٠) يَٰٓأَيُّهَا ٱلنَّاسُ
قَدْ جَآءَكُمُ ٱلرَّسُولُ
بِٱلْحَقِّ مِن رَّبِّكُمْ
فَـَٔامِنُوا۟ خَيْرًا لَّكُمْ ۚ
وَإِن تَكْفُرُوا۟ فَإِنَّ لِلَّهِ
مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ
وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا

(١٧١) يَٰٓأَهْلَ ٱلْكِتَٰبِ
لَا تَغْلُوا۟ فِى دِينِكُمْ
وَلَا تَقُولُوا۟ عَلَى ٱللَّهِ
إِلَّا ٱلْحَقَّ ۚ إِنَّمَا ٱلْمَسِيحُ
عِيسَى ٱبْنُ مَرْيَمَ
رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥٓ
أَلْقَىٰهَآ إِلَىٰ مَرْيَمَ
وَرُوحٌ مِّنْهُ ۖ
فَـَٔامِنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۖ
وَلَا تَقُولُوا۟ ثَلَٰثَةٌ ۚ
ٱنتَهُوا۟ خَيْرًا لَّكُمْ ۚ
إِنَّمَا ٱللَّهُ إِلَٰهٌ وَٰحِدٌ ۖ
سُبْحَٰنَهُۥٓ
أَن يَكُونَ لَهُۥ وَلَدٌ ۘ
لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ ۗ
وَكَفَىٰ بِٱللَّهِ وَكِيلًا

(١٧٢) لَّن يَسْتَنكِفَ ٱلْمَسِيحُ
أَن يَكُونَ عَبْدًا لِّلَّهِ

that He shall certainly assemble them
˹for Judgment˺ before Him, all together.

4:173 Then as to those who believe ˹in God˺,
and do righteous deeds,
He shall render them their rewards ˹in full˺
and increase them evermore from His bounty.
But as for those who become disdainful
˹of His worship˺, and grow arrogant,
He shall torment them
with a most painful torment.
And they shall not find for themselves,
apart from God, either patron or supporter.

4:174 O humankind!
Truly ˹decisive˺ proof ˹of the true religion˺
has come to you from your Lord ˹in this Quran˺.
And ˹herein˺ have We sent down to you
a manifest light.

4:175 So for those who believe in God
and hold fast to ˹faith in˺ Him,
He shall admit them to a mercy of His own,
and to ˹His˺ favor.
And He shall guide them to Himself,
along a straight way ˹of salvation˺.

4:176 They ˹who believe˺
seek an ˹additional˺ ruling from you,
˹concerning inheritance, O Muhammad˺.
Say ˹to them˺:
God Himself gives you a ruling
regarding one who has ˹only˺ a non-lineal heir:
If a person perishes, having no children,
but he has a sister, then to her ˹goes˺ one-half
of what he leaves ˹behind˺.
And he ˹alone˺ inherits her

وَلَا ٱلْمَلَٰٓئِكَةُ ٱلْمُقَرَّبُونَ ۚ
وَمَن يَسْتَنكِفْ
عَنْ عِبَادَتِهِۦ وَيَسْتَكْبِرْ
فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا
(١٧٣) فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
فَيُوَفِّيهِمْ أُجُورَهُمْ
وَيَزِيدُهُم مِّن فَضْلِهِۦ ۖ
وَأَمَّا ٱلَّذِينَ
ٱسْتَنكَفُوا۟ وَٱسْتَكْبَرُوا۟
فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا
وَلَا يَجِدُونَ لَهُم
مِّن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا
(١٧٤) يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُم
بُرْهَٰنٌ مِّن رَّبِّكُمْ
وَأَنزَلْنَآ إِلَيْكُمْ نُورًا مُّبِينًا
(١٧٥) فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ
وَٱعْتَصَمُوا۟ بِهِۦ فَسَيُدْخِلُهُمْ
فِى رَحْمَةٍ مِّنْهُ وَفَضْلٍ
وَيَهْدِيهِمْ إِلَيْهِ
صِرَٰطًا مُّسْتَقِيمًا
(١٧٦) يَسْتَفْتُونَكَ قُلِ ٱللَّهُ
يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ ۚ

if she has no children.
But if there are two ⌜surviving⌝ sisters,
to them ⌜go⌝ two-thirds
of what he leaves ⌜behind⌝.
Yet if there are ⌜surviving⌝ siblings,
men and women,
then to the male ⌜goes⌝ a portion
like that of two females.
God clarifies ⌜this⌝ for you,
so that you may not go astray.
And God is all-knowing of all things.

إِنِ ٱمۡرُؤٌاْ هَلَكَ لَيۡسَ لَهُۥ وَلَدٞ
وَلَهُۥٓ أُخۡتٞ
فَلَهَا نِصۡفُ مَا تَرَكَۚ
وَهُوَ يَرِثُهَآ
إِن لَّمۡ يَكُن لَّهَا وَلَدٞۚ
فَإِن كَانَتَا ٱثۡنَتَيۡنِ
فَلَهُمَا ٱلثُّلُثَانِ مِمَّا تَرَكَۚ
وَإِن كَانُوٓاْ إِخۡوَةٗ
رِّجَالٗا وَنِسَآءٗ فَلِلذَّكَرِ
مِثۡلُ حَظِّ ٱلۡأُنثَيَيۡنِۗ
يُبَيِّنُ ٱللَّهُ لَكُمۡ أَن تَضِلُّواْۗ
وَٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمُۢ



The surah that mentions the story of THE TABLE-SPREAD *from Heaven that God sent down at the request of the Disciples to be a clear sign to them of the unambiguous truth that Jesus* ﷺ *was, indeed, the awaited Messiah and Prophet of God.*

Surah 5 / 120 VERSES / REVEALED AT MADINAH

Al-Mâ'idah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



5:1 O you who believe!
Fulfill all contracts, treaties, and covenants
with God and with people.

God decrees these terms:
Lawful for you as food are grazing beasts—
excluding what shall be presently
recited to you as specifically forbidden,
and provided you do not make lawful
the hunting of game
while you are in the state of pilgrim sanctity.
Indeed, God decrees whatever He so wills.

١ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ
أَوۡفُواْ بِٱلۡعُقُودِۚ
أُحِلَّتۡ لَكُم بَهِيمَةُ ٱلۡأَنۡعَٰمِ
إِلَّا مَا يُتۡلَىٰ عَلَيۡكُمۡ
غَيۡرَ مُحِلِّي ٱلصَّيۡدِ وَأَنتُمۡ حُرُمٌۗ
إِنَّ ٱللَّهَ يَحۡكُمُ مَا يُرِيدُ

5:2 O you who believe!
As to the Pilgrimage:
Do not violate the prescribed rituals
and waymarks of God therein—
neither in relation to the sacred month
in which it occurs;
nor in relation to the animal you bring along
as a charitable-offering of sacrifice;
nor in relation to sacrificial animals for charity,
so marked by their bearing of garlands;

٢ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ
لَا تُحِلُّواْ شَعَٰٓئِرَ ٱللَّهِ
وَلَا ٱلشَّهۡرَ ٱلۡحَرَامَ
وَلَا ٱلۡهَدۡيَ وَلَا ٱلۡقَلَٰٓئِدَ
وَلَآ ءَآمِّينَ ٱلۡبَيۡتَ ٱلۡحَرَامَ
يَبۡتَغُونَ فَضۡلٗا
مِّن رَّبِّهِمۡ وَرِضۡوَٰنٗاۚ
وَإِذَا حَلَلۡتُمۡ فَٱصۡطَادُواْۚ
وَلَا يَجۡرِمَنَّكُمۡ شَنَـَٔانُ قَوۡمٍ

nor ⌜in relation to⌝ those ⌜pilgrims⌝
headed for the Sacred House ⌜in Makkah⌝
seeking bounty from their Lord
and ⌜in quest of His⌝ good pleasure.
But when you lawfully end
⌜the state of pilgrim sanctity⌝,
then you may ⌜resume⌝ hunting game.
Yet you shall not let your ⌜feelings
of⌝ detestation toward a people
who have ⌜previously⌝ barred you
from the Sacred Mosque
cause you to commit aggression ⌜against them⌝.
Rather, you shall help one another
to virtuousness, and to the fear of God.
But you shall not help one another
to sin and to aggression.
Therefore, fear God.
Indeed, God is severe in punishment
⌜for the breaking of His covenant.

5:3 As to specific dietary prohibitions⌝:
Forbidden to you
is ⌜the consumption of⌝ carrion,
and blood, and the flesh of swine,
and that over which
other than ⌜the name of⌝ God has been invoked,
and what has been strangled,
and what has been beaten to death,
and what has fallen to ⌜its⌝ death,
and what has been gored to death,
and what has been eaten by a predator—
except that which you duly slaughter
⌜before it dies⌝—
and what has been slaughtered on any altar.
And ⌜prohibited to you, as well,

أَن صَدُّوكُمْ
عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ
أَن تَعْتَدُوا۟ ۘ
وَتَعَاوَنُوا۟ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ
وَلَا تَعَاوَنُوا۟ عَلَى
ٱلْإِثْمِ وَٱلْعُدْوَٰنِ ۚ
وَٱتَّقُوا۟ ٱللَّهَ ۖ
إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ
٣ حُرِّمَتْ عَلَيْكُمُ ٱلْمَيْتَةُ
وَٱلدَّمُ وَلَحْمُ ٱلْخِنزِيرِ
وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ
وَٱلْمُنْخَنِقَةُ وَٱلْمَوْقُوذَةُ
وَٱلْمُتَرَدِّيَةُ وَٱلنَّطِيحَةُ
وَمَآ أَكَلَ ٱلسَّبُعُ
إِلَّا مَا ذَكَّيْتُمْ
وَمَا ذُبِحَ عَلَى ٱلنُّصُبِ

is⌝ that you cast lots with divining arrows
⌜to determine your decisions⌝.
This is ⌜sheer⌝ ungodliness.

This day:
Those who disbelieve
have despaired of ⌜destroying⌝ your religion.
So do not fear them. But fear Me!
This day:
I have perfected for you your religion!
And I have completed My grace upon you!
And I am well-pleased for you
with Islam—⌜The Peace⌝—as your religion!

But whoever is compelled by starvation
⌜to eat of forbidden foods⌝
without inclining to sin, then, indeed,
God is all-forgiving, mercy-giving.

5:4 They ask you, ⌜O Prophet,
for further clarification⌝
about what ⌜food⌝ is lawful for them.
Say ⌜to them⌝:
Lawful for you are all wholesome foods,
along with ⌜the prey
of⌝ the hunting creatures you have taught,
training ⌜them as hounds⌝
and teaching them
from what God has taught you.
So eat from what they catch for you.
But mention the name of God over it.
And be ever God-fearing!
Indeed, God is swift in reckoning.

5:5 This day:
⌜Also⌝ made lawful for you

وَأَن تَسْتَقْسِمُوا بِالْأَزْلَامِ
ذَٰلِكُمْ فِسْقٌ
الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا
مِن دِينِكُمْ
فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ
الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ
وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيتُ لَكُمُ
الْإِسْلَامَ دِينًا
فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ
غَيْرَ مُتَجَانِفٍ لِّإِثْمٍ
فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ
(٤) يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ
قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ
وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ
مُكَلِّبِينَ تُعَلِّمُونَهُنَّ
مِمَّا عَلَّمَكُمُ اللَّهُ
فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ
وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ
وَاتَّقُوا اللَّهَ
إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ
(٥) الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ

are all wholesome things.
Thus the food of those
who have been given the Scripture
is lawful for you.
And your food is lawful for them.
Moreover, ˹lawful for you in matrimony
are˺ chaste women from among the believers
and chaste women from among those
who have been given the Scripture
before you—
provided you have given them
their ˹full dowry˺ compensation in marriage—
not to commit fornication,
nor to take them as lovers.
Yet whoever belies faith ˹in God˺,
his ˹good˺ work
shall assuredly be ˹rendered utterly˺ futile.
And he shall be, in the Hereafter,
among the losers ˹of an everlasting Paradise˺.

5:6 O you who believe!
When you rise for the Prayer,
wash your faces, and your hands to the elbows.
And wipe your heads ˹with wet hands˺.
And ˹wash˺ your feet to the ankles.
And when ˹again˺ you become ritually unclean,
then cleanse yourselves ˹thus˺.
But if you become sick or are on a journey,
or if one of you comes forth
from the place of relieving oneself,
or if you have touched women ˹intimately˺
and you cannot find water—
then take recourse to ˹patting˺ clean earth;
then wipe ˹over˺ your faces
and your hands with it

وَطَعَامُ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
حِلٌّ لَّكُمْ
وَطَعَامُكُمْ حِلٌّ لَّهُمْ ۖ
وَٱلْمُحْصَنَٰتُ مِنَ ٱلْمُؤْمِنَٰتِ
وَٱلْمُحْصَنَٰتُ مِنَ ٱلَّذِينَ
أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ
إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ
مُحْصِنِينَ غَيْرَ مُسَٰفِحِينَ
وَلَا مُتَّخِذِىٓ أَخْدَانٍ ۗ
وَمَن يَكْفُرْ بِٱلْإِيمَٰنِ
فَقَدْ حَبِطَ عَمَلُهُۥ
وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ
٦ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ
فَٱغْسِلُوا۟ وُجُوهَكُمْ
وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ
وَٱمْسَحُوا۟ بِرُءُوسِكُمْ
وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ ۚ
وَإِن كُنتُمْ جُنُبًا فَٱطَّهَّرُوا۟ ۚ
وَإِن كُنتُم مَّرْضَىٰٓ
أَوْ عَلَىٰ سَفَرٍ
أَوْ جَآءَ أَحَدٌ مِّنكُم
مِّنَ ٱلْغَآئِطِ
أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ
فَلَمْ تَجِدُوا۟ مَآءً
فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا
فَٱمْسَحُوا۟ بِوُجُوهِكُمْ
وَأَيْدِيكُم مِّنْهُ ۚ

⌜in place of ritual ablution⌝.
God does not wish to place any strain upon you.
Rather, He intends to purify you
and to perfect His blessings upon you,
so that you may give thanks.

5:7 And remember ⌜with reverence⌝
the grace of God upon you
and His ⌜solemn⌝ covenant
which He has covenanted with you,
when you said:
We hear and we obey! So fear God.
Indeed, God is all-knowing
of all that is ⌜harbored⌝
within the breast ⌜of people⌝.

5:8 O you who believe!
Be ever upright for ⌜the sake of⌝ God,
bearing witness ⌜to truth⌝ with ⌜impartial⌝ justice.
Therefore, let not detestation
⌜for some people⌝ induce you to be unfair.
⌜Rather,⌝ be fair!
For to do so
is, indeed, closer to the fear of God.
Therefore, fear God!
Indeed, God is all-aware of all that you do.

5:9 God has promised those who believe
and do righteous deeds,
that for them there is forgiveness
and a magnificent reward ⌜awaiting⌝!

5:10 As for those who have disbelieved
and belied Our ⌜revealed⌝ signs,
these are the Companions of Hellfire.

5:11 O you who believe!
Remember ⌜with reverence⌝

مَا يُرِيدُ ٱللَّهُ لِيَجْعَلَ
عَلَيْكُم مِّنْ حَرَجٍ
وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ
وَلِيُتِمَّ نِعْمَتَهُۥ عَلَيْكُمْ
لَعَلَّكُمْ تَشْكُرُونَ

(٧) وَٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ
عَلَيْكُمْ وَمِيثَٰقَهُ
ٱلَّذِى وَاثَقَكُم بِهِۦٓ
إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا ۖ
وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ
عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ

(٨) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
كُونُوا۟ قَوَّٰمِينَ لِلَّهِ
شُهَدَآءَ بِٱلْقِسْطِ ۖ
وَلَا يَجْرِمَنَّكُمْ
شَنَـَٔانُ قَوْمٍ
عَلَىٰٓ أَلَّا تَعْدِلُوا۟ ۚ ٱعْدِلُوا۟
هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ
وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ
خَبِيرٌۢ بِمَا تَعْمَلُونَ

(٩) وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ۙ
لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

(١٠) وَٱلَّذِينَ كَفَرُوا۟
وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ
أَصْحَٰبُ ٱلْجَحِيمِ

(١١) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟

the grace of God upon you
when a ˹certain˺ people resolved
to stretch out their hands against you.
But God held back their hands
from ˹harming˺ you.
So be ever God-fearing!
And upon God ˹alone˺, let the believers rely.

5:12 ❊For truly God
had ˹previously˺ taken the ˹solemn˺ covenant
of the Children of Israel.
And We raised up from among them
twelve leaders.
And God said ˹to them˺:
Indeed, I am with you.
Assuredly, if you ˹but duly˺ establish the Prayer
and give the Zakât-Charity
and believe in My messengers and uphold them
and lend ˹to˺ God a goodly loan
˹by spending in His cause˺,
I shall most surely absolve you of your misdeeds.
And I shall most surely admit you
into Gardens beneath which rivers flow.
But whoever among you disbelieves after this
shall have truly strayed from the even way.

5:13 Thus for breaking their own covenant,
We cursed them.
And We made their hearts harden.
˹For˺ they altered the words ˹of the Scripture,
omitting them˺ from their contexts.
Thus they forgot a ˹cardinal˺ portion
of ˹the Torah out of neglect for the very thing˺
that they had been reminded ˹to uphold˺.
Nor shall you cease
to observe treachery from them—
except ˹for˺ a few among them. So pardon them.

ٱذْكُرُوا۟
نِعْمَتَ ٱللَّهِ عَلَيْكُمْ
إِذْ هَمَّ قَوْمٌ أَن يَبْسُطُوٓا۟
إِلَيْكُمْ أَيْدِيَهُمْ
فَكَفَّ أَيْدِيَهُمْ عَنكُمْ ۖ
وَٱتَّقُوا۟ ٱللَّهَ ۚ وَعَلَى ٱللَّهِ
فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ

(١٢) ۞ وَلَقَدْ أَخَذَ ٱللَّهُ
مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ
وَبَعَثْنَا مِنْهُمُ
ٱثْنَىْ عَشَرَ نَقِيبًا ۖ
وَقَالَ ٱللَّهُ إِنِّى مَعَكُمْ ۖ
لَئِنْ أَقَمْتُمُ ٱلصَّلَوٰةَ
وَءَاتَيْتُمُ ٱلزَّكَوٰةَ وَءَامَنتُم
بِرُسُلِى وَعَزَّرْتُمُوهُمْ
وَأَقْرَضْتُمُ ٱللَّهَ
قَرْضًا حَسَنًا لَّأُكَفِّرَنَّ
عَنكُمْ سَيِّـَٔاتِكُمْ
وَلَأُدْخِلَنَّكُمْ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۚ
فَمَن كَفَرَ
بَعْدَ ذَٰلِكَ مِنكُمْ
فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ

(١٣) فَبِمَا نَقْضِهِم مِّيثَٰقَهُمْ
لَعَنَّٰهُمْ وَجَعَلْنَا
قُلُوبَهُمْ قَٰسِيَةً ۖ
يُحَرِّفُونَ ٱلْكَلِمَ
عَن مَّوَاضِعِهِۦ ۙ وَنَسُوا۟ حَظًّا
مِّمَّا ذُكِّرُوا۟ بِهِۦ ۚ وَلَا تَزَالُ
تَطَّلِعُ عَلَىٰ خَآئِنَةٍ مِّنْهُمْ
إِلَّا قَلِيلًا مِّنْهُمْ ۖ

And overlook ⌜mistreatment from them⌝.
Indeed, God loves those
who excel in ⌜doing⌝ good.

5:14 Now, as to those who say: We are Christians!
We took their ⌜solemn⌝ covenant, ⌜as well⌝.
Yet they ⌜too⌝ have forgotten
a ⌜cardinal⌝ portion of ⌜the Evangel
out of neglect for the very thing⌝
that they had been reminded ⌜to uphold⌝.
Thus We have roused between them
enmity and ⌜bitter⌝ hatred
until the Day of Resurrection.
And God shall tell them ⌜then⌝
about all that they used to do ⌜in life⌝.

5:15 O People of the Scripture!
Truly Our Messenger has come to you
to make clear to you
much of what you have been concealing
of the Scripture—
and to pass over much
⌜that is no longer essential⌝.
Truly there has ⌜now⌝ come to you
from God a ⌜guiding⌝ light
and a clear Book ⌜in this Quran⌝.

5:16 By it God guides
whomever follows His good pleasure
along the pathways of peace.
And, thereby, He brings them out
from the ⌜veils of⌝ darkness into the light—
by His permission.
Thus does He guide them
to a straight way ⌜of salvation⌝.

5:17 Very truly they have disbelieved who say:
Indeed, God, Himself, is the Messiah,

فَٱعْفُ عَنْهُمْ وَٱصْفَحْ
إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ
(١٤) وَمِنَ ٱلَّذِينَ قَالُوٓا۟
إِنَّا نَصَٰرَىٰٓ
أَخَذْنَا مِيثَٰقَهُمْ
فَنَسُوا۟ حَظًّا
مِّمَّا ذُكِّرُوا۟ بِهِۦ
فَأَغْرَيْنَا بَيْنَهُمُ
ٱلْعَدَاوَةَ وَٱلْبَغْضَآءَ
إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ
وَسَوْفَ يُنَبِّئُهُمُ ٱللَّهُ
بِمَا كَانُوا۟ يَصْنَعُونَ
(١٥) يَٰٓأَهْلَ ٱلْكِتَٰبِ
قَدْ جَآءَكُمْ رَسُولُنَا
يُبَيِّنُ لَكُمْ كَثِيرًا
مِّمَّا كُنتُمْ تُخْفُونَ
مِنَ ٱلْكِتَٰبِ
وَيَعْفُوا۟ عَن كَثِيرٍ
قَدْ جَآءَكُم مِّنَ ٱللَّهِ
نُورٌ وَكِتَٰبٌ مُّبِينٌ
(١٦) يَهْدِى بِهِ ٱللَّهُ
مَنِ ٱتَّبَعَ رِضْوَٰنَهُۥ
سُبُلَ ٱلسَّلَٰمِ
وَيُخْرِجُهُم
مِّنَ ٱلظُّلُمَٰتِ
إِلَى ٱلنُّورِ بِإِذْنِهِۦ
وَيَهْدِيهِمْ إِلَىٰ
صِرَٰطٍ مُّسْتَقِيمٍ

son of Mary.
Say ⌜to them⌝:
Who, then, would be able
to do anything against God
if He so willed to destroy the Messiah,
son of Mary,
and his mother—
and everyone in the earth all together?
For to God ⌜alone⌝ belongs
all dominion over the heavens and the earth
and all that is between them.
He creates whatever He so wills.
For God is powerful over all things.

5:18 Moreover,
⌜both⌝ the Jews and the Christians say:
We are the children of God,
and His most beloved!
Say ⌜to them⌝:
Why, then, does He punish you for your sins?
Rather, you are but human beings
among all ⌜the others⌝ that He has created!
He forgives whomever He so wills.
And He punishes whomever He so wills.
For to God ⌜alone⌝ belongs
all dominion over the heavens and the earth
and all that is between them.
Thus to ⌜stand for Judgment before⌝ Him
⌜in the Hereafter⌝
is the ultimate destiny ⌜of every human being⌝.

5:19 O People of the Scripture!
Truly Our Messenger has come to you
to make ⌜faith⌝ clear to you
after an ⌜extended⌝ interval ⌜has passed
in the coming⌝ of the messengers.
For ⌜otherwise⌝ you would say

(١٧) لَقَدْ كَفَرَ
الَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ
ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۚ
قُلْ فَمَن يَمْلِكُ
مِنَ ٱللَّهِ شَيْـًٔا إِنْ أَرَادَ
أَن يُهْلِكَ ٱلْمَسِيحَ
ٱبْنَ مَرْيَمَ وَأُمَّهُۥ
وَمَن فِى ٱلْأَرْضِ جَمِيعًا ۗ
وَلِلَّهِ مُلْكُ
ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ
وَمَا بَيْنَهُمَا ۚ
يَخْلُقُ مَا يَشَآءُ ۚ
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
(١٨) وَقَالَتِ ٱلْيَهُودُ وَٱلنَّصَـٰرَىٰ
نَحْنُ أَبْنَـٰٓؤُا۟ ٱللَّهِ وَأَحِبَّـٰٓؤُهُۥ ۚ
قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُم ۖ
بَلْ أَنتُم بَشَرٌ مِّمَّنْ خَلَقَ ۚ
يَغْفِرُ لِمَن يَشَآءُ
وَيُعَذِّبُ مَن يَشَآءُ ۚ
وَلِلَّهِ مُلْكُ ٱلسَّمَـٰوَٰتِ
وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۖ
وَإِلَيْهِ ٱلْمَصِيرُ
(١٩) يَـٰٓأَهْلَ ٱلْكِتَـٰبِ قَدْ جَآءَكُمْ
رَسُولُنَا يُبَيِّنُ لَكُمْ
عَلَىٰ فَتْرَةٍ مِّنَ ٱلرُّسُلِ

⌜in your defense on Judgment Day⌝:
Neither bearer of glad tidings nor forewarner
has ⌜ever⌝ come to us ⌜from You⌝!
So truly a bearer of glad tidings and a forewarner
has ⌜now⌝ come to you.
And God ⌜alone⌝ is powerful over all things.

5:20 ⌜Give heed, O believers!⌝
For Moses said to his people: O my people!
Remember ⌜with reverence⌝
the grace of God upon you
when He appointed prophets among you
and made you sovereigns ⌜over yourselves⌝.
Moreover, He gave to you
what He has not given to anyone ⌜else⌝
in all the worlds.

5:21 O my people!
Enter the Holy Land
that God has decreed for you ⌜to enter⌝.
And do not turn away ⌜from this battle⌝
in retreat.
For then, you shall turn back ⌜from faith itself⌝
as losers ⌜of an everlasting Paradise⌝.

5:22 They said: O Moses!
Indeed, there are people therein
of a tyrannical might.
And never, indeed, shall we enter it,
until they depart from it!
But if they depart from it,
then we shall most surely enter ⌜the land
as you so command⌝.

5:23 Two men from among those who feared ⌜God⌝,
on whom God had bestowed His blessings, said:
Enter upon them
⌜through⌝ the very gate ⌜of the city⌝.

أَن تَقُولُوا۟ مَا جَآءَنَا
مِنۢ بَشِيرٍ وَلَا نَذِيرٍ ۖ
فَقَدْ جَآءَكُم بَشِيرٌ وَنَذِيرٌ ۗ
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

(٢٠) وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ
يَـٰقَوْمِ ٱذْكُرُوا۟
نِعْمَةَ ٱللَّهِ عَلَيْكُمْ
إِذْ جَعَلَ فِيكُمْ أَنۢبِيَآءَ
وَجَعَلَكُم مُّلُوكًا
وَءَاتَىٰكُم مَّا لَمْ يُؤْتِ
أَحَدًا مِّنَ ٱلْعَـٰلَمِينَ

(٢١) يَـٰقَوْمِ ٱدْخُلُوا۟
ٱلْأَرْضَ ٱلْمُقَدَّسَةَ ٱلَّتِى
كَتَبَ ٱللَّهُ لَكُمْ
وَلَا تَرْتَدُّوا۟ عَلَىٰٓ أَدْبَارِكُمْ
فَتَنقَلِبُوا۟ خَـٰسِرِينَ

(٢٢) قَالُوا۟ يَـٰمُوسَىٰٓ
إِنَّ فِيهَا قَوْمًا جَبَّارِينَ
وَإِنَّا لَن نَّدْخُلَهَا
حَتَّىٰ يَخْرُجُوا۟ مِنْهَا
فَإِن يَخْرُجُوا۟ مِنْهَا
فَإِنَّا دَٰخِلُونَ

(٢٣) قَالَ رَجُلَانِ
مِنَ ٱلَّذِينَ يَخَافُونَ
أَنْعَمَ ٱللَّهُ عَلَيْهِمَا

For if you ⌜so⌝ enter it,
you shall be triumphant—
and rely upon God ⌜alone⌝,
if, indeed, you are believers!

5:24 They said: O Moses!
Never, indeed, shall we enter it, ever,
so long as they remain in it!
So go—you and your Lord—
and both of you fight ⌜them⌝!
Indeed, we shall be right here, sitting!

5:25 He said: My Lord!
Indeed, I control none
but myself and my brother.
So give judgment between us
and the ungodly people.

5:26 ⌜God⌝ said:
Therefore, ⌜as to the Holy Land,⌝
it shall, indeed, be forbidden to them.
Forty years shall they wander in the earth!
So do not grieve over the ungodly people.

5:27 ❊And recite to them, in truth, ⌜O Muhammad,⌝
the tidings of the two sons of Adam, ⌜as well⌝.
For they both offered a ⌜freewill⌝ offering.
So it was accepted ⌜by God⌝ from one of them.
And it was not accepted from the other,
who ⌜thus⌝ said ⌜to his brother⌝:
Most surely, I will kill you!
⌜His brother⌝ said:
Indeed, God but accepts ⌜the offering⌝
of the God-fearing.

5:28 Assuredly,
if you stretch out your hand against me
to kill me,
I will not stretch out my hand against you

ٱدْخُلُوا۟ عَلَيْهِمُ ٱلْبَابَ
فَإِذَا دَخَلْتُمُوهُ
فَإِنَّكُمْ غَـٰلِبُونَ ۚ وَعَلَى ٱللَّهِ
فَتَوَكَّلُوٓا۟ إِن كُنتُم مُّؤْمِنِينَ

﴿٢٤﴾ قَالُوا۟ يَـٰمُوسَىٰٓ
إِنَّا لَن نَّدْخُلَهَآ أَبَدًا
مَّا دَامُوا۟ فِيهَا ۖ فَٱذْهَبْ
أَنتَ وَرَبُّكَ فَقَـٰتِلَآ
إِنَّا هَـٰهُنَا قَـٰعِدُونَ

﴿٢٥﴾ قَالَ رَبِّ إِنِّى لَآ أَمْلِكُ
إِلَّا نَفْسِى وَأَخِى ۖ
فَٱفْرُقْ بَيْنَنَا
وَبَيْنَ ٱلْقَوْمِ ٱلْفَـٰسِقِينَ

﴿٢٦﴾ قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ ۛ
أَرْبَعِينَ سَنَةً ۛ
يَتِيهُونَ فِى ٱلْأَرْضِ ۚ
فَلَا تَأْسَ
عَلَى ٱلْقَوْمِ ٱلْفَـٰسِقِينَ

﴿٢٧﴾ ۞ وَٱتْلُ عَلَيْهِمْ
نَبَأَ ٱبْنَىْ ءَادَمَ بِٱلْحَقِّ
إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ
مِنْ أَحَدِهِمَا
وَلَمْ يُتَقَبَّلْ مِنَ ٱلْـَٔاخَرِ
قَالَ لَأَقْتُلَنَّكَ ۖ قَالَ
إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلْمُتَّقِينَ

﴿٢٨﴾ لَئِنۢ بَسَطتَ إِلَىَّ يَدَكَ لِتَقْتُلَنِى

to kill you.
For, indeed, I fear God,
Lord of ⌜All⌝ the Worlds.

5:29 Indeed, I intend ⌜by withholding my hand⌝
that you bear my sin and your own sin,
so that you will become
of the Companions of the Fire ⌜of Hell⌝!
For that is the recompense
of the wrongdoers ⌜who are godless in heart⌝.

5:30 Yet still his ⌜brother's⌝ soul prompted him
to kill his own brother. So he killed him.
Thus he became among the losers
⌜of an everlasting Paradise⌝.

5:31 Then God sent forth a crow
that scratched ⌜a hollow⌝ into the earth
to show him how to bury
the corpse of his brother.
He said: Oh, woe to me!
Am I not even able to be like this crow,
so as to bury the corpse of my ⌜own⌝ brother?
And thus did he become of the regretful.

5:32 Because of this,
We did prescribe for the Children of Israel
that whoever kills a person—
except ⌜in punishment⌝
for ⌜the killing of another⌝ person,
or for the spreading of ⌜dire⌝ corruption
in the earth—
it shall be ⌜reckoned⌝ as though
he has killed all humankind.
And whoever saves a life,
it shall be ⌜reckoned⌝ as though
he has saved the life of all humankind.
And very truly, Our messengers came to them
with the clear ⌜and miraculous⌝ proofs ⌜of God⌝.

مَآ أَنَا۠ بِبَاسِطٍ
يَدِىَ إِلَيْكَ لِأَقْتُلَكَ ۖ
إِنِّىٓ أَخَافُ ٱللَّهَ
رَبَّ ٱلْعَٰلَمِينَ

(٢٩) إِنِّىٓ أُرِيدُ أَن تَبُوٓأَ
بِإِثْمِى وَإِثْمِكَ فَتَكُونَ
مِنْ أَصْحَٰبِ ٱلنَّارِ ۚ
وَذَٰلِكَ جَزَٰٓؤُا۟ ٱلظَّٰلِمِينَ

(٣٠) فَطَوَّعَتْ لَهُۥ نَفْسُهُۥ
قَتْلَ أَخِيهِ فَقَتَلَهُۥ
فَأَصْبَحَ مِنَ ٱلْخَٰسِرِينَ

(٣١) فَبَعَثَ ٱللَّهُ غُرَابًا
يَبْحَثُ فِى ٱلْأَرْضِ لِيُرِيَهُۥ
كَيْفَ يُوَٰرِى سَوْءَةَ أَخِيهِ ۚ
قَالَ يَٰوَيْلَتَىٰٓ أَعَجَزْتُ أَنْ
أَكُونَ مِثْلَ هَٰذَا ٱلْغُرَابِ
فَأُوَٰرِىَ سَوْءَةَ أَخِى ۖ
فَأَصْبَحَ مِنَ ٱلنَّٰدِمِينَ

(٣٢) مِنْ أَجْلِ ذَٰلِكَ
كَتَبْنَا عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ
أَنَّهُۥ مَن قَتَلَ نَفْسًۢا
بِغَيْرِ نَفْسٍ
أَوْ فَسَادٍ فِى ٱلْأَرْضِ
فَكَأَنَّمَا قَتَلَ
ٱلنَّاسَ جَمِيعًا
وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ
أَحْيَا ٱلنَّاسَ جَمِيعًا ۚ

Yet, indeed, even then
many among them thereafter
were exceedingly rebellious in the land.

5:33 Assuredly, the ⌜just⌝ recompense
for those who wage war against God
and His Messenger,
and go about in the land sowing corruption,
is nothing less
than that they be killed or crucified,
or that their hands and their feet
be cut off on opposite sides,
or that they be exiled from the land.
That is a disgrace for them in this world.
And for them there shall be in the Hereafter
a great torment ⌜awaiting⌝—

5:34 except for those
who return penitently ⌜to you believers⌝
before you gain power over them.
Know, then,
that God is most forgiving, mercy-giving.

5:35 O you who believe! Be ever God-fearing!
And seek every ⌜devout⌝ way
⌜of approach⌝ to Him.
And strive ⌜hard⌝ in His path,
so that you may be successful.

5:36 As for those who disbelieve,
even if they shall have
amassed all that is in the earth
and the like of it along with it
by which to ransom themselves
from the torment of the Day of Resurrection,
it shall not be accepted from them.
Rather, for them
there is a most painful torment ⌜awaiting⌝.

وَلَقَدْ جَآءَتْهُمْ
رُسُلُنَا بِٱلْبَيِّنَٰتِ ثُمَّ إِنَّ
كَثِيرًا مِّنْهُم بَعْدَ ذَٰلِكَ
فِى ٱلْأَرْضِ لَمُسْرِفُونَ

(٣٣) إِنَّمَا جَزَٰٓؤُا۟ ٱلَّذِينَ
يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ
وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا
أَن يُقَتَّلُوٓا۟ أَوْ يُصَلَّبُوٓا۟
أَوْ تُقَطَّعَ أَيْدِيهِمْ
وَأَرْجُلُهُم مِّنْ خِلَٰفٍ
أَوْ يُنفَوْا۟ مِنَ ٱلْأَرْضِ ۚ
ذَٰلِكَ لَهُمْ
خِزْىٌ فِى ٱلدُّنْيَا ۖ
وَلَهُمْ فِى ٱلْءَاخِرَةِ
عَذَابٌ عَظِيمٌ

(٣٤) إِلَّا ٱلَّذِينَ تَابُوا۟
مِن قَبْلِ أَن تَقْدِرُوا۟ عَلَيْهِمْ ۖ
فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ
غَفُورٌ رَّحِيمٌ

(٣٥) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
ٱتَّقُوا۟ ٱللَّهَ
وَٱبْتَغُوٓا۟ إِلَيْهِ ٱلْوَسِيلَةَ
وَجَٰهِدُوا۟ فِى سَبِيلِهِۦ
لَعَلَّكُمْ تُفْلِحُونَ

(٣٦) إِنَّ ٱلَّذِينَ كَفَرُوا۟
لَوْ أَنَّ لَهُم
مَّا فِى ٱلْأَرْضِ جَمِيعًا
وَمِثْلَهُۥ مَعَهُۥ لِيَفْتَدُوا۟ بِهِۦ
مِنْ عَذَابِ يَوْمِ ٱلْقِيَٰمَةِ
مَا تُقُبِّلَ مِنْهُمْ ۖ

5:37 How⌝ they will desire to get out of the Fire!
But they will never get out of it.
Rather, for them
there is ⌜only⌝ an enduring torment.

5:38 As for the male thief and the female thief
⌜among yourselves⌝,
cut off their hands as a recompense
for what ⌜evil⌝ they have earned,
⌜and⌝ as a chastisement of deterrence from God.
And God is overpowering, all-wise.

5:39 But whoever repents after his wrongdoing,
and sets things aright,
then, indeed, God shall grant him repentance.
Indeed, God is most forgiving, mercy-giving.

5:40 Do you not know that to God ⌜alone⌝ belongs
all dominion over the heavens and the earth?
He punishes whomever He so wills.
And He forgives whomever He so wills.
For God is powerful over all things.

5:41 ۞O Messenger!
Do not let those ⌜factions
bent on⌝ racing one another into unbelief
grieve you:
Those ⌜hypocrites⌝ who say with their mouths:
We believe!
while their hearts do not believe;
and those among Jewry
who listen eagerly to lies ⌜about you⌝,
who listen eagerly to ⌜the connivance
of⌝ another ⌜group among their⌝ people
who have never ⌜themselves
even⌝ come to you ⌜to heed your judgment⌝.
They ⌜knowingly⌝ alter the ⌜laws laid down

وَلَهُمْ عَذَابٌ أَلِيمٌ
(٣٧) يُرِيدُونَ أَن
يَخْرُجُوا۟ مِنَ ٱلنَّارِ
وَمَا هُم بِخَٰرِجِينَ مِنْهَا ۖ
وَلَهُمْ عَذَابٌ مُّقِيمٌ
(٣٨) وَٱلسَّارِقُ وَٱلسَّارِقَةُ
فَٱقْطَعُوٓا۟ أَيْدِيَهُمَا
جَزَآءًۢ بِمَا كَسَبَا
نَكَٰلًا مِّنَ ٱللَّهِ ۗ
وَٱللَّهُ عَزِيزٌ حَكِيمٌ
(٣٩) فَمَن تَابَ مِنۢ بَعْدِ ظُلْمِهِۦ
وَأَصْلَحَ فَإِنَّ ٱللَّهَ
يَتُوبُ عَلَيْهِ ۗ
إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
(٤٠) أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ لَهُۥ
مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
يُعَذِّبُ مَن يَشَآءُ
وَيَغْفِرُ لِمَن يَشَآءُ ۗ وَٱللَّهُ
عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
(٤١) ۞ يَٰٓأَيُّهَا ٱلرَّسُولُ
لَا يَحْزُنكَ ٱلَّذِينَ
يُسَٰرِعُونَ فِى ٱلْكُفْرِ
مِنَ ٱلَّذِينَ
قَالُوٓا۟ ءَامَنَّا بِأَفْوَٰهِهِمْ
وَلَمْ تُؤْمِن قُلُوبُهُمْ ۛ
وَمِنَ ٱلَّذِينَ هَادُوا۟ ۛ
سَمَّٰعُونَ لِلْكَذِبِ
سَمَّٰعُونَ لِقَوْمٍ ءَاخَرِينَ

in the˺ words ˹of the Scripture˺,
after their contexts ˹have been set,
by˺ saying ˹to one another
when seeking your prophetic arbitration˺:
If you are given this
˹favorable ruling by the Messenger˺, then take it.
But if you are not given it,
then beware ˹of accepting his ruling.
Do not grieve for them.˺
For one whose trial God intends,
you shall never acquire for him
any measure ˹of saving grace˺ from God.
These are the ones whose hearts
God does not intend to purify.
For them there shall be in this world disgrace.
And for them there shall be in the Hereafter
a great torment ˹awaiting˺.

5:42 They listen ˹eagerly˺ to lies.
They devour ill-gotten gains.
Thus, if ever they should come to you ˹again
for arbitration˺, then judge between them
or turn away from them.
And should you turn away from them,
they shall never harm you in any way.
Yet if you judge between them,
then judge between them with justice.
Indeed, God loves those who are just.

5:43 And how is it that they seek your judgment
while the Torah ˹itself˺ is with them?
In it is the ruling from God ˹which they seek˺.
Yet ˹even when you render
the Torah's own judgment˺,
still, after this, they turn away ˹from it˺!
Therefore, these are not truly believers.

5:44 Indeed, it is We, Ourself,

لَمْ يَأْتُوكَ ۖ يُحَرِّفُونَ ٱلْكَلِمَ
مِنۢ بَعْدِ مَوَاضِعِهِۦ ۖ
يَقُولُونَ إِنْ أُوتِيتُمْ هَٰذَا
فَخُذُوهُ وَإِن لَّمْ تُؤْتَوْهُ
فَٱحْذَرُوا۟ ۚ وَمَن يُرِدِ ٱللَّهُ فِتْنَتَهُۥ
فَلَن تَمْلِكَ لَهُۥ
مِنَ ٱللَّهِ شَيْـًٔا ۚ
أُو۟لَٰٓئِكَ ٱلَّذِينَ لَمْ يُرِدِ ٱللَّهُ
أَن يُطَهِّرَ قُلُوبَهُمْ ۚ
لَهُمْ فِى ٱلدُّنْيَا خِزْىٌ ۖ
وَلَهُمْ فِى ٱلْـَٔاخِرَةِ
عَذَابٌ عَظِيمٌ

(٤٢) سَمَّٰعُونَ لِلْكَذِبِ
أَكَّٰلُونَ لِلسُّحْتِ ۚ
فَإِن جَآءُوكَ فَٱحْكُم بَيْنَهُمْ
أَوْ أَعْرِضْ عَنْهُمْ ۖ
وَإِن تُعْرِضْ عَنْهُمْ
فَلَن يَضُرُّوكَ شَيْـًٔا ۖ
وَإِنْ حَكَمْتَ
فَٱحْكُم بَيْنَهُم بِٱلْقِسْطِ ۚ
إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ

(٤٣) وَكَيْفَ يُحَكِّمُونَكَ
وَعِندَهُمُ ٱلتَّوْرَىٰةُ
فِيهَا حُكْمُ ٱللَّهِ ثُمَّ يَتَوَلَّوْنَ
مِنۢ بَعْدِ ذَٰلِكَ ۚ

who sent down the Torah.
In it there is guidance and light.
With it the prophets,
who submitted themselves ˹to God˺,
made judgments for Jewry,
as did the rabbis and the scribes;
for they had been entrusted
to preserve the Scripture of God—
and to this ˹trust˺ they were ˹mindful˺ witnesses.
˹God said to them:˺
Henceforth, you shall not fear people!
Rather, you shall fear Me.
Nor shall you sell My ˹revealed˺ signs
for a small price.
And whoever does not rule
by what God has sent down—
then such as these are the disbelievers.

5:45 Now, in it We prescribed for them:
A life for a life, and an eye for an eye,
and a nose for a nose, and an ear for an ear,
and a tooth for a tooth,
and retribution for wounds.
Yet whoever would forgo this, out of charity,
then it will be taken as an atonement
for the one ˹who has suffered injury˺.
But whoever does not rule
by what God has sent down—
then such as these are the wrongdoers,
˹godless in heart˺.

5:46 And ˹after the prophets of Israel˺,
We sent following upon their traces
Jesus, son of Mary,
as a confirmation of ˹the truth˺
that had preceded him ˹in the law˺ of the Torah.
Moreover, We gave him the Evangel—

وَمَآ أُوْلَٰٓئِكَ بِٱلْمُؤْمِنِينَ
﴿٤٤﴾ إِنَّآ أَنزَلْنَا ٱلتَّوْرَىٰةَ
فِيهَا هُدًى وَنُورٌ
يَحْكُمُ بِهَا ٱلنَّبِيُّونَ
ٱلَّذِينَ أَسْلَمُوا۟ لِلَّذِينَ هَادُوا۟
وَٱلرَّبَّٰنِيُّونَ وَٱلْأَحْبَارُ
بِمَا ٱسْتُحْفِظُوا۟ مِن كِتَٰبِ ٱللَّهِ
وَكَانُوا۟ عَلَيْهِ شُهَدَآءَ
فَلَا تَخْشَوُا۟ ٱلنَّاسَ
وَٱخْشَوْنِ
وَلَا تَشْتَرُوا۟ بِـَٔايَٰتِى ثَمَنًا قَلِيلًا
وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ
فَأُوْلَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ
﴿٤٥﴾ وَكَتَبْنَا عَلَيْهِمْ فِيهَآ
أَنَّ ٱلنَّفْسَ بِٱلنَّفْسِ
وَٱلْعَيْنَ بِٱلْعَيْنِ
وَٱلْأَنفَ بِٱلْأَنفِ
وَٱلْأُذُنَ بِٱلْأُذُنِ
وَٱلسِّنَّ بِٱلسِّنِّ
وَٱلْجُرُوحَ قِصَاصٌ
فَمَن تَصَدَّقَ بِهِۦ
فَهُوَ كَفَّارَةٌ لَّهُۥ
وَمَن لَّمْ يَحْكُم
بِمَآ أَنزَلَ ٱللَّهُ
فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ
﴿٤٦﴾ وَقَفَّيْنَا عَلَىٰٓ ءَاثَٰرِهِم
بِعِيسَى ٱبْنِ مَرْيَمَ

in which there is guidance and light—
as a confirmation of ⸢the truth⸣
that had preceded him
⸢in the law⸣ of the Torah,
along with ⸢further⸣ guidance
and ⸢inspired⸣ admonition for the God-fearing.

5:47 Then let the people of the Evangel
rule by what God has sent down in it.
For whoever does not rule
by what God has sent down—
then such as these are the ungodly.

5:48 Now We have sent down to you,
⸢O Muhammad,⸣ the Scripture ⸢of the Quran⸣
with the truth,
as a confirmation of all the Scripture
that preceded it—
and as a guardian over it
⸢to preserve divine guidance⸣.
So judge between them
by what God has sent down.
And do not follow their whims
over what has come to you
⸢as a clear statement⸣ of the truth.
For each ⸢faith-community⸣ among you
We have appointed a Divine Law
and a way of life.
And had God so willed,
He would have made all of you
one ⸢faith⸣-community ⸢without choice⸣.
But He has intended to test you
in what He has given you.
Thus race ⸢with one another⸣ to good works!
To God is your return—all of you.
He shall then tell you ⸢the truth⸣
about all that you have been disputing.

مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
مِنَ التَّوْرَاةِ ۖ
وَآتَيْنَاهُ الْإِنجِيلَ
فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا
لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ
وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ

٤٧ وَلْيَحْكُمْ أَهْلُ الْإِنجِيلِ
بِمَا أَنزَلَ اللَّهُ فِيهِ ۚ
وَمَن لَّمْ يَحْكُم
بِمَا أَنزَلَ اللَّهُ
فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

٤٨ وَأَنزَلْنَا إِلَيْكَ
الْكِتَابَ بِالْحَقِّ مُصَدِّقًا
لِّمَا بَيْنَ يَدَيْهِ مِنَ
الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ۖ
فَاحْكُم بَيْنَهُم
بِمَا أَنزَلَ اللَّهُ ۖ
وَلَا تَتَّبِعْ أَهْوَاءَهُمْ
عَمَّا جَاءَكَ مِنَ الْحَقِّ ۚ
لِكُلٍّ جَعَلْنَا مِنكُمْ
شِرْعَةً وَمِنْهَاجًا ۚ
وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ
أُمَّةً وَاحِدَةً وَلَٰكِن
لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۖ
فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ
مَرْجِعُكُمْ جَمِيعًا

5:49 And thus, judge between them
by what God has sent down.
Nor are you to follow their whims.
Yet beware of them!
Or else they may tempt you from ⌜adhering
to⌝ some of what God has sent down to you.
So if they turn away
⌜from the commandments of God⌝,
then know that God only intends to afflict them
for some of their sins.
And, assuredly,
many of the people are, indeed, ungodly.

5:50 Is it, then, the judgment of ⌜pagan⌝ ignorance
that they seek?
Yet who renders a fairer judgment than God
to a people who would have certainty ⌜of faith⌝?

5:51 ❊O you who believe!
Do not take the Jews and the Christians as allies.
They are allies one to another.
And whoever among you
takes them as allies, then he is of them.
Indeed, God does not guide
the wrongdoing people
⌜who are godless in heart⌝.

5:52 Yet you see ⌜the hypocrites⌝,
those in whose ⌜doubting⌝ hearts
there is a sickness,
rushing to ⌜ally themselves with⌝ them,
saying ⌜to one another⌝:
We ⌜must do this for⌝ fear ⌜of defeat,
for we fear⌝ that a ⌜bad⌝ turn of fortune
will afflict us.
Yet it may be
that God shall bring ⌜the believers⌝ victory,

فَيُنَبِّئُكُم
بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ
(٤٩) وَأَنِ ٱحْكُم بَيْنَهُم
بِمَآ أَنزَلَ ٱللَّهُ
وَلَا تَتَّبِعْ أَهْوَآءَهُمْ
وَٱحْذَرْهُمْ أَن يَفْتِنُوكَ
عَنۢ بَعْضِ مَآ أَنزَلَ ٱللَّهُ إِلَيْكَ
فَإِن تَوَلَّوْا۟ فَٱعْلَمْ أَنَّمَا يُرِيدُ ٱللَّهُ
أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ
وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ
لَفَـٰسِقُونَ
(٥٠) أَفَحُكْمَ ٱلْجَـٰهِلِيَّةِ يَبْغُونَ
وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ حُكْمًا
لِّقَوْمٍ يُوقِنُونَ
(٥١) ۞ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَتَّخِذُوا۟ ٱلْيَهُودَ وَٱلنَّصَـٰرَىٰٓ
أَوْلِيَآءَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ
وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ
إِنَّ ٱللَّهَ لَا يَهْدِى
ٱلْقَوْمَ ٱلظَّـٰلِمِينَ
(٥٢) فَتَرَى ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ
يُسَـٰرِعُونَ فِيهِمْ يَقُولُونَ
نَخْشَىٰٓ أَن تُصِيبَنَا دَآئِرَةٌ

or a decree from Him
⌜that whelms away the disbelievers⌝.
Then will ⌜the hypocrites⌝
become ⌜utterly⌝ remorseful
for what ⌜treachery⌝ they kept secret
within themselves.

5:53 For those who believe will then say:
Are these ⌜traitors⌝
the ⌜same⌝ ones who swore by God
with the utmost of their vows
that they were most surely with you?
⌜Utterly⌝ futile are their ⌜good⌝ works ⌜with God⌝!
Thus have they become losers
⌜of an everlasting Paradise⌝.

5:54 O you who believe!
Should any of you turn back from his religion,
then ⌜know that⌝ God shall bring forth ⌜instead⌝
a people He will love and who will love Him—
humble with the believers,
mighty with the disbelievers,
striving ⌜hard⌝ in the path of God,
and having no fear of the blame of any
who would ⌜cast⌝ blame ⌜on their religion⌝.
That is the bounty of God.
He gives it to whomever He so wills.
And God is all-encompassing, all-knowing.

5:55 Indeed, your ally is none but God,
and also His Messenger,
and those who have believed—
those who ⌜duly⌝ establish the Prayer,
and give the Zakât-Charity,
and who, moreover, bow ⌜humbly
before God alone⌝.

5:56 Thus whoever takes God as an ally—

فَعَسَى ٱللَّهُ أَن يَأْتِيَ بِٱلْفَتْحِ
أَوْ أَمْرٍ مِّنْ عِندِهِۦ
فَيُصْبِحُوا۟ عَلَىٰ مَآ أَسَرُّوا۟
فِىٓ أَنفُسِهِمْ نَـٰدِمِينَ
٥٣ وَيَقُولُ ٱلَّذِينَ ءَامَنُوٓا۟
أَهَـٰٓؤُلَآءِ ٱلَّذِينَ
أَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَـٰنِهِمْ ۙ
إِنَّهُمْ لَمَعَكُمْ ۚ حَبِطَتْ أَعْمَـٰلُهُمْ
فَأَصْبَحُوا۟ خَـٰسِرِينَ
٥٤ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ
فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ
يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ
أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ
أَعِزَّةٍ عَلَى ٱلْكَـٰفِرِينَ
يُجَـٰهِدُونَ فِى سَبِيلِ ٱللَّهِ
وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ ۚ
ذَٰلِكَ فَضْلُ ٱللَّهِ
يُؤْتِيهِ مَن يَشَآءُ ۚ
وَٱللَّهُ وَٰسِعٌ عَلِيمٌ
٥٥ إِنَّمَا وَلِيُّكُمُ ٱللَّهُ وَرَسُولُهُۥ
وَٱلَّذِينَ ءَامَنُوا۟
ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ
وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُمْ رَٰكِعُونَ

and also His Messenger,
and those who believe—
they are indeed ⌜of⌝ the alliance of God.
It is they who shall be triumphant.

5:57 O you who believe!
You shall not take as allies
those who take your religion
for mockery and play,
⌜be it⌝ from those
who have been given the Scripture before you,
or the disbelievers.
And fear God, if, indeed, you are believers.

5:58 For when you call to the Prayer,
they take it for mockery and play.
That is because they are people
who have no understanding ⌜of true religion⌝.

5:59 Say ⌜to them⌝:
O People of the Scripture!
Do you take umbrage at us ⌜for any reason⌝
but that we believe in God
and what was sent down to us,
and what was sent down before ⌜us⌝,
while most of you are ungodly?

5:60 Say ⌜to them⌝:
Shall I tell you of a recompense
⌜awaiting⌝ with God ⌜that is far⌝ worse than that
⌜which you do to us?
It is the punishment
of⌝ those whom God has cursed,
and with whom He is wrathful,
and ⌜out⌝ of whom He made apes and swine,
and who worship false deities.
It is these who are in the worst position
and furthest astray from the even way ⌜of faith⌝.

٥٦ وَمَن يَتَوَلَّ ٱللَّهَ وَرَسُولَهُۥ
وَٱلَّذِينَ ءَامَنُوا۟
فَإِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْغَٰلِبُونَ

٥٧ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَتَّخِذُوا۟
ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَكُمْ هُزُوًا وَلَعِبًا
مِّنَ ٱلَّذِينَ
أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ
وَٱلْكُفَّارَ أَوْلِيَآءَ ۚ
وَٱتَّقُوا۟ ٱللَّهَ إِن كُنتُم مُّؤْمِنِينَ

٥٨ وَإِذَا نَادَيْتُمْ إِلَى ٱلصَّلَوٰةِ
ٱتَّخَذُوهَا هُزُوًا وَلَعِبًا ۚ
ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ

٥٩ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ
هَلْ تَنقِمُونَ مِنَّآ
إِلَّآ أَنْ ءَامَنَّا بِٱللَّهِ
وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ مِن قَبْلُ
وَأَنَّ أَكْثَرَكُمْ فَٰسِقُونَ

٦٠ قُلْ هَلْ أُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكَ
مَثُوبَةً عِندَ ٱللَّهِ ۚ
مَن لَّعَنَهُ ٱللَّهُ وَغَضِبَ عَلَيْهِ

5:61 And when they come to you, they say:
We believe!
though truly they entered ˹your presence˺
with unbelief ˹in their hearts˺.
And truly they have departed
with it, ˹unchanged˺.
And God knows best about
what they have been suppressing.

5:62 Moreover, you see many of them
racing with one another
in sinful ˹lies˺ and aggression,
and in their devouring of ill-gotten gains.
Truly woeful is what they have been doing!

5:63 If only the rabbis and the scribes
would forbid their saying
of what is ˹false and˺ sinful
and their devouring of ill-gotten gains!
Truly woeful is what they have wrought!

5:64 And the Jews have said:
The Hand of God is chained!
Chained be their hands!
And cursed are they for what they have said!
Rather, both His ˹mighty˺ Hands
are stretched out ˹wide˺.
He dispenses ˹His ever-flowing blessings˺
as He so wills.
And assuredly, ˹O Prophet,˺
what has been sent down to you from your Lord
shall increase many of them
in transgression and unbelief.
Thus have We cast between them
enmity and ˹bitter˺ hatred
until the Day of Resurrection.
And whenever they kindle a fire for war,
God extinguishes it.

وَجَعَلَ مِنْهُمُ ٱلْقِرَدَةَ وَٱلْخَنَازِيرَ
وَعَبَدَ ٱلطَّٰغُوتَ ۚ
أُو۟لَٰٓئِكَ شَرٌّ مَّكَانًا
وَأَضَلُّ عَن سَوَآءِ ٱلسَّبِيلِ
(٦١) وَإِذَا جَآءُوكُمْ قَالُوٓا۟ ءَامَنَّا
وَقَد دَّخَلُوا۟ بِٱلْكُفْرِ
وَهُمْ قَدْ خَرَجُوا۟ بِهِۦ ۚ
وَٱللَّهُ أَعْلَمُ بِمَا كَانُوا۟ يَكْتُمُونَ
(٦٢) وَتَرَىٰ كَثِيرًا مِّنْهُمْ
يُسَٰرِعُونَ فِى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ
وَأَكْلِهِمُ ٱلسُّحْتَ ۚ
لَبِئْسَ مَا كَانُوا۟ يَعْمَلُونَ
(٦٣) لَوْلَا يَنْهَىٰهُمُ
ٱلرَّبَّٰنِيُّونَ وَٱلْأَحْبَارُ
عَن قَوْلِهِمُ ٱلْإِثْمَ
وَأَكْلِهِمُ ٱلسُّحْتَ ۚ
لَبِئْسَ مَا كَانُوا۟ يَصْنَعُونَ
(٦٤) وَقَالَتِ ٱلْيَهُودُ يَدُ ٱللَّهِ مَغْلُولَةٌ ۚ
غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا۟ بِمَا قَالُوا۟ ۘ
بَلْ يَدَاهُ مَبْسُوطَتَانِ
يُنفِقُ كَيْفَ يَشَآءُ ۚ
وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم
مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ
طُغْيَٰنًا وَكُفْرًا ۚ وَأَلْقَيْنَا بَيْنَهُمُ
ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ

Moreover, they go about in the earth
sowing corruption ˹in it˺.
And God does not love
the sowers of corruption.

5:65 But if only the People of the Scripture
had believed and been God-fearing!
Assuredly, We would have absolved them
of their misdeeds.
And, assuredly,
We would have admitted them ˹forever˺
into the Gardens of Delight.

5:66 And if only they had upheld
the ˹commandments of˺ the Torah
and the Evangel,
and what has ˹thereafter˺
been sent down to them
from their Lord ˹in the Quran˺!
They assuredly would have partaken
˹of every kind of goodness,˺
from above them and from beneath their feet.
Among them, there is an equable community.
Yet ˹for˺ many of them,
evil is that which they do.

5:67 ❊O Messenger!
Proclaim all that has been sent down to you
from your Lord.
For if you do not,
then you will not have conveyed His message.
And ˹have no fear˺.
God will preserve you from the people.
Indeed, God does not guide
the disbelieving people.

5:68 Say: O People of the Scripture!
You stand on nothing,

إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۚ
كُلَّمَآ أَوْقَدُوا۟ نَارًا لِّلْحَرْبِ
أَطْفَأَهَا ٱللَّهُ ۚ
وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا ۚ
وَٱللَّهُ لَا يُحِبُّ ٱلْمُفْسِدِينَ

(٦٥) وَلَوْ أَنَّ أَهْلَ ٱلْكِتَٰبِ
ءَامَنُوا۟ وَٱتَّقَوْا۟
لَكَفَّرْنَا عَنْهُمْ سَيِّـَٔاتِهِمْ
وَلَأَدْخَلْنَٰهُمْ جَنَّٰتِ ٱلنَّعِيمِ

(٦٦) وَلَوْ أَنَّهُمْ أَقَامُوا۟
ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ
وَمَآ أُنزِلَ إِلَيْهِم مِّن رَّبِّهِمْ
لَأَكَلُوا۟ مِن فَوْقِهِمْ
وَمِن تَحْتِ أَرْجُلِهِم ۚ
مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ ۖ
وَكَثِيرٌ مِّنْهُمْ سَآءَ مَا يَعْمَلُونَ

(٦٧) ۞ يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ
مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ
وَإِن لَّمْ تَفْعَلْ
فَمَا بَلَّغْتَ رِسَالَتَهُۥ ۚ
وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ ۗ

until you uphold ⌜the Commandments
of⌝ the Torah and the Evangel
and what has been sent down to you
from your Lord ⌜in the Quran⌝.
Yet, assuredly, ⌜O Prophet,⌝
what has been sent down to you from your Lord
shall increase many of them
in transgression and unbelief.
So do not grieve over a disbelieving people.

5:69 Indeed, those who believe ⌜in Islam⌝
and those of Jewry, and the Sabians,
and the Christians—
whoever ⌜among them truly⌝ believes in God
and ⌜in the coming Judgment of⌝ the Last Day
and works righteousness—
there shall be no fear upon them
⌜when they assemble for Judgment⌝.
Nor shall they ever grieve
⌜over the life of the world.

5:70 As to Jewry⌝:
Truly We have taken a covenant
with the Children of Israel.
And We sent to them messengers
⌜to guide them⌝.
Whenever a messenger came to them
with ⌜anything⌝ that they disliked,
a group ⌜of the messengers⌝ they belied
and a group they killed—
5:71 and they thought there would be
no trial ⌜by affliction in consequence⌝!
Thus were they ⌜struck⌝ blind ⌜to guidance⌝
and deaf ⌜to truth⌝.
Then God granted them repentance.

إِنَّ ٱللَّهَ لَا يَهْدِى
ٱلْقَوْمَ ٱلْكَٰفِرِينَ
(٦٨) قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ
لَسْتُمْ عَلَىٰ شَىْءٍ حَتَّىٰ تُقِيمُوا۟
ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ
وَمَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ ۗ
وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم
مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ
طُغْيَٰنًا وَكُفْرًا ۖ فَلَا تَأْسَ
عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ
(٦٩) إِنَّ ٱلَّذِينَ ءَامَنُوا۟
وَٱلَّذِينَ هَادُوا۟
وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ
مَنْ ءَامَنَ بِٱللَّهِ
وَٱلْيَوْمِ ٱلْءَاخِرِ
وَعَمِلَ صَٰلِحًا
فَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ
(٧٠) لَقَدْ أَخَذْنَا
مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ
وَأَرْسَلْنَآ إِلَيْهِمْ رُسُلًا ۖ
كُلَّمَا جَآءَهُمْ رَسُولٌۢ
بِمَا لَا تَهْوَىٰٓ أَنفُسُهُمْ
فَرِيقًا كَذَّبُوا۟
وَفَرِيقًا يَقْتُلُونَ

Then, again, many of them
were ⌜struck⌝ blind and deaf
⌜for their disobedience⌝.
Yet God is all-seeing of all that they do.

٧١ وَحَسِبُوٓاْ أَلَّا تَكُونَ فِتۡنَةٞ
فَعَمُواْ وَصَمُّواْ
ثُمَّ تَابَ ٱللَّهُ عَلَيۡهِمۡ
ثُمَّ عَمُواْ وَصَمُّواْ
كَثِيرٞ مِّنۡهُمۡۚ
وَٱللَّهُ بَصِيرُۢ بِمَا يَعۡمَلُونَ

5:72 ⌜And as to the Christians⌝:
Very truly they have disbelieved who say:
Indeed, God, Himself, is the Messiah,
son of Mary.
while the Messiah ⌜himself⌝ said:
O Children of Israel:
Worship God, my Lord and your Lord!
Indeed,
as to anyone who associates gods with God,
then truly God has prohibited for such a one
the Garden ⌜of Paradise⌝.
And his abode shall be the Fire ⌜of Hell⌝.
And for the wrongdoers
⌜who are godless in heart⌝,
there shall not be any helpers
⌜to deliver them from it⌝.

٧٢ لَقَدۡ كَفَرَ
ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ
هُوَ ٱلۡمَسِيحُ ٱبۡنُ مَرۡيَمَۖ
وَقَالَ ٱلۡمَسِيحُ يَٰبَنِيٓ إِسۡرَٰٓءِيلَ
ٱعۡبُدُواْ ٱللَّهَ رَبِّي وَرَبَّكُمۡۖ
إِنَّهُۥ مَن يُشۡرِكۡ بِٱللَّهِ
فَقَدۡ حَرَّمَ ٱللَّهُ عَلَيۡهِ ٱلۡجَنَّةَ
وَمَأۡوَىٰهُ ٱلنَّارُۖ
وَمَا لِلظَّٰلِمِينَ مِنۡ أَنصَارٖ

5:73 Truly they have disbelieved who say
that God is the third of three ⌜in a trinity⌝,
while there is no other god but the One God.
And if they do not desist
from what they are saying,
assuredly a most painful torment
will strike those of them who ⌜thus⌝ disbelieve.

٧٣ لَّقَدۡ كَفَرَ ٱلَّذِينَ قَالُوٓاْ
إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٖۘ
وَمَا مِنۡ إِلَٰهٍ إِلَّآ إِلَٰهٞ وَٰحِدٞۚ
وَإِن لَّمۡ يَنتَهُواْ
عَمَّا يَقُولُونَ
لَيَمَسَّنَّ ٱلَّذِينَ كَفَرُواْ
مِنۡهُمۡ عَذَابٌ أَلِيمٌ

5:74 Will they not, then, repent to God
and seek His forgiveness,
while God is all-forgiving, mercy-giving?

٧٤ أَفَلَا يَتُوبُونَ إِلَى ٱللَّهِ
وَيَسۡتَغۡفِرُونَهُۥۚ
وَٱللَّهُ غَفُورٞ رَّحِيمٞ

5:75 The Messiah, son of Mary,
was only a ⌜mortal⌝ messenger.
Truly, before him messengers have passed away.
And his mother ⌜too⌝

was a ˹mortal˺ woman of ˹faith and˺ truth.
Both of them used to eat food
˹to sustain themselves˺.
Look how We make clear
to ˹those of˺ them ˹who thus disbelieve˺
the signs ˹of Our Oneness˺.
Then, look again!
How are they turned away ˹from the truth˺?

5:76 Say ˹to them˺:
Do you worship apart from God
what holds neither harm nor benefit for you,
while God is He who is the All-Hearing,
the All-Knowing?

5:77 Say ˹to them˺: O People of the Scripture!
Do not exceed the bounds ˹of Heavenly faith˺
in ˹the creed of˺ your religion
without ˹revealed˺ truth.
And do not follow the whims of a people
who have gone astray before ˹you˺.
For they have led many astray,
having strayed from the even path ˹themselves˺.

5:78 Cursed
by the tongue of David and Jesus, son of Mary,
˹in their Heavenly Books˺,
were those who disbelieved
of the Children of Israel.
That is because they disobeyed ˹God˺
and ˹persistently˺ transgressed ˹His covenant˺.

5:79 They used not to forbid one another
from any wrongdoing they did.
Truly woeful is what they have been doing!

5:80 You see many of them taking as allies
those ˹idolaters˺ who disbelieve.
Woeful is what their souls
have advanced for themselves,

(٧٥) مَا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ
إِلَّا رَسُولٌ
قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ
وَأُمُّهُۥ صِدِّيقَةٌ
كَانَا يَأْكُلَانِ ٱلطَّعَامَ
ٱنظُرْ كَيْفَ نُبَيِّنُ
لَهُمُ ٱلْـَٔايَٰتِ ثُمَّ ٱنظُرْ
أَنَّىٰ يُؤْفَكُونَ

(٧٦) قُلْ أَتَعْبُدُونَ
مِن دُونِ ٱللَّهِ مَا لَا
يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا
وَٱللَّهُ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ

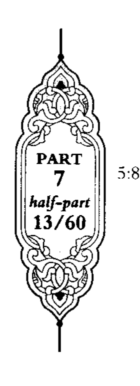
(٧٧) قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ
لَا تَغْلُوا۟ فِى دِينِكُمْ
غَيْرَ ٱلْحَقِّ وَلَا تَتَّبِعُوٓا۟
أَهْوَآءَ قَوْمٍ قَدْ ضَلُّوا۟
مِن قَبْلُ وَأَضَلُّوا۟ كَثِيرًا
وَضَلُّوا۟ عَن سَوَآءِ ٱلسَّبِيلِ

(٧٨) لُعِنَ ٱلَّذِينَ كَفَرُوا۟
مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ
عَلَىٰ لِسَانِ دَاوُۥدَ
وَعِيسَى ٱبْنِ مَرْيَمَ
ذَٰلِكَ بِمَا عَصَوا۟
وَّكَانُوا۟ يَعْتَدُونَ

(٧٩) كَانُوا۟ لَا يَتَنَاهَوْنَ
عَن مُّنكَرٍ فَعَلُوهُ لَبِئْسَ
مَا كَانُوا۟ يَفْعَلُونَ

such that God's wrath has fallen upon them!
Thus in the torment ˹of Hellfire˺,
they shall abide forever.

5:81 And had they believed in God
and the Prophet ˹Muhammad˺,
and ˹the Quran˺ that was sent down to him,
they would not have taken them as allies.
But many of them are ungodly.



5:82 ❊You shall assuredly find
that of all people the severest in enmity
against those who believe are the Jews
and those who associate gods with God.
And you shall assuredly find
that the nearest of ˹all of˺ them
in genuine love to those who believe
are those who say:
We are, indeed, Christians.
That is because
there are among them priests and monks—
and they do not grow arrogant.

5:83 And when they hear what has been sent down
to the Messenger,
you see their eyes overflowing with tears
because of the truth, which they recognize.
They say: Our Lord!
We have believed.
So inscribe us
among those who bear witness ˹to the truth˺.

5:84 Why should we not believe in God
and the truth that has come to us,
and hope for our Lord to admit us ˹to Paradise˺
with the righteous people?

5:85 So God has rewarded them
for what they have said—
Gardens beneath which rivers flow,

(٨٠) تَرَىٰ كَثِيرًا مِّنْهُمْ
يَتَوَلَّوْنَ ٱلَّذِينَ كَفَرُوا۟ۚ
لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ
أَن سَخِطَ ٱللَّهُ عَلَيْهِمْ
وَفِى ٱلْعَذَابِ هُمْ خَٰلِدُونَ
(٨١) وَلَوْ كَانُوا۟ يُؤْمِنُونَ بِٱللَّهِ
وَٱلنَّبِىِّ وَمَآ أُنزِلَ إِلَيْهِ
مَا ٱتَّخَذُوهُمْ أَوْلِيَآءَ وَلَٰكِنَّ
كَثِيرًا مِّنْهُمْ فَٰسِقُونَ
(٨٢) ۞ لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ
عَدَٰوَةً لِّلَّذِينَ ءَامَنُوا۟
ٱلْيَهُودَ وَٱلَّذِينَ أَشْرَكُوا۟ۖ
وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً
لِّلَّذِينَ ءَامَنُوا۟
ٱلَّذِينَ قَالُوٓا۟ إِنَّا نَصَٰرَىٰۚ
ذَٰلِكَ بِأَنَّ مِنْهُمْ
قِسِّيسِينَ وَرُهْبَانًا
وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ
(٨٣) وَإِذَا سَمِعُوا۟
مَآ أُنزِلَ إِلَى ٱلرَّسُولِ تَرَىٰٓ
أَعْيُنَهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ
مِمَّا عَرَفُوا۟ مِنَ ٱلْحَقِّۖ
يَقُولُونَ رَبَّنَآ ءَامَنَّا
فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ
(٨٤) وَمَا لَنَا لَا نُؤْمِنُ بِٱللَّهِ
وَمَا جَآءَنَا مِنَ ٱلْحَقِّ
وَنَطْمَعُ أَن يُدْخِلَنَا رَبُّنَا
مَعَ ٱلْقَوْمِ ٱلصَّٰلِحِينَ

wherein they shall abide forever.
Such is the reward
of those who excel in ⌜doing⌝ good.

5:86 But those who have disbelieved
and belied Our ⌜revealed⌝ signs,
these are the Companions of Hellfire.

5:87 O you who believe!
You shall not prohibit the wholesome things
that God has made lawful for you.
And you shall not
transgress ⌜His ordained limits⌝.
Indeed, God does not love the transgressors.

5:88 Thus eat from whatever God
has provided for you, lawful and wholesome.
And you shall fear God,
in whom you are believers.

5:89 God will not hold you accountable
for unintended vows in your oaths.
But He will hold you accountable
for what you have ⌜intentionally⌝
bound yourselves to by oaths,
the atonement of which
is feeding ten indigent people with the average
of what you feed your own families;
or clothing them;
or freeing a human being from bondage.
But if one ⌜of you⌝ does not find ⌜such means⌝,
then fast three days ⌜instead⌝.
That is the atonement for your oaths,
when you swear ⌜and break them⌝.
So guard your oaths.
Thus does God make clear to you
His ⌜revealed⌝ signs, so that you may give thanks.

5:90 O you who believe!

٨٥ فَأَثَٰبَهُمُ ٱللَّهُ بِمَا قَالُواْ جَنَّٰتٖ
تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ
خَٰلِدِينَ فِيهَاۚ
وَذَٰلِكَ جَزَآءُ ٱلۡمُحۡسِنِينَ

٨٦ وَٱلَّذِينَ كَفَرُواْ
وَكَذَّبُواْ بِـَٔايَٰتِنَآ
أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَحِيمِ

٨٧ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ
لَا تُحَرِّمُواْ طَيِّبَٰتِ مَآ
أَحَلَّ ٱللَّهُ لَكُمۡ وَلَا تَعۡتَدُوٓاْۚ
إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡمُعۡتَدِينَ

٨٨ وَكُلُواْ مِمَّا رَزَقَكُمُ ٱللَّهُ
حَلَٰلٗا طَيِّبٗاۚ وَٱتَّقُواْ ٱللَّهَ
ٱلَّذِيٓ أَنتُم بِهِۦ مُؤۡمِنُونَ

٨٩ لَا يُؤَاخِذُكُمُ ٱللَّهُ
بِٱللَّغۡوِ فِيٓ أَيۡمَٰنِكُمۡ
وَلَٰكِن يُؤَاخِذُكُم
بِمَا عَقَّدتُّمُ ٱلۡأَيۡمَٰنَۖ فَكَفَّٰرَتُهُۥٓ
إِطۡعَامُ عَشَرَةِ مَسَٰكِينَ
مِنۡ أَوۡسَطِ مَا تُطۡعِمُونَ
أَهۡلِيكُمۡ أَوۡ كِسۡوَتُهُمۡ
أَوۡ تَحۡرِيرُ رَقَبَةٖۖ فَمَن لَّمۡ يَجِدۡ
فَصِيَامُ ثَلَٰثَةِ أَيَّامٖۚ
ذَٰلِكَ كَفَّٰرَةُ أَيۡمَٰنِكُمۡ
إِذَا حَلَفۡتُمۡۚ
وَٱحۡفَظُوٓاْ أَيۡمَٰنَكُمۡۚ

Indeed intoxicants, and gambling,
and idol altars, and divining arrows
are but defilement from the works of Satan.
So shun them, so that you may be successful.

5:91 Indeed, Satan only desires
to instill between you enmity and ˹bitter˺ hatred
through intoxicants and gambling,
and to turn you away
from the remembrance of God
and from the Prayer.
Will you not, then, desist?

5:92 Rather, you shall obey God.
And you shall obey the Messenger.
And you shall beware ˹of all evil˺!
But if you turn away,
then know that, indeed,
what is incumbent upon Our Messenger
is only the clear conveyance ˹of this message˺.

5:93 There is no blame on those who believe
and do righteous deeds
as to what they have consumed
˹before this prohibition˺,
provided that they fear God and believe
and do righteous deeds!
And, again,
˹provided that˺ they fear God and believe!
And, again, ˹provided that˺ they fear God
and excel in ˹doing˺ good!
And God loves those who excel in ˹doing˺ good.

5:94 O you who believe!
God shall assuredly test you
˹during the Pilgrimage˺
with something of the ˹restricted˺ game
to which your hands and your lances
can readily attain—

كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ
ءَايَٰتِهِۦ لَعَلَّكُمْ تَشْكُرُونَ
(٩٠) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ
وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ
رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ
فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ
(٩١) إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ
أَن يُوقِعَ بَيْنَكُمُ
ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ
فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمْ
عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ
فَهَلْ أَنتُم مُّنتَهُونَ
(٩٢) وَأَطِيعُوا۟ ٱللَّهَ
وَأَطِيعُوا۟ ٱلرَّسُولَ وَٱحْذَرُوا۟
فَإِن تَوَلَّيْتُمْ فَٱعْلَمُوٓا۟ أَنَّمَا
عَلَىٰ رَسُولِنَا ٱلْبَلَٰغُ ٱلْمُبِينُ
(٩٣) لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
جُنَاحٌ فِيمَا طَعِمُوٓا۟
إِذَا مَا ٱتَّقَوا۟ وَّءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
ثُمَّ ٱتَّقَوا۟ وَّءَامَنُوا۟
ثُمَّ ٱتَّقَوا۟ وَّأَحْسَنُوا۟
وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ
(٩٤) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟

that God may know who fears Him
˹and His torment˺ in the unseen.
Thus, whoever commits ˹such a˺ violation
after this ˹warning˺,
for him there is a most painful torment
˹awaiting in the Hereafter˺.

5:95 O you who believe!
Do not kill any game
while you are in ˹the state of˺ pilgrim sanctity.
And whoever among you
kills any ˹game therein˺ deliberately,
then the recompense ˹for him˺ shall be
the like of what he has killed
in ˹a charitable sacrifice of˺ cattle—
as two just men from among you shall so judge.
It shall be ˹treated
as˺ a charitable-offering ˹of sacrifice to God˺
brought to the Kaᶜbah ˹for the poor˺.
Or, in atonement,
˹one shall offer its value in˺ food
for the indigent ˹of the Sacred Precincts˺;
or ˹one shall˺ render
the equivalent of this ˹measure˺ in fasting—
so that he may taste
the grievous consequences of his action.
God has pardoned ˹of this˺
what has already passed.
Yet whoever ˹willfully˺ repeats this ˹violation˺,
then God will take vengeance on him.
And God is overpowering,
all-avenging ˹of evildoing˺.

5:96 Lawful for you is fishing the waters
and ˹eating of˺ its food,
as an enjoyment for you
˹who are fishermen˺ and for travelers.
Yet forbidden for you ˹still˺

لَيَبْلُوَنَّكُمُ ٱللَّهُ
بِشَيْءٍ مِّنَ ٱلصَّيْدِ تَنَالُهُۥٓ
أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ ٱللَّهُ
مَن يَخَافُهُۥ بِٱلْغَيْبِ ۚ
فَمَنِ ٱعْتَدَىٰ بَعْدَ ذَٰلِكَ
فَلَهُۥ عَذَابٌ أَلِيمٌ
(٩٥) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَقْتُلُوا۟ ٱلصَّيْدَ وَأَنتُمْ حُرُمٌ ۚ
وَمَن قَتَلَهُۥ مِنكُم مُّتَعَمِّدًا
فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ ٱلنَّعَمِ
يَحْكُمُ بِهِۦ ذَوَا عَدْلٍ مِّنكُمْ
هَدْيًۢا بَٰلِغَ ٱلْكَعْبَةِ
أَوْ كَفَّٰرَةٌ طَعَامُ مَسَٰكِينَ
أَوْ عَدْلُ ذَٰلِكَ صِيَامًا
لِّيَذُوقَ وَبَالَ أَمْرِهِۦ ۗ
عَفَا ٱللَّهُ عَمَّا سَلَفَ ۚ
وَمَنْ عَادَ
فَيَنتَقِمُ ٱللَّهُ مِنْهُ ۗ
وَٱللَّهُ عَزِيزٌ ذُو ٱنتِقَامٍ
(٩٦) أُحِلَّ لَكُمْ

is ˹hunting˺ the game of the land—
as long as you remain
in the ˹state of˺ pilgrim sanctity.
And you shall fear God,
before whom you shall be assembled
˹for Judgment˺.

5:97 ❊God ˹from of old˺ has ordained the Kaʿbah,
the Sacred House ˹in Makkah,
to be˺ a cherished sanctuary
˹of peace and security˺,
for ˹the future welfare and prosperity
of˺ the people—
and ˹so too ordained˺ the Sacred Months,
and the charitable-offerings ˹of sacrifice˺,
and the ˹animals bearing˺ garlands
˹that mark them for sacrifice˺.
This ˹We reveal˺ that you may ˹come to˺ know
that God ˹alone˺ knows all that is in the heavens
and all that is in the earth,
and that ˹from everlasting to everlasting˺
God is, indeed, all-knowing of all things.

5:98 Know that God is severe in punishment,
and that God is all-forgiving, mercy-giving.

5:99 What is incumbent upon the Messenger
is only the ˹clear˺ conveyance ˹of this message˺.
And God knows what ˹all of˺ you reveal
and what ˹all of˺ you conceal.

5:100 Say ˹to humanity˺:
The corrupt and the good are not equal—
even if the profusion of corrupt ˹ways˺
is pleasing to you.
So fear God,
O you people of ˹discretion and˺ understanding,
so that you may be successful.

5:101 O you who believe!

صَيْدُ ٱلْبَحْرِ وَطَعَامُهُۥ
مَتَٰعًا لَّكُمْ وَلِلسَّيَّارَةِ ۖ
وَحُرِّمَ عَلَيْكُمْ صَيْدُ ٱلْبَرِّ
مَا دُمْتُمْ حُرُمًا ۗ وَٱتَّقُوا۟ ٱللَّهَ
ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ
(٩٧) ۞ جَعَلَ ٱللَّهُ ٱلْكَعْبَةَ
ٱلْبَيْتَ ٱلْحَرَامَ
قِيَٰمًا لِّلنَّاسِ
وَٱلشَّهْرَ ٱلْحَرَامَ
وَٱلْهَدْىَ وَٱلْقَلَٰٓئِدَ ۚ
ذَٰلِكَ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ
يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ
وَأَنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ
(٩٨) ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ
شَدِيدُ ٱلْعِقَابِ
وَأَنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
(٩٩) مَّا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ۗ
وَٱللَّهُ يَعْلَمُ مَا تُبْدُونَ
وَمَا تَكْتُمُونَ
(١٠٠) قُل لَّا يَسْتَوِى
ٱلْخَبِيثُ وَٱلطَّيِّبُ
وَلَوْ أَعْجَبَكَ كَثْرَةُ ٱلْخَبِيثِ ۚ

Do not ask about things ⌜of religion
with which you have not been obliged⌝,
which if disclosed to you
will distress you ⌜with further obligation⌝.
Yet if you ask about them
when the Quran is being sent down,
they will be disclosed to you.
God has pardoned ⌜of⌝ it ⌜what has past⌝.
For God is all-forgiving, most forbearing.

5:102 Truly people before you
have asked such ⌜questions of their messengers⌝.
Then they ⌜forsook the ensuing obligations,
and⌝ thereby became disbelievers.

5:103 God has never sanctified
⌜pagan designations for offerings,
such as⌝ *Baḥîrah*, ⌜the ear-slit she-camel⌝,
or *Sâ'ibah*, ⌜the free-grazing she-camel⌝,
or *Waṣîlah*,
⌜the successive female-bearing cattle⌝,
or *Ḥâm*, ⌜the protected, ten-sire camel⌝.
Rather, those who disbelieve
have forged lies against God ⌜about them⌝.
And most of them have no understanding
⌜of true religion⌝.

5:104 Thus when it is said to them:
Come to ⌜faith
in⌝ that which God has sent down
and to ⌜enlightenment from⌝ the Messenger.
They say:
Sufficient for us is ⌜the faith⌝
that we found our forefathers following.
How so, when their forefathers
knew nothing ⌜of revealed religion⌝
and were not guided ⌜to the truth⌝?

5:105 O you who believe!

فَٱتَّقُواْ ٱللَّهَ
يَٰٓأُوْلِي ٱلْأَلْبَٰبِ
لَعَلَّكُمْ تُفْلِحُونَ
(١٠١) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ
لَا تَسْـَٔلُواْ عَنْ أَشْيَآءَ
إِن تُبْدَ لَكُمْ تَسُؤْكُمْ
وَإِن تَسْـَٔلُواْ عَنْهَا
حِينَ يُنَزَّلُ ٱلْقُرْءَانُ
تُبْدَ لَكُمْ عَفَا ٱللَّهُ عَنْهَا
وَٱللَّهُ غَفُورٌ حَلِيمٌ
(١٠٢) قَدْ سَأَلَهَا
قَوْمٌ مِّن قَبْلِكُمْ
ثُمَّ أَصْبَحُواْ بِهَا كَٰفِرِينَ
(١٠٣) مَا جَعَلَ ٱللَّهُ مِنۢ بَحِيرَةٍ
وَلَا سَآئِبَةٍ وَلَا وَصِيلَةٍ
وَلَا حَامٍ
وَلَٰكِنَّ ٱلَّذِينَ كَفَرُواْ
يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ
وَأَكْثَرُهُمْ لَا يَعْقِلُونَ
(١٠٤) وَإِذَا قِيلَ لَهُمْ
تَعَالَوْاْ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ
وَإِلَى ٱلرَّسُولِ
قَالُواْ حَسْبُنَا
مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَآ

Incumbent upon you
is ⌜the safeguarding of⌝ your own souls.
For those who go astray
will not harm you if you are guided.
To God is your return, all of you.
He shall then tell you ⌜the due recompense⌝
of all that you have been doing ⌜in life⌝.

5:106 O you who believe!
When ⌜the signs of⌝ death
approach any one of you,
let two just persons among you
⌜who are Muslims⌝ be in witness among you
at the time of ⌜one's utterance of⌝ bequeathal.
Or let two persons
other than from your own ⌜community
be in witness⌝,
if you have set out in the land
and the affliction of death strikes you.
⌜Thereupon⌝ summon them
⌜to testify to the bequest before people⌝
after the Prayer.
Then both shall swear by God, ⌜saying⌝:
If you doubt ⌜our testimony, we swear⌝:
Never would we exchange ⌜truth⌝ at any price—
even if it were to ⌜benefit⌝ a close relative.
And never would we conceal any testimony
⌜that we have sworn to⌝ by God.
Indeed, we would then be of the sinful!
5:107 Yet if it is discovered
that both of them are guilty of sinning
⌜by bearing false witness⌝, then two others,
from those ⌜bereaved⌝ against whom
the two have committed a sin,
shall stand in witness in their place,
and shall then swear by God ⌜saying⌝:

أَوَلَوْ كَانَ ءَابَآؤُهُمْ
لَا يَعْلَمُونَ شَيْـًٔا وَلَا يَهْتَدُونَ
(١٠٥) يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
عَلَيْكُمْ أَنفُسَكُمْ
لَا يَضُرُّكُم مَّن ضَلَّ
إِذَا ٱهْتَدَيْتُمْ
إِلَى ٱللَّهِ مَرْجِعُكُمْ جَمِيعًا
فَيُنَبِّئُكُم
بِمَا كُنتُمْ تَعْمَلُونَ
(١٠٦) يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
شَهَـٰدَةُ بَيْنِكُمْ
إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ
حِينَ ٱلْوَصِيَّةِ
ٱثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ
أَوْ ءَاخَرَانِ مِنْ غَيْرِكُمْ
إِنْ أَنتُمْ ضَرَبْتُمْ فِى ٱلْأَرْضِ
فَأَصَـٰبَتْكُم مُّصِيبَةُ ٱلْمَوْتِ
تَحْبِسُونَهُمَا
مِنۢ بَعْدِ ٱلصَّلَوٰةِ
فَيُقْسِمَانِ بِٱللَّهِ إِنِ ٱرْتَبْتُمْ
لَا نَشْتَرِى بِهِۦ ثَمَنًا
وَلَوْ كَانَ ذَا قُرْبَىٰ
وَلَا نَكْتُمُ شَهَـٰدَةَ ٱللَّهِ
إِنَّآ إِذًا لَّمِنَ ٱلْـَٔاثِمِينَ
(١٠٧) فَإِنْ عُثِرَ عَلَىٰٓ أَنَّهُمَا
ٱسْتَحَقَّآ إِثْمًا
فَـَٔاخَرَانِ يَقُومَانِ مَقَامَهُمَا

Our testimony is more truthful
than their testimony.
And ⌜we swear⌝ we have not transgressed
⌜against the other witnesses⌝.
For, indeed,
we would then be of the wrongdoers.

5:108 This ⌜provision makes⌝ it more likely
that they ⌜who testify⌝ will give testimony
according to fact,
or else have fear that their oaths will be refuted
by the oaths of others.
So fear God and listen ⌜carefully⌝.
For God does not guide an ungodly people.

5:109 ✻On a Day ⌜Hereafter⌝,
God shall assemble ⌜all⌝ the messengers,
then say ⌜to them⌝:
What has been the response
⌜of your people⌝ to you?
They shall say:
We have no knowledge ⌜of their hearts⌝.
Indeed, it is You who are all-knowing
⌜of all⌝ the ⌜realms of the⌝ unseen.

5:110 It is then when God shall say:
O Jesus, son of Mary!
Remember My grace upon you,
and upon your mother:
When I aided you
with ⌜Angel Gabriel,⌝ the Holy Spirit,
so that you might speak to the people
⌜of Heavenly guidance, while⌝ in the cradle
and in the prime of manhood;
⌜and⌝ when I taught you writing
and the wisdom ⌜of prophethood⌝
and the Torah and the Evangel;
and when you formed out of mud

مِنَ ٱلَّذِينَ ٱسْتَحَقَّ
عَلَيْهِمُ ٱلْأَوْلَيَـٰنِ
فَيُقْسِمَانِ بِٱللَّهِ لَشَهَـٰدَتُنَآ
أَحَقُّ مِن شَهَـٰدَتِهِمَا
وَمَا ٱعْتَدَيْنَآ
إِنَّآ إِذًا لَّمِنَ ٱلظَّـٰلِمِينَ
(١٠٨) ذَٰلِكَ أَدْنَىٰٓ
أَن يَأْتُوا۟ بِٱلشَّهَـٰدَةِ
عَلَىٰ وَجْهِهَآ أَوْ يَخَافُوٓا۟
أَن تُرَدَّ أَيْمَـٰنٌۢ بَعْدَ أَيْمَـٰنِهِمْ ۗ
وَٱتَّقُوا۟ ٱللَّهَ وَٱسْمَعُوا۟ ۗ
وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَـٰسِقِينَ
(١٠٩) ۞ يَوْمَ يَجْمَعُ ٱللَّهُ ٱلرُّسُلَ
فَيَقُولُ مَاذَآ أُجِبْتُمْ ۖ
قَالُوا۟ لَا عِلْمَ لَنَآ ۖ
إِنَّكَ أَنتَ عَلَّـٰمُ ٱلْغُيُوبِ
(١١٠) إِذْ قَالَ ٱللَّهُ يَـٰعِيسَى ٱبْنَ مَرْيَمَ
ٱذْكُرْ نِعْمَتِى عَلَيْكَ
وَعَلَىٰ وَٰلِدَتِكَ
إِذْ أَيَّدتُّكَ بِرُوحِ ٱلْقُدُسِ
تُكَلِّمُ ٱلنَّاسَ
فِى ٱلْمَهْدِ وَكَهْلًا ۖ

a bird-like figure—by My permission—
then you blew into it,
⌜and⌝ behold it became a bird—
by My permission;
and ⌜when⌝ you healed the born-blind
and the leper—by My permission;
and when you brought forth the dead—
by My permission;
and when I withheld the Children of Israel
from ⌜killing⌝ you, when you came to them
with clear ⌜and miraculous⌝ proofs
⌜confirming the truth of your Message⌝.
Then those who disbelieved
from among them said:
This is nothing but manifest sorcery.

5:111 And ⌜remember⌝
when I revealed to the Disciples:
Believe in Me and ⌜in⌝ My messenger, ⌜Jesus⌝.
They said: We believe!
And bear witness that we are, indeed, *muslims*,
in willing submission to God ⌜alone⌝.

5:112 Behold! The Disciples said:
O Jesus, son of Mary!
Can your Lord send down to us
a table-spread ⌜of food as a sign⌝ from Heaven?
He said:
Fear God, if, indeed, you are believers!

5:113 They said:
We wish to eat from it
and for our hearts ⌜thereby⌝
to repose ⌜in full assurance⌝,
so that we may know ⌜with certainty⌝
that you have spoken the truth to us,
and so that we may ⌜ourselves⌝ be
among the ⌜elect⌝ witnesses to its ⌜miracle⌝.

وَإِذْ عَلَّمْتُكَ
ٱلْكِتَٰبَ وَٱلْحِكْمَةَ
وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ
وَإِذْ تَخْلُقُ مِنَ ٱلطِّينِ
كَهَيْـَٔةِ ٱلطَّيْرِ بِإِذْنِى
فَتَنفُخُ فِيهَا
فَتَكُونُ طَيْرًۢا بِإِذْنِى وَتُبْرِئُ
ٱلْأَكْمَهَ وَٱلْأَبْرَصَ بِإِذْنِى
وَإِذْ تُخْرِجُ ٱلْمَوْتَىٰ بِإِذْنِى
وَإِذْ كَفَفْتُ
بَنِىٓ إِسْرَٰٓءِيلَ عَنكَ
إِذْ جِئْتَهُم بِٱلْبَيِّنَٰتِ
فَقَالَ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ
إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ

(١١١) وَإِذْ أَوْحَيْتُ إِلَى ٱلْحَوَارِيِّـۧنَ
أَنْ ءَامِنُوا۟ بِى وَبِرَسُولِى
قَالُوٓا۟ ءَامَنَّا
وَٱشْهَدْ بِأَنَّنَا مُسْلِمُونَ

(١١٢) إِذْ قَالَ ٱلْحَوَارِيُّونَ
يَٰعِيسَى ٱبْنَ مَرْيَمَ
هَلْ يَسْتَطِيعُ رَبُّكَ
أَن يُنَزِّلَ عَلَيْنَا
مَآئِدَةً مِّنَ ٱلسَّمَآءِ
قَالَ ٱتَّقُوا۟ ٱللَّهَ
إِن كُنتُم مُّؤْمِنِينَ

(١١٣) قَالُوا۟ نُرِيدُ أَن نَّأْكُلَ مِنْهَا
وَتَطْمَئِنَّ قُلُوبُنَا

5:114 Jesus, son of Mary, said:
O God! Our Lord!
Send down to us a table-spread from Heaven
to be a feast for us—
for the first of us and the last of us—
and ˹to be˺ a sure sign from You
˹of my prophethood˺.
And provide for us ˹always˺,
for You are the best of providers.

5:115 God said:
Indeed, I shall send it down to you.
But whoever of you disbelieves thereafter,
I will punish him with a punishment
such as I shall not punish anyone ˹else˺ with
among ˹all˺ the people ˹of the world˺.

5:116 Thus ˹it is then,
on the Day of Judgment˺, when God shall say:
O Jesus, son of Mary:
Did you say to the people:
Take me and my mother both
as gods apart from God?
˹Jesus˺ shall say:
Highly exalted are You ˹far above this˺!
It was not for me to say
what I had no right to ˹say˺.
If I had said it,
then, truly, You would have known it.
You know what is in my soul,
and I do not know what is in Yourself.
Indeed, it is You,
You ˹alone˺ who are all-knowing
˹of all˺ the ˹realms of the˺ unseen.

5:117 I have not said to them other than what
You have commanded me:
Worship God ˹alone˺, my Lord and your Lord!

وَنَعْلَمَ أَن قَدْ صَدَقْتَنَا
وَنَكُونَ عَلَيْهَا مِنَ ٱلشَّٰهِدِينَ
(١١٤) قَالَ عِيسَى ٱبْنُ مَرْيَمَ ٱللَّهُمَّ
رَبَّنَآ أَنزِلْ عَلَيْنَا
مَآئِدَةً مِّنَ ٱلسَّمَآءِ
تَكُونُ لَنَا عِيدًا
لِّأَوَّلِنَا وَءَاخِرِنَا وَءَايَةً مِّنكَ
وَٱرْزُقْنَا وَأَنتَ خَيْرُ ٱلرَّٰزِقِينَ
(١١٥) قَالَ ٱللَّهُ إِنِّى مُنَزِّلُهَا عَلَيْكُمْ
فَمَن يَكْفُرْ بَعْدُ مِنكُمْ
فَإِنِّىٓ أُعَذِّبُهُۥ عَذَابًا
لَّآ أُعَذِّبُهُۥٓ أَحَدًا مِّنَ ٱلْعَٰلَمِينَ
(١١٦) وَإِذْ قَالَ ٱللَّهُ
يَٰعِيسَى ٱبْنَ مَرْيَمَ
ءَأَنتَ قُلْتَ لِلنَّاسِ
ٱتَّخِذُونِى وَأُمِّىَ إِلَٰهَيْنِ
مِن دُونِ ٱللَّهِ
قَالَ سُبْحَٰنَكَ مَا يَكُونُ لِىٓ
أَنْ أَقُولَ مَا لَيْسَ لِى بِحَقٍّ
إِن كُنتُ قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ
تَعْلَمُ مَا فِى نَفْسِى
وَلَآ أَعْلَمُ مَا فِى نَفْسِكَ
إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ

Moreover, I was witness over them
⌜only⌝ while I remained among them.
Then when You took my soul,
You Yourself were ever-vigilant over them.
For You are witness over all things.

5:118 If You torment them,
indeed, they are Your servants.
And if You forgive them,
indeed, it is You who are the Overpowering,
the All-Wise.

5:119 God shall say:
This is the Day when the truthful shall benefit
from their truthfulness.
For them are Gardens
beneath which rivers flow—
wherein they shall abide, forever and ever—
God being well-pleased with them,
and they well-pleased with Him.
That is the magnificent triumph!

5:120 To God ⌜alone⌝ belongs
all dominion over the heavens and the earth,
and all that is in them.
And He ⌜alone⌝ is powerful over all things.

(١١٧) مَا قُلْتُ لَهُمْ
إِلَّا مَآ أَمَرْتَنِى بِهِۦٓ
أَنِ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۚ
وَكُنتُ عَلَيْهِمْ شَهِيدًا
مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِى
كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْ ۚ
وَأَنتَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ

(١١٨) إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ
وَإِن تَغْفِرْ لَهُمْ
فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ

(١١٩) قَالَ ٱللَّهُ هَـٰذَا يَوْمُ
يَنفَعُ ٱلصَّـٰدِقِينَ صِدْقُهُمْ ۚ
لَهُمْ جَنَّـٰتٌ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ
خَـٰلِدِينَ فِيهَآ أَبَدًا ۚ
رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ
ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ

(١٢٠) لِلَّهِ مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ
وَمَا فِيهِنَّ ۚ
وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌۢ

سُورَةُ الأَنْعَامِ *The surah that debunks as a mere forgery against the Law of God the forbidden practices of Pre-Islamic Arabia with regard to the sacrifice, distribution, and consumption of* CATTLE—*and all such systems that arbitrarily impose upon people meaningless sacrifices, offerings, and prohibitions in the name of ungodly ideas and lifeless idols, which lead invariably to the impoverishment of women and the poor, and the institutionalization, thereby, of infanticide.*

Surah 6 / 165 VERSES / REVEALED AT MAKKAH

Al-Anᶜâm

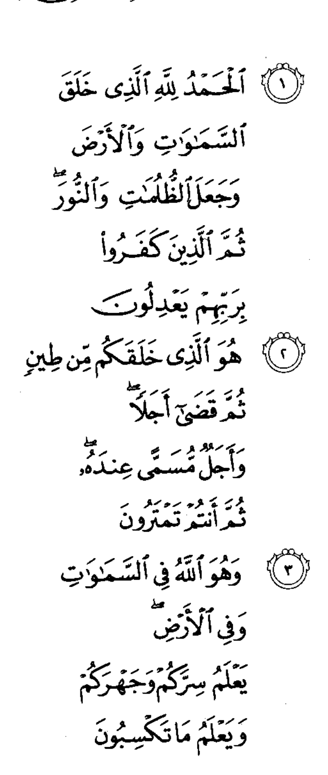
IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

6:1 All praise is for God ⌜alone⌝,
who created the heavens and the earth
and made the ⌜enveiling⌝ darkness
and the ⌜unveiling⌝ light.
Yet those who disbelieve
assign equals to their Lord!

6:2 He is the One
who created ⌜all of⌝ you out of mud.
Then He decreed a term
⌜for human life on earth⌝.
And a stated term ⌜for the Day of Judgment⌝
is with Him ⌜alone⌝.
Yet ⌜those of⌝ you ⌜who disbelieve⌝
doubt ⌜that it is nearing⌝.

6:3 Moreover, He is God
in the heavens and in the earth.
He knows your secrets
and what you make public.
And He knows all ⌜the good and the evil⌝
that you are earning.



6:4 Yet not a ⌜single⌝ sign
⌜of God's Oneness⌝ comes to them,
from the ⌜revealed and natural⌝
signs of their Lord,
but that they ⌜who disbelieve⌝ turn away from it.

(٤) وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ
مِّنْ ءَايَٰتِ رَبِّهِمْ
إِلَّا كَانُوا۟ عَنْهَا مُعْرِضِينَ

6:5 So truly, they have ⌜willfully⌝ denied the truth
when it came to them ⌜from God⌝.
And thus the ⌜revealed⌝ tidings
⌜of the just recompense⌝
that they are mocking shall come to them.

(٥) فَقَدْ كَذَّبُوا۟ بِٱلْحَقِّ
لَمَّا جَآءَهُمْ
فَسَوْفَ يَأْتِيهِمْ أَنۢبَٰٓؤُا۟
مَا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ

6:6 Have they not considered
how many a ⌜disbelieving⌝ generation
before them We have destroyed—
whom We ⌜firmly⌝ established in the earth,
such as We have not established you,
having sent down upon them ⌜of old⌝
the ⌜blessing of rain from⌝ heaven in abundance,
thus causing the ⌜great⌝ rivers
to run beneath them ⌜at their feet⌝?
Then We destroyed them for their sins
and brought forth after ⌜each of⌝ them
another generation.

(٦) أَلَمْ يَرَوْا۟ كَمْ أَهْلَكْنَا
مِن قَبْلِهِم مِّن قَرْنٍ
مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ
مَا لَمْ نُمَكِّن لَّكُمْ وَأَرْسَلْنَا
ٱلسَّمَآءَ عَلَيْهِم مِّدْرَارًا
وَجَعَلْنَا ٱلْأَنْهَٰرَ
تَجْرِى مِن تَحْتِهِمْ
فَأَهْلَكْنَٰهُم بِذُنُوبِهِمْ
وَأَنشَأْنَا مِنۢ بَعْدِهِمْ
قَرْنًا ءَاخَرِينَ

6:7 And had We sent down to you,
⌜O Muhammad,⌝
a ⌜revealed⌝ Book ⌜inscribed⌝ on parchment,
so that they could feel it
with their ⌜very own⌝ hands,
those who disbelieve
would ⌜still⌝ most surely say:
This is nothing but manifest sorcery!

(٧) وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَٰبًا
فِى قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ
لَقَالَ ٱلَّذِينَ كَفَرُوٓا۟
إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ

6:8 For ⌜already⌝ they have said:
If only an angel had been sent down
⌜with Muhammad⌝ to ⌜confirm⌝ him!
But had We sent down an angel,

(٨) وَقَالُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ مَلَكٌ

⌜it would have been with their destruction,
and⌝ the matter would have been concluded.
Then they would not have been reprieved
⌜for a single moment⌝.

6:9 And ⌜even⌝ if We had ⌜sent
other than a human messenger
and⌝ made him an angel,
We, assuredly, would have made him
⌜appear like⌝ a man.
Yet, assuredly, ⌜by this⌝
We would have made confounding for them
what they ⌜now⌝ make confounding
⌜for themselves⌝.

6:10 And very truly, messengers before you
were mocked, ⌜O Muhammad⌝.
But those who scoffed at them
were encompassed by the ⌜very punishment⌝
they used to mock.

6:11 Say ⌜to them⌝:
Journey in the earth,
and see how ⌜devastating⌝ was the end
of those who denied ⌜God⌝!

6:12 Say ⌜to them⌝:
To whom belongs
all that is in the heavens and the earth?
⌜And⌝ say ⌜in answer⌝: To God ⌜alone⌝.
He has prescribed for Himself mercy.
⌜Yet,⌝ most surely,
He shall, indeed, gather all of you
to the Day of Resurrection,
in which there is no doubt.
The ones who shall ⌜then⌝ lose their souls
are but those who do not believe
⌜in the Heavenly call of God⌝.

وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِيَ ٱلْأَمْرُ
ثُمَّ لَا يُنظَرُونَ
٩ وَلَوْ جَعَلْنَـٰهُ مَلَكًا
لَّجَعَلْنَـٰهُ رَجُلًا
وَلَلَبَسْنَا عَلَيْهِم
مَّا يَلْبِسُونَ
١٠ وَلَقَدِ ٱسْتُهْزِئَ
بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ
بِٱلَّذِينَ سَخِرُوا۟ مِنْهُم
مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ
١١ قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ
ثُمَّ ٱنظُرُوا۟ كَيْفَ
كَانَ عَـٰقِبَةُ ٱلْمُكَذِّبِينَ
١٢ قُل لِّمَن
مَّا فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ
قُل لِّلَّهِ
كَتَبَ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ
لَيَجْمَعَنَّكُمْ إِلَىٰ
يَوْمِ ٱلْقِيَـٰمَةِ لَا رَيْبَ فِيهِ
ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ
فَهُمْ لَا يُؤْمِنُونَ

6:13 ❊Moreover, to Him ˹alone˺
belongs all that dwells ˹in stillness˺
in the night and the daylight.
And He is the All-Hearing, the All-Knowing.

(١٣) ۞ وَلَهُۥ مَا سَكَنَ
فِي ٱلَّيْلِ وَٱلنَّهَارِۚ
وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ

6:14 Say ˹to them˺:
Shall I take a patron other than God,
the ˹Sole˺ Originator
of the heavens and the earth,
while it is He who feeds and is not fed?
Say ˹to them, O Muhammad˺:
Indeed, I have been commanded
to be the foremost of those
who have willingly submitted themselves
˹as a Muslim˺ to God ˹alone˺.
Moreover, ˹I have been commanded˺:
You shall not be of those
who associate gods with God.

(١٤) قُلْ أَغَيْرَ ٱللَّهِ أَتَّخِذُ وَلِيًّا
فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَهُوَ يُطْعِمُ وَلَا يُطْعَمُۗ
قُلْ إِنِّيٓ
أُمِرْتُ أَنْ أَكُونَ
أَوَّلَ مَنْ أَسْلَمَۖ
وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ

6:15 Say ˹to them˺:
Indeed, I fear—were I to disobey my Lord—
the torment of an awesome Day!

(١٥) قُلْ إِنِّيٓ أَخَافُ
إِنْ عَصَيْتُ رَبِّي
عَذَابَ يَوْمٍ عَظِيمٍ

6:16 Whoever is turned away from ˹the torment˺
that Day,
then He has truly shown him mercy.
And that is the manifest triumph!

(١٦) مَّن يُصْرَفْ عَنْهُ يَوْمَئِذٍ
فَقَدْ رَحِمَهُۥۚ
وَذَٰلِكَ ٱلْفَوْزُ ٱلْمُبِينُ

6:17 Yet should God touch you with harm,
there is none who can remove it but Him.
But if He touches you with good,
then He is powerful over all things.

(١٧) وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ
فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَۖ
وَإِن يَمْسَسْكَ بِخَيْرٍ
فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

6:18 For He ˹alone˺ is all-dominating
over ˹all˺ His servants.
And He is the All-Wise, the All-Aware.

(١٨) وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦۚ
وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ

6:19 Say ˹to them, O Muhammad˺:
Which thing is greatest as a witness
˹to the truth of my message?

(١٩) قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَٰدَةًۖ

And⌝ say ⌜in answer⌝:
God ⌜Himself⌝ is a witness between me and you.
Moreover, this Quran has been revealed to me,
⌜as a means⌝ with which to forewarn you
and whomever it reaches
⌜of His nearing Judgment⌝.
Do you, indeed, bear witness
that there are other gods with God?
Say ⌜to them⌝: I shall not bear ⌜such⌝ witness!
Say: Indeed, He is One God ⌜alone⌝.
And, indeed, I am innocent of ⌜worshipping⌝
all that you associate ⌜as gods with God.

6:20 Regarding⌝ those to whom
We gave the Scripture,
⌜they⌝ recognize ⌜the divine message
of⌝ this ⌜Prophet⌝
as they recognize their own children.
These are the ones
who have ⌜utterly⌝ lost their souls,
for they do not believe
⌜in the Heavenly call of God⌝.

6:21 For who does a greater wrong
than one who forges lies against God
or belies His ⌜revealed⌝ signs?
Indeed, the ⌜godless⌝ wrongdoers
shall not succeed.

6:22 For on the Day ⌜of Judgment⌝
We shall assemble them all together.
We shall then say to those
who associated gods with God:
Where, ⌜now⌝, are your associate-gods
that you used to allege?

6:23 Thereupon, they shall have nothing ⌜else
in⌝ their ⌜hour of⌝ trial, but to say:

قُلِ ٱللَّهُ شَهِيدُۢ بَيْنِى وَبَيْنَكُمْ
وَأُوحِىَ إِلَىَّ هَٰذَا ٱلْقُرْءَانُ
لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ
أَئِنَّكُمْ لَتَشْهَدُونَ
أَنَّ مَعَ ٱللَّهِ ءَالِهَةً أُخْرَىٰ
قُل لَّآ أَشْهَدُ
قُلْ إِنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ
وَإِنَّنِى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ
(٢٠) ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ
يَعْرِفُونَهُۥ
كَمَا يَعْرِفُونَ أَبْنَآءَهُمُ
ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ
فَهُمْ لَا يُؤْمِنُونَ
(٢١) وَمَنْ أَظْلَمُ
مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا
أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ
إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ
(٢٢) وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا
ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوٓا۟
أَيْنَ شُرَكَآؤُكُمُ
ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ

By God, our Lord!
Never were we of those
who associated gods with God!

6:24 Look how ⌜even then⌝
they shall lie about themselves!
For all ⌜the false gods⌝ that they used to forge
shall have strayed from them.

6:25 Yet ⌜even now
as you recite this Quran to them⌝,
among them are those
who listen to you ⌜with malicious intent,
pursuing their whims⌝.
Therefore, We have placed sheaths
over their ⌜ill-inclined⌝ hearts,
so that they may ⌜no longer⌝ understand it,
and in their ears, an utter deafness.
For even if they were to see
every ⌜natural and revealed⌝ sign
⌜of Heavenly truth,
still⌝ they would not believe in it.
Thus when they come to you
to argue with you, those who disbelieve say:
This is nothing but tales of the ancients!

6:26 Moreover, they forbid ⌜other people⌝
from ⌜listening to⌝ it.
And they draw ⌜themselves⌝ away from it.
Yet they are destroying none but themselves,
though they are not aware ⌜of it⌝.

6:27 And if only you could ⌜now⌝ see
when they shall be set upon
⌜the brink of⌝ the Fire ⌜of Hell⌝,
and they shall say: Oh, ⌜woe to us!⌝
If only we could be returned ⌜to the world⌝
and not deny the signs
of ⌜the Oneness of⌝ our Lord

(٢٣) ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ
إِلَّآ أَن قَالُوا۟
وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ
(٢٤) ٱنظُرْ كَيْفَ كَذَبُوا۟ عَلَىٰٓ أَنفُسِهِمْ ۚ
وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ
(٢٥) وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ ۖ
وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً
أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۚ
وَإِن يَرَوْا۟ كُلَّ ءَايَةٍ
لَّا يُؤْمِنُوا۟ بِهَا ۚ
حَتَّىٰٓ إِذَا جَآءُوكَ يُجَٰدِلُونَكَ
يَقُولُ ٱلَّذِينَ كَفَرُوٓا۟
إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ
(٢٦) وَهُمْ يَنْهَوْنَ عَنْهُ
وَيَنْـَٔوْنَ عَنْهُ ۖ
وَإِن يُهْلِكُونَ إِلَّآ أَنفُسَهُمْ
وَمَا يَشْعُرُونَ
(٢٧) وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَى ٱلنَّارِ
فَقَالُوا۟ يَٰلَيْتَنَا
نُرَدُّ وَلَا نُكَذِّبَ بِـَٔايَٰتِ رَبِّنَا

and become of the believers!

6:28 Rather, what they previously used to conceal
shall manifest ˹itself˺ before them.
Yet ˹even˺ if they were to be ˹so˺ returned
˹to the world˺, they would revert to all ˹the ways˺
that have been forbidden ˹to them˺.
For, indeed, they are most surely liars.

6:29 Now, ˹also,˺ they ˹who disbelieve˺ say:
There is nothing but our life in this world.
And never shall we be raised ˹from the dead˺.

6:30 Yet if only you could ˹now˺ see
when they shall be ˹brought back to life
and˺ set before their Lord ˹for Judgment˺.
He shall say ˹to them˺:
Is this ˹Resurrection to life˺ not the very truth?
They shall say: Oh yes, indeed!
By our Lord ˹it is˺!
He shall say:
Then taste the ˹everlasting˺ torment
in that ˹before this Day˺ you have disbelieved!

6:31 Truly those ˹in life˺
who have belied ˹resurrection
and˺ the ˹destined˺ Meeting of God
˹for Judgment in the Hereafter˺
shall lose ˹all˺—
until, suddenly, when the Hour ˹of Doom˺
shall have come to them, they shall say:
Alas for us!
for all that we have neglected
regarding this ˹Day˺!
And they shall carry their load ˹of sin˺
upon their backs.
Most surely, evil is the load they bear.

6:32 For the life of this world

وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ

(٢٨) بَلْ بَدَا لَهُم
مَّا كَانُوا۟ يُخْفُونَ مِن قَبْلُ
وَلَوْ رُدُّوا۟ لَعَادُوا۟ لِمَا نُهُوا۟ عَنْهُ
وَإِنَّهُمْ لَكَٰذِبُونَ

(٢٩) وَقَالُوٓا۟ إِنْ هِىَ
إِلَّا حَيَاتُنَا ٱلدُّنْيَا
وَمَا نَحْنُ بِمَبْعُوثِينَ

(٣٠) وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَىٰ رَبِّهِمْ ۚ
قَالَ أَلَيْسَ هَٰذَا بِٱلْحَقِّ ۚ
قَالُوا۟ بَلَىٰ وَرَبِّنَا ۚ
قَالَ فَذُوقُوا۟ ٱلْعَذَابَ
بِمَا كُنتُمْ تَكْفُرُونَ

(٣١) قَدْ خَسِرَ ٱلَّذِينَ
كَذَّبُوا۟ بِلِقَآءِ ٱللَّهِ ۖ حَتَّىٰٓ إِذَا
جَآءَتْهُمُ ٱلسَّاعَةُ بَغْتَةً
قَالُوا۟ يَٰحَسْرَتَنَا
عَلَىٰ مَا فَرَّطْنَا فِيهَا
وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ
عَلَىٰ ظُهُورِهِمْ ۚ

is nothing but play and amusement.
And, most surely,
the abode of the Hereafter is ˹far˺ better
for those who are God-fearing.
Will you not, then, understand?

6:33 Truly, We know that what they say
˹in open defiance of your message˺
grieves you, ˹O Muhammad˺.
But it is not ˹really˺ you
whom they are belying.
Rather, it is the ˹revealed˺ signs of God
that the ˹godless˺ wrongdoers disavow.

6:34 Yet very truly, messengers before you,
˹O Muhammad,˺ were belied.
But they endured patiently
against the denials and harm ˹they suffered˺—
until Our help came to them.
For there is none who can replace
the words of God,
˹which have assured you of victory˺.
And very truly,
some account of ˹what˺ the messengers ˹faced
and their ultimate triumph˺
has already come to you.

6:35 Yet ˹as to the disbelievers˺, if their turning away
is too great ˹a burden˺ on you, ˹O Prophet,˺
then seek a tunnel into the ˹heart of the˺ Earth,
if you are so able, or a stairway to Heaven,
so as to bring to them a sign
˹that will make them believe˺!
For had God so willed,
He would most surely have gathered them all
upon ˹the path of˺ guidance.
So never become of the ignorant,
˹frozen with anguish˺.

أَلَا سَآءَ مَا يَزِرُونَ
(٣٢) وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ
إِلَّا لَعِبٌ وَلَهْوٌ
وَلَلدَّارُ ٱلْـَٔاخِرَةُ
خَيْرٌ لِّلَّذِينَ يَتَّقُونَ
أَفَلَا تَعْقِلُونَ
(٣٣) قَدْ نَعْلَمُ إِنَّهُۥ
لَيَحْزُنُكَ ٱلَّذِى يَقُولُونَ
فَإِنَّهُمْ لَا يُكَذِّبُونَكَ
وَلَـٰكِنَّ ٱلظَّـٰلِمِينَ
بِـَٔايَـٰتِ ٱللَّهِ يَجْحَدُونَ
(٣٤) وَلَقَدْ كُذِّبَتْ
رُسُلٌ مِّن قَبْلِكَ
فَصَبَرُوا۟ عَلَىٰ مَا كُذِّبُوا۟
وَأُوذُوا۟ حَتَّىٰٓ أَتَىٰهُمْ نَصْرُنَا
وَلَا مُبَدِّلَ لِكَلِمَـٰتِ ٱللَّهِ
وَلَقَدْ جَآءَكَ
مِن نَّبَإِى۟ ٱلْمُرْسَلِينَ
(٣٥) وَإِن كَانَ كَبُرَ عَلَيْكَ
إِعْرَاضُهُمْ فَإِنِ ٱسْتَطَعْتَ
أَن تَبْتَغِىَ نَفَقًا فِى ٱلْأَرْضِ
أَوْ سُلَّمًا فِى ٱلسَّمَآءِ
فَتَأْتِيَهُم بِـَٔايَةٍ
وَلَوْ شَآءَ ٱللَّهُ
لَجَمَعَهُمْ عَلَى ٱلْهُدَىٰ

6:36 ✻Indeed, only those who ˹truly˺ hear
shall answer ˹the call to faith˺.
And as for the dead ˹of heart, who disbelieve˺,
God shall, indeed, resurrect them ˹as well˺.
Then to Him they shall ˹all˺ be returned.

6:37 Moreover, ˹in arrogance˺
they have said ˹of you, O Prophet˺:
If only a ˹miraculous˺ sign from his Lord
were sent down to him!
Say ˹to them˺:
Indeed, God is well able
to send down ˹such˺ a sign.
Yet most of them do not know
˹the wisdom of God˺.

6:38 For there is not a single beast
˹treading˺ on the earth,
nor a bird flying with its two wings,
but that they are communities like you.
We have not neglected anything
in the ˹Preserved˺ Book ˹of Heaven˺.
Then they ˹who ask for miracles˺
shall be assembled ˹in the Hereafter˺
before their Lord ˹with all people˺.

6:39 And so ˹it is
that˺ those who have denied Our signs
are deaf and dumb ˹to God's living miracles,
cut off˺ in ˹veils of˺ darkness.
Whomever God so wills, He leaves astray.
And whomever God so wills,
He sets upon a straight way ˹of salvation˺.

6:40 Say ˹to all those
who take associate-gods with God˺:
Have you considered if the punishment of God
were to come to you,

فَلَا تَكُونَنَّ مِنَ ٱلْجَٰهِلِينَ

(٣٦) ۞ إِنَّمَا يَسْتَجِيبُ
ٱلَّذِينَ يَسْمَعُونَ
وَٱلْمَوْتَىٰ يَبْعَثُهُمُ ٱللَّهُ
ثُمَّ إِلَيْهِ يُرْجَعُونَ

(٣٧) وَقَالُوا۟ لَوْلَا
نُزِّلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ
قُلْ إِنَّ ٱللَّهَ قَادِرٌ
عَلَىٰٓ أَن يُنَزِّلَ ءَايَةً
وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

(٣٨) وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ
وَلَا طَٰٓئِرٍ يَطِيرُ بِجَنَاحَيْهِ
إِلَّآ أُمَمٌ أَمْثَالُكُم مَّا فَرَّطْنَا
فِى ٱلْكِتَٰبِ مِن شَىْءٍ
ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ

(٣٩) وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا
صُمٌّ وَبُكْمٌ فِى ٱلظُّلُمَٰتِ
مَن يَشَإِ ٱللَّهُ يُضْلِلْهُ
وَمَن يَشَأْ يَجْعَلْهُ عَلَىٰ
صِرَٰطٍ مُّسْتَقِيمٍ

(٤٠) قُلْ أَرَءَيْتَكُم

or ⌜if⌝ the Hour ⌜of Doom itself⌝
were to come to you?
Would it be other than God
whom you would call upon ⌜for help⌝,
if you are truthful ⌜with yourselves⌝?

6:41 Rather, it is only Him you call upon!
And He ⌜alone⌝ removes ⌜the affliction⌝
for which you call Him, if He so wills—
for ⌜then⌝ you ⌜utterly⌝ forget
all that you associate ⌜as gods with Him⌝.

6:42 And very truly, We have sent ⌜messengers⌝
to communities before you.
⌜But they denied Our message,⌝
so We seized them with affliction
and harm ⌜in this world⌝,
so that they might humble themselves.

6:43 Yet if only when Our affliction came to them,
they had humbled themselves.
But rather, their hearts hardened,
and Satan made what they were doing
fair-seeming to them.

6:44 Then when they forgot that ⌜true faith⌝
of which they had been reminded,
We opened for them
the gates of everything ⌜they desired⌝—
until when they exulted
in what they had been given,
We seized them suddenly;
and then they became utterly despondent.

6:45 Thus ⌜all⌝ the people who did wrong—
to the ⌜very⌝ last one of them—were cut off.
For all praise is for God ⌜alone⌝,
Lord of ⌜All⌝ the Worlds.

6:46 Say ⌜to them⌝:
Have you considered if God

إِنْ أَتَىٰكُمْ عَذَابُ ٱللَّهِ
أَوْ أَتَتْكُمُ ٱلسَّاعَةُ
أَغَيْرَ ٱللَّهِ تَدْعُونَ
إِن كُنتُمْ صَـٰدِقِينَ

(٤١) بَلْ إِيَّاهُ تَدْعُونَ
فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ
إِن شَآءَ
وَتَنسَوْنَ مَا تُشْرِكُونَ

(٤٢) وَلَقَدْ أَرْسَلْنَآ
إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ
فَأَخَذْنَـٰهُم بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ
لَعَلَّهُمْ يَتَضَرَّعُونَ

(٤٣) فَلَوْلَآ إِذْ جَآءَهُم بَأْسُنَا
تَضَرَّعُوا۟
وَلَـٰكِن قَسَتْ قُلُوبُهُمْ
وَزَيَّنَ لَهُمُ ٱلشَّيْطَـٰنُ
مَا كَانُوا۟ يَعْمَلُونَ

(٤٤) فَلَمَّا نَسُوا۟
مَا ذُكِّرُوا۟ بِهِۦ
فَتَحْنَا عَلَيْهِمْ
أَبْوَٰبَ كُلِّ شَىْءٍ
حَتَّىٰٓ إِذَا فَرِحُوا۟ بِمَآ أُوتُوٓا۟
أَخَذْنَـٰهُم بَغْتَةً
فَإِذَا هُم مُّبْلِسُونَ

(٤٥) فَقُطِعَ دَابِرُ ٱلْقَوْمِ
ٱلَّذِينَ ظَلَمُوا۟
وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ

were to take away your hearing
and your sight and seal up your hearts?
Who is that god, other than God ˹Himself˺,
that would give them back to you?
Behold how We vary the ˹clear˺ signs.
Yet still they turn away.

6:47 Say ˹to them˺:
Have you considered if the torment of God
were to come upon you suddenly, or overtly?
Would anyone be destroyed
but the wrongdoing people?

6:48 Thus We do not send the messengers
but as bearers of glad tidings ˹to the believers
of everlasting delight in Paradise˺,
and ˹as˺ forewarners ˹of God's nearing Judgment˺.
So whoever believes and does righteousness—
there shall be no fear upon them
˹when they assemble for Judgment˺.
Nor shall they ever grieve
˹over the life of the world˺.

6:49 But ˹as to˺ those who deny Our signs,
the torment shall touch them
for the ˹deeds of˺ ungodliness
they have committed.

6:50 Say ˹to them, O Muhammad˺:
I do not say to you
that the treasures of God are with me,
nor that I know the unseen.
Nor do I say to you that I am an angel.
I but follow what is revealed to me.
Say ˹to them˺:
Are the blind and the seeing equal?
Will you not, then, reflect ˹on the signs of God˺?

6:51 Hence, forewarn with ˹this Quran
all˺ those who fear being gathered

(٤٦) قُلْ أَرَءَيْتُمْ إِنْ أَخَذَ ٱللَّهُ
سَمْعَكُمْ وَأَبْصَٰرَكُمْ
وَخَتَمَ عَلَىٰ قُلُوبِكُم
مَّنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِهِ ۗ
ٱنظُرْ كَيْفَ
نُصَرِّفُ ٱلْءَايَٰتِ
ثُمَّ هُمْ يَصْدِفُونَ

(٤٧) قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ
عَذَابُ ٱللَّهِ بَغْتَةً
أَوْ جَهْرَةً هَلْ يُهْلَكُ
إِلَّا ٱلْقَوْمُ ٱلظَّٰلِمُونَ

(٤٨) وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ
إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۖ
فَمَنْ ءَامَنَ وَأَصْلَحَ
فَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ

(٤٩) وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا
يَمَسُّهُمُ ٱلْعَذَابُ
بِمَا كَانُوا۟ يَفْسُقُونَ

(٥٠) قُل لَّآ أَقُولُ لَكُمْ
عِندِى خَزَآئِنُ ٱللَّهِ
وَلَآ أَعْلَمُ ٱلْغَيْبَ
وَلَآ أَقُولُ لَكُمْ إِنِّى مَلَكٌ ۖ
إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ ۚ
قُلْ هَلْ يَسْتَوِى
ٱلْأَعْمَىٰ وَٱلْبَصِيرُ ۚ
أَفَلَا تَتَفَكَّرُونَ

before their Lord
⌜that⌝ they have no patron apart from Him,
nor any intercessor,
so that they may become God-fearing.

6:52 Nor shall you ⌜heed the arrogant
and⌝ send away ⌜the humble⌝
who call upon their Lord ⌜with devotion⌝
in the morning and in the evening,
desiring ⌜only⌝ His Face.
Nothing of their reckoning ⌜bears⌝ upon you.
And nothing of your reckoning
⌜bears⌝ upon them
that you should send them away
and thus become of the wrongdoers.

6:53 For in this ⌜variance of wealth and poverty⌝
We ⌜but⌝ try some of them
through ⌜the condition of the⌝ others—
that they ⌜who are rich and powerful⌝
might ⌜be tempted to⌝ say:
Is it these, ⌜the poor and the meek,⌝
upon whom God has conferred favor
among ⌜all of⌝ us?
⌜Rather,⌝ is not God most knowing
of those who are thankful?

6:54 So when those who believe
in Our ⌜revealed⌝ signs come to you,
then say ⌜to them⌝: Peace be upon you!
Your Lord has prescribed
for Himself mercy,
so that whoever among you
does a misdeed in ignorance,
then repents after it, and sets things aright,
then, indeed, He is all-forgiving, mercy-giving.

6:55 And so it is that We make utterly distinct
the ⌜revealed⌝ signs, so as to make manifest

٥١ وَأَنذِرْ بِهِ ٱلَّذِينَ يَخَافُونَ
أَن يُحْشَرُوٓا۟ إِلَىٰ رَبِّهِمْ ۙ
لَيْسَ لَهُم مِّن دُونِهِۦ
وَلِىٌّ وَلَا شَفِيعٌ
لَّعَلَّهُمْ يَتَّقُونَ

٥٢ وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ
رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِىِّ
يُرِيدُونَ وَجْهَهُۥ ۖ مَا عَلَيْكَ
مِنْ حِسَابِهِم مِّن شَىْءٍ
وَمَا مِنْ حِسَابِكَ عَلَيْهِم
مِّن شَىْءٍ فَتَطْرُدَهُمْ
فَتَكُونَ مِنَ ٱلظَّٰلِمِينَ

٥٣ وَكَذَٰلِكَ فَتَنَّا
بَعْضَهُم بِبَعْضٍ لِّيَقُولُوٓا۟
أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيْهِم
مِّنۢ بَيْنِنَآ ۗ أَلَيْسَ ٱللَّهُ
بِأَعْلَمَ بِٱلشَّٰكِرِينَ

٥٤ وَإِذَا جَآءَكَ
ٱلَّذِينَ يُؤْمِنُونَ بِـَٔايَٰتِنَا
فَقُلْ سَلَٰمٌ عَلَيْكُمْ ۖ
كَتَبَ رَبُّكُمْ
عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ ۖ
أَنَّهُۥ مَنْ عَمِلَ مِنكُمْ
سُوٓءًۢا بِجَهَٰلَةٍ
ثُمَّ تَابَ مِنۢ بَعْدِهِۦ وَأَصْلَحَ
فَأَنَّهُۥ غَفُورٌ رَّحِيمٌ

the ˹contrary˺ way of the defiant unbelievers.

﴿٥٥﴾ وَكَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ
وَلِتَسْتَبِينَ سَبِيلُ ٱلْمُجْرِمِينَ

6:56 Say ˹to them, O Prophet˺:
Indeed, I have been forbidden
to worship ˹all˺ those whom you call upon
apart from God. ˹Then˺ say:
I shall not follow your whims.
For then I would have certainly gone astray,
and I would not be of the ˹rightly˺ guided.

﴿٥٦﴾ قُلْ إِنِّى نُهِيتُ أَنْ أَعْبُدَ
ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ ۚ
قُل لَّآ أَتَّبِعُ أَهْوَآءَكُمْ ۙ
قَدْ ضَلَلْتُ إِذًا
وَمَآ أَنَا۠ مِنَ ٱلْمُهْتَدِينَ

6:57 Say ˹to them, as well˺:
I am ˹firmly established˺
on a clear proof from my Lord.
Yet you have belied it.
It is not in my power
˹to carry out the threat of divine judgment˺
which you seek to hasten.
Judgment belongs to none but God.
He relates ˹nothing but˺ the truth
˹in His forewarnings˺.
And He is the very best of judges.

﴿٥٧﴾ قُلْ إِنِّى عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى
وَكَذَّبْتُم بِهِۦ ۚ
مَا عِندِى
مَا تَسْتَعْجِلُونَ بِهِۦٓ ۚ
إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۖ
يَقُصُّ ٱلْحَقَّ ۖ
وَهُوَ خَيْرُ ٱلْفَٰصِلِينَ

6:58 Say ˹to them˺:
If what you seek to hasten
˹of your punishment˺ was with me,
the matter would have been decided
between me and you.
But God knows best ˹about˺ the wrongdoers
˹who are godless in heart˺.

﴿٥٨﴾ قُل لَّوْ أَنَّ عِندِى
مَا تَسْتَعْجِلُونَ بِهِۦ
لَقُضِىَ ٱلْأَمْرُ
بَيْنِى وَبَيْنَكُمْ ۗ
وَٱللَّهُ أَعْلَمُ بِٱلظَّٰلِمِينَ

6:59 ۞Moreover, with Him are the keys
of the ˹realms of the˺ unseen.
No one knows ˹of˺ them but Him.
And He knows, ˹as well,˺
all that is in the land and the sea.
Not even a leaf falls but He knows it.
Nor is there a ˹single˺ grain
˹hidden˺ within ˹the veils
of˺ the darkness of the earth—

﴿٥٩﴾ ۞ وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ
لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ
وَيَعْلَمُ مَا فِى ٱلْبَرِّ وَٱلْبَحْرِ ۚ
وَمَا تَسْقُطُ مِن وَرَقَةٍ
إِلَّا يَعْلَمُهَا

nor anything moist ⌜therein⌝
nor anything withered—
but that it is ⌜recorded⌝ in a clear Book
⌜preserved in Heaven⌝.

6:60 Moreover, it is He who takes your souls
by night ⌜as you sleep⌝.
And He knows what you earn by day.
Then He restores ⌜your souls,
awakening⌝ you therein
for a stated term to be fulfilled.
Then to Him is your return ⌜in the Afterlife⌝.
Then He shall tell you ⌜the due recompense⌝
of all that you have been doing ⌜in life⌝.

6:61 For He ⌜alone⌝ is all-dominating
over ⌜all⌝ His servants.
Thus He sends ⌜angels, as⌝ guardians over you,
⌜to record your every deed⌝—
until when death comes to any one of you,
Our messenger-angels take his soul—
and never do they neglect ⌜anything
they are ordered to do⌝.

6:62 Then they ⌜who die⌝ are returned to God,
their true Patron.
Most surely, judgment belongs to Him ⌜alone⌝—
and He is the swiftest of reckoners.

6:63 Say ⌜to them⌝:
Who is it that delivers you
from the ⌜veils of⌝ darkness of land and sea?
You call upon Him imploringly and inwardly:
If He delivers us from this ⌜peril⌝,
we shall most surely
be of those who are ever-thankful!

6:64 Say ⌜to them⌝:
God delivers you from this
and from every anguish!

وَلَا حَبَّةٍ فِي ظُلُمَٰتِ ٱلْأَرْضِ
وَلَا رَطْبٍ وَلَا يَابِسٍ
إِلَّا فِي كِتَٰبٍ مُّبِينٍ
(٦٠) وَهُوَ ٱلَّذِي
يَتَوَفَّىٰكُم بِٱلَّيْلِ
وَيَعْلَمُ مَا جَرَحْتُم بِٱلنَّهَارِ
ثُمَّ يَبْعَثُكُمْ فِيهِ
لِيُقْضَىٰٓ أَجَلٌ مُّسَمًّى
ثُمَّ إِلَيْهِ مَرْجِعُكُمْ
ثُمَّ يُنَبِّئُكُم
بِمَا كُنتُمْ تَعْمَلُونَ
(٦١) وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ
وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً
حَتَّىٰٓ إِذَا
جَآءَ أَحَدَكُمُ ٱلْمَوْتُ
تَوَفَّتْهُ رُسُلُنَا
وَهُمْ لَا يُفَرِّطُونَ
(٦٢) ثُمَّ رُدُّوٓا۟ إِلَى ٱللَّهِ
مَوْلَىٰهُمُ ٱلْحَقِّ ۚ أَلَا لَهُ ٱلْحُكْمُ
وَهُوَ أَسْرَعُ ٱلْحَٰسِبِينَ
(٦٣) قُلْ مَن يُنَجِّيكُم
مِّن ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ
تَدْعُونَهُۥ تَضَرُّعًا وَخُفْيَةً
لَّئِنْ أَنجَىٰنَا مِنْ هَٰذِهِۦ
لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ

Yet ⌜still⌝ you associate ⌜gods with Him⌝.

6:65 Say ⌜to them⌝:
It is He ⌜alone⌝ who is well-able
to send forth upon you torment from above you
or from beneath your feet;
or to confound you into dissenting factions
and cause some of you
to taste the ⌜violent⌝ affliction of others.
Behold how We vary the ⌜clear⌝ signs,
that they may gain understanding
⌜and heed admonition⌝.

6:66 Yet your people have denied this ⌜Quran,
O Muhammad⌝,
while it is ⌜in every word⌝ the truth.
Say ⌜to them⌝:
I am not a guardian over you
⌜to compel you to believe⌝.

6:67 For every tiding ⌜revealed in this Quran⌝,
there is an appointed destiny ⌜for its fulfillment⌝.
And ⌜soon⌝ shall you know
⌜your own fate with God⌝.

6:68 Thus, whenever you see those
who fall to ⌜vilifying⌝ Our ⌜revealed⌝ signs,
then turn away from them
until they take up some other discourse.
And if Satan should ⌜ever⌝ cause you
to forget ⌜this command⌝, then do not ⌜continue
to⌝ sit with the wrongdoing people
after remembering ⌜this⌝.

6:69 And ⌜while⌝ those who are God-fearing
bear nothing of ⌜the disbelievers' sin
or⌝ their reckoning,
nevertheless, ⌜they should give them⌝ a reminder,
so that they may ⌜desist from their calumny
and⌝ become God-fearing.

(٦٤) قُلِ ٱللَّهُ يُنَجِّيكُم مِّنْهَا
وَمِن كُلِّ كَرْبٍ
ثُمَّ أَنتُمْ تُشْرِكُونَ

(٦٥) قُلْ هُوَ ٱلْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ
عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ
أَوْ مِن تَحْتِ أَرْجُلِكُمْ
أَوْ يَلْبِسَكُمْ شِيَعًا
وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ ۗ
ٱنظُرْ كَيْفَ نُصَرِّفُ ٱلْـَٔايَـٰتِ
لَعَلَّهُمْ يَفْقَهُونَ

(٦٦) وَكَذَّبَ بِهِۦ قَوْمُكَ وَهُوَ ٱلْحَقُّ ۚ
قُل لَّسْتُ عَلَيْكُم بِوَكِيلٍ

(٦٧) لِّكُلِّ نَبَإٍ مُّسْتَقَرٌّ ۚ
وَسَوْفَ تَعْلَمُونَ

(٦٨) وَإِذَا رَأَيْتَ
ٱلَّذِينَ يَخُوضُونَ فِىٓ ءَايَـٰتِنَا
فَأَعْرِضْ عَنْهُمْ
حَتَّىٰ يَخُوضُوا۟ فِى حَدِيثٍ غَيْرِهِۦ ۚ
وَإِمَّا يُنسِيَنَّكَ ٱلشَّيْطَـٰنُ
فَلَا تَقْعُدْ بَعْدَ ٱلذِّكْرَىٰ
مَعَ ٱلْقَوْمِ ٱلظَّـٰلِمِينَ

(٦٩) وَمَا عَلَى ٱلَّذِينَ يَتَّقُونَ
مِنْ حِسَابِهِم مِّن شَىْءٍ

6:70 Thus, leave alone those who take their religion
as play and amusement
and whom the life of this world
has ⌜utterly⌝ deluded.
Yet remind ⌜one and all⌝ with this ⌜Quran⌝,
so that no soul shall be wrecked
by what it has earned.
For ⌜each soul⌝ shall have neither patron
nor intercessor
apart from God ⌜on Judgment Day⌝.
And even if it ⌜seeks to⌝ ransom ⌜itself⌝
with every ⌜conceivable⌝ ransom,
such shall not be accepted from it.
These are the ones who shall be wrecked
by what they have earned.
For them, ⌜in the Hereafter,⌝
there shall be a drink of scalding fluid,
along with a most painful torment,
in that they have disbelieved.

6:71 Say ⌜to them⌝:
Are we ⌜in our worship⌝
to call upon other than God—
⌜upon⌝ what neither benefits us nor harms us?
And are we to be turned back
on our heels ⌜from true faith⌝
after God has guided us—
like one whom the satans lure
⌜aimlessly⌝ through the land,
⌜until⌝ he is utterly bewildered,
⌜though⌝ he has ⌜faithful⌝ companions
calling him to ⌜the path of⌝ guidance, ⌜saying⌝:
Come to us! Say ⌜to them⌝:
Indeed, the ⌜revealed⌝ guidance of God
is the ⌜only⌝ sure guidance.
And we are commanded

وَلَٰكِن ذِكْرَىٰ
لَعَلَّهُمْ يَتَّقُونَ
(٧٠) وَذَرِ ٱلَّذِينَ ٱتَّخَذُوا۟
دِينَهُمْ لَعِبًا وَلَهْوًا
وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ
وَذَكِّرْ بِهِۦٓ
أَن تُبْسَلَ نَفْسٌۢ بِمَا كَسَبَتْ
لَيْسَ لَهَا مِن دُونِ ٱللَّهِ
وَلِىٌّ وَلَا شَفِيعٌ
وَإِن تَعْدِلْ كُلَّ عَدْلٍ
لَّا يُؤْخَذْ مِنْهَآ ۗ أُو۟لَٰٓئِكَ
ٱلَّذِينَ أُبْسِلُوا۟ بِمَا كَسَبُوا۟ ۖ
لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ
وَعَذَابٌ أَلِيمٌۢ
بِمَا كَانُوا۟ يَكْفُرُونَ
(٧١) قُلْ أَنَدْعُوا۟ مِن دُونِ ٱللَّهِ
مَا لَا يَنفَعُنَا وَلَا يَضُرُّنَا
وَنُرَدُّ عَلَىٰٓ أَعْقَابِنَا
بَعْدَ إِذْ هَدَىٰنَا ٱللَّهُ كَٱلَّذِى
ٱسْتَهْوَتْهُ ٱلشَّيَٰطِينُ
فِى ٱلْأَرْضِ حَيْرَانَ
لَهُۥٓ أَصْحَٰبٌ يَدْعُونَهُۥٓ
إِلَى ٱلْهُدَى ٱئْتِنَا ۗ

to willingly submit ˹only˺
to the Lord of ˹All˺ the Worlds.
6:72 And thus ˹are we commanded, as well˺:
You shall ˹duly˺ establish the Prayer.
And you shall fear ˹God alone˺.
For He is the One
before whom you shall ˹all˺ be assembled.
6:73 And He ˹alone˺ is the One
who created the heavens and the earth
with ˹the very essence of˺ all truth.
Thus, on the Day ˹of Resurrection˺
He shall ˹but˺ say: Be! And so shall it ˹be˺.
His word is the ˹utter˺ truth.
And for Him ˹alone˺
shall be all the dominion on a Day ˹Hereafter˺
when the Trumpet ˹of Resurrection˺ is blown.
˹He is the Sole˺ Knower of ˹all˺ the ˹realms
of the˺ unseen and the seen.
For He is the All-Wise, the All-Aware.

6:74 ❊Now, behold!
Abraham said to his father, Âzar:
Do you take idols for gods?
Indeed, I see you and your people
falling into clear misguidance.
6:75 And so too did We show Abraham
˹the celestial majesty
and divine authority in˺ the vast kingdom
of the heavens and the earth,
so that he would be of those
˹who believe in God˺ with certainty.
6:76 So when the night spread over him,
he saw a star.
He said: This is my Lord!
Then when it disappeared,

قُلْ إِنَّ هُدَى ٱللَّهِ
هُوَ ٱلْهُدَىٰ ۖ وَأُمِرْنَا
لِنُسْلِمَ لِرَبِّ ٱلْعَٰلَمِينَ
(٧٢) وَأَنْ أَقِيمُوا۟ ٱلصَّلَوٰةَ
وَٱتَّقُوهُ ۚ وَهُوَ ٱلَّذِىٓ
إِلَيْهِ تُحْشَرُونَ
(٧٣) وَهُوَ ٱلَّذِى خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
بِٱلْحَقِّ ۖ وَيَوْمَ يَقُولُ
كُن فَيَكُونُ ۚ
قَوْلُهُ ٱلْحَقُّ ۚ وَلَهُ ٱلْمُلْكُ
يَوْمَ يُنفَخُ فِى ٱلصُّورِ ۚ
عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۚ
وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ
(٧٤) ۞ وَإِذْ قَالَ إِبْرَٰهِيمُ
لِأَبِيهِ ءَازَرَ
أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً ۖ
إِنِّىٓ أَرَىٰكَ وَقَوْمَكَ
فِى ضَلَٰلٍ مُّبِينٍ
(٧٥) وَكَذَٰلِكَ
نُرِىٓ إِبْرَٰهِيمَ مَلَكُوتَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَلِيَكُونَ مِنَ ٱلْمُوقِنِينَ
(٧٦) فَلَمَّا جَنَّ عَلَيْهِ ٱلَّيْلُ
رَءَا كَوْكَبًا ۖ

he said: I do not love that which disappears.

6:77 So when he saw the moon rising, he said:
This is my Lord!
Then when it disappeared, he said:
If my Lord does not guide me,
I shall most surely
be of the people who are astray.

6:78 So when he saw the sun rising, he said:
This is my Lord!
This is greater ⌜than both of them⌝!
Then when it disappeared, he said:
O my people!
I am innocent of ⌜worshipping⌝
all that you associate ⌜as gods with God⌝.

6:79 I have turned my face,
being ever upright ⌜of heart⌝,
to the One who ⌜alone⌝ originated the heavens
and the earth—
and I am not of those
who associate gods with God!

6:80 And ⌜so⌝ his people argued with him
⌜about his faith⌝.
He said: Do you argue with me
concerning ⌜the Oneness of⌝ God,
while truly He ⌜Himself⌝ has guided me
⌜to the truth⌝?
Thus I shall never fear ⌜your threats of wrath
from⌝ all ⌜the gods⌝
that you associate with Him—
except if my Lord were to will something;
⌜for⌝ my Lord has encompassed
all things in knowledge.
Will you not then be mindful ⌜that God is One⌝?

6:81 And how is it that I should fear
what you have associated as gods ⌜with Him⌝,

قَالَ هَٰذَا رَبِّي ۖ فَلَمَّآ أَفَلَ
قَالَ لَآ أُحِبُّ ٱلْأَٰفِلِينَ
(٧٧) فَلَمَّا رَءَا ٱلْقَمَرَ بَازِغًا
قَالَ هَٰذَا رَبِّي ۖ فَلَمَّآ أَفَلَ
قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي
لَأَكُونَنَّ
مِنَ ٱلْقَوْمِ ٱلضَّآلِّينَ
(٧٨) فَلَمَّا رَءَا ٱلشَّمْسَ بَازِغَةً
قَالَ هَٰذَا رَبِّي هَٰذَآ أَكْبَرُ ۖ
فَلَمَّآ أَفَلَتْ قَالَ يَٰقَوْمِ
إِنِّي بَرِيٓءٌ مِّمَّا تُشْرِكُونَ
(٧٩) إِنِّي وَجَّهْتُ وَجْهِيَ
لِلَّذِي فَطَرَ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضَ حَنِيفًا ۖ
وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ
(٨٠) وَحَآجَّهُۥ قَوْمُهُۥ ۚ
قَالَ أَتُحَٰٓجُّوٓنِّي فِي ٱللَّهِ
وَقَدْ هَدَىٰنِ ۚ
وَلَآ أَخَافُ مَا تُشْرِكُونَ بِهِۦٓ
إِلَّآ أَن يَشَآءَ رَبِّي شَيْـًٔا ۗ
وَسِعَ رَبِّي
كُلَّ شَيْءٍ عِلْمًا ۗ
أَفَلَا تَتَذَكَّرُونَ

while you do not fear
to associate ˹in worship˺ with God
that for which He has not sent down to you
any authority?
Which of these two parties, then,
is more worthy of feeling secure—
if, indeed, you know ˹the truth˺?

6:82 Those who believe ˹in the One God˺—
and who do not mingle their faith
with wrongdoing—
it is these who shall have security
˹from God's Judgment˺.
For they are, indeed, guided.

6:83 Such, then, was Our clear argument.
We gave it to Abraham against his people.
We raise in rank whomever We so will.
Indeed, your Lord is all-wise, all-knowing.

6:84 And to him We granted Isaac
and, ˹from Isaac,˺ Jacob.
Each We guided.
And Noah We had guided ˹long˺ before.
And ˹descending from Noah˺, of his seed,
˹We guided˺ David and Solomon,
and Job and Joseph, and Moses and Aaron.
And even so do We reward
˹all˺ those who excel in ˹doing˺ good.

6:85 And also ˹We guided˺
Zachariah and John and Jesus and Elias.
All are of the righteous.

6:86 And ˹so too We guided˺
Ishmael and Elisha and Jonah and Lot.
And each ˹of these messengers˺
We preferred above all the people
˹of their times˺.

6:87 And ˹thus have We guided

(٨١) وَكَيْفَ أَخَافُ
مَآ أَشْرَكْتُمْ وَلَا تَخَافُونَ
أَنَّكُمْ أَشْرَكْتُم بِٱللَّهِ
مَا لَمْ يُنَزِّلْ بِهِۦ
عَلَيْكُمْ سُلْطَٰنًا ۚ
فَأَىُّ ٱلْفَرِيقَيْنِ أَحَقُّ بِٱلْأَمْنِ ۖ
إِن كُنتُمْ تَعْلَمُونَ

(٨٢) ٱلَّذِينَ ءَامَنُوا۟
وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ
أُو۟لَٰٓئِكَ لَهُمُ ٱلْأَمْنُ
وَهُم مُّهْتَدُونَ

(٨٣) وَتِلْكَ حُجَّتُنَآ
ءَاتَيْنَٰهَآ إِبْرَٰهِيمَ عَلَىٰ قَوْمِهِۦ ۚ
نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ ۗ
إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

(٨٤) وَوَهَبْنَا لَهُۥٓ
إِسْحَٰقَ وَيَعْقُوبَ ۚ
كُلًّا هَدَيْنَا ۚ
وَنُوحًا هَدَيْنَا مِن قَبْلُ ۖ
وَمِن ذُرِّيَّتِهِۦ
دَاوُۥدَ وَسُلَيْمَٰنَ
وَأَيُّوبَ وَيُوسُفَ
وَمُوسَىٰ وَهَٰرُونَ ۚ
وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ

(٨٥) وَزَكَرِيَّا وَيَحْيَىٰ
وَعِيسَىٰ وَإِلْيَاسَ ۖ
كُلٌّ مِّنَ ٱلصَّٰلِحِينَ

(٨٦) وَإِسْمَٰعِيلَ وَٱلْيَسَعَ
وَيُونُسَ وَلُوطًا ۚ وَكُلًّا
فَضَّلْنَا عَلَى ٱلْعَٰلَمِينَ

many⌝ of their forefathers,
and their descendants, and their brethren.
For We chose them and guided them
to a straight way ⌜of salvation⌝.

6:88 Such is the guidance of God.
He guides with it
whomever He so wills of His servants.
But had they associated ⌜others
as⌝ gods ⌜with Him⌝,
all ⌜the good⌝ they had ever done
would be rendered ⌜utterly⌝ futile for them
⌜with God⌝.

6:89 These are the ones
to whom We gave the Scripture,
and the ⌜knowledge of revealed⌝ wisdom,
and ⌜the inspiration of⌝ prophethood.
So if these ⌜unbelievers now⌝ disbelieve in it,
then, assuredly,
We have already entrusted it to a people
who do not disbelieve in it.

6:90 These ⌜prophets of old⌝ are the ones
whom God has guided.
So follow after their guidance,
⌜walking in their way.
And⌝ say ⌜to those
who disbelieve in this message⌝:
I do not ask of you any reward for it.
Indeed, this ⌜Quran⌝ is but a ⌜revealed⌝ Reminder
⌜sent⌝ to ⌜all the people of⌝ the worlds.

6:91 Thus they ⌜who disbelieve⌝
have not esteemed God with His rightful esteem
when they have said:
God has never sent down anything
⌜of His Heavenly revelation⌝
to a ⌜mere⌝ human being.

(٨٧) وَمِنْ ءَابَآئِهِمْ
وَذُرِّيَّٰتِهِمْ وَإِخْوَٰنِهِمْ ۖ
وَٱجْتَبَيْنَٰهُمْ وَهَدَيْنَٰهُمْ
إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ

(٨٨) ذَٰلِكَ هُدَى ٱللَّهِ يَهْدِى بِهِۦ
مَن يَشَآءُ مِنْ عِبَادِهِۦ ۚ
وَلَوْ أَشْرَكُوا۟ لَحَبِطَ عَنْهُم
مَّا كَانُوا۟ يَعْمَلُونَ

(٨٩) أُو۟لَٰٓئِكَ ٱلَّذِينَ ءَاتَيْنَٰهُمُ
ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ۚ
فَإِن يَكْفُرْ بِهَا هَٰٓؤُلَآءِ
فَقَدْ وَكَّلْنَا بِهَا قَوْمًا
لَّيْسُوا۟ بِهَا بِكَٰفِرِينَ

(٩٠) أُو۟لَٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُ ۖ
فَبِهُدَىٰهُمُ ٱقْتَدِهْ ۗ
قُل لَّآ أَسْـَٔلُكُمْ
عَلَيْهِ أَجْرًا ۖ إِنْ هُوَ
إِلَّا ذِكْرَىٰ لِلْعَٰلَمِينَ

(٩١) وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ
إِذْ قَالُوا۟
مَآ أَنزَلَ ٱللَّهُ عَلَىٰ بَشَرٍ مِّن شَىْءٍ ۗ

Say ˹to them˺:
Who ˹then˺ sent down the Scripture
that Moses came with,
as a light and guidance for people?
You, ˹O People of the Scripture,˺
make of it parchments,
disclosing them ˹in part˺ and concealing much.
And you ˹who were unlettered in revelation˺
have been taught ˹from this Quran˺
that which you did not know
˹before its revelation˺—
neither you nor your forefathers.
Say ˹to them all˺: God ˹revealed it˺!
Then leave them
˹steeped˺ in their indulgence, playing!

6:92 For this ˹Quran˺ is ˹also˺ a ˹Heavenly˺ Book
We have sent down.
It is blessed and ˹it is˺ a confirmation
of all ˹the revealed Scripture˺
that has preceded it,
and to forewarn ˹therewith Makkah,˺
the Mother of Cities,
˹of God's nearing Judgment˺,
as well as those ˹in all the world
dwelling˺ around it.
Thus those who ˹truly˺ believe
in the Hereafter believe in it ˹as His revelation˺.
And so they are constant
in keeping up their Prayers.

6:93 For who does a greater wrong
than one who forges lies against God?
Or ˹one who˺ says:
It has been revealed to me!
While ˹in truth˺
nothing has been revealed to him.

قُلْ مَنْ أَنزَلَ ٱلْكِتَـٰبَ
ٱلَّذِى جَآءَ بِهِۦ مُوسَىٰ
نُورًا وَهُدًى لِّلنَّاسِ ۖ
تَجْعَلُونَهُۥ قَرَاطِيسَ تُبْدُونَهَا
وَتُخْفُونَ كَثِيرًا ۖ
وَعُلِّمْتُم مَّا لَمْ تَعْلَمُوٓا۟
أَنتُمْ وَلَآ ءَابَآؤُكُمْ ۖ قُلِ ٱللَّهُ ۖ
ثُمَّ ذَرْهُمْ
فِى خَوْضِهِمْ يَلْعَبُونَ
﴿٩٢﴾ وَهَـٰذَا كِتَـٰبٌ أَنزَلْنَـٰهُ مُبَارَكٌ
مُّصَدِّقُ ٱلَّذِى بَيْنَ يَدَيْهِ
وَلِتُنذِرَ أُمَّ ٱلْقُرَىٰ
وَمَنْ حَوْلَهَا ۚ
وَٱلَّذِينَ يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ
يُؤْمِنُونَ بِهِۦ ۖ وَهُمْ
عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ
﴿٩٣﴾ وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ
عَلَى ٱللَّهِ كَذِبًا
أَوْ قَالَ أُوحِىَ إِلَىَّ

Or one who says:
I ˹too˺ shall send down ˹revelation˺
like that which God has sent down.
If only you could see
when the ˹godless˺ wrongdoers
are ˹whelmed˺ in the throes of death
and the angels stretch out their hands, ˹saying˺:
Bring forth your souls!
This Day, you shall be recompensed
with the torment of disgrace,
in that you used to say of God
other than the truth.
Moreover, you grew arrogant
against ˹the imperatives of˺ His ˹revealed˺ signs.

6:94 And, truly, you have come to Us ˹now˺,
singly ˹and naked˺,
just as We created you the first time.
And you have left all that We afforded you
˹of wealth and power˺
behind your backs ˹in the world˺.
Nor do We see with you your intercessors,
whom you alleged ˹in life˺
to be associates with God
in ˹the matter of saving˺ you ˹from His torment˺.
Truly ˹the bond˺ between you ˹and them˺
has been utterly cut off.
Thus all ˹the false gods˺ that you have alleged
have gone ˹far˺ astray from you.

6:95 ✻Indeed, God ˹alone˺ is splitter of grain and pit.
He brings forth the living from the dead.
And He brings forth the dead from the living.
That is God!
How, then, are you turned away
˹from worshipping Him alone˺?

وَلَمۡ يُوحَ إِلَيۡهِ شَيۡءٞ
وَمَن قَالَ سَأُنزِلُ
مِثۡلَ مَآ أَنزَلَ ٱللَّهُۗ وَلَوۡ تَرَىٰٓ
إِذِ ٱلظَّٰلِمُونَ
فِي غَمَرَٰتِ ٱلۡمَوۡتِ
وَٱلۡمَلَٰٓئِكَةُ بَاسِطُوٓاْ أَيۡدِيهِمۡ
أَخۡرِجُوٓاْ أَنفُسَكُمُۖ
ٱلۡيَوۡمَ تُجۡزَوۡنَ عَذَابَ ٱلۡهُونِ
بِمَا كُنتُمۡ تَقُولُونَ عَلَى ٱللَّهِ
غَيۡرَ ٱلۡحَقِّ وَكُنتُمۡ
عَنۡ ءَايَٰتِهِۦ تَسۡتَكۡبِرُونَ
(٩٤) وَلَقَدۡ جِئۡتُمُونَا فُرَٰدَىٰ
كَمَا خَلَقۡنَٰكُمۡ أَوَّلَ مَرَّةٖ
وَتَرَكۡتُم مَّا خَوَّلۡنَٰكُمۡ
وَرَآءَ ظُهُورِكُمۡۖ
وَمَا نَرَىٰ مَعَكُمۡ شُفَعَآءَكُمُ
ٱلَّذِينَ زَعَمۡتُمۡ
أَنَّهُمۡ فِيكُمۡ شُرَكَٰٓؤُاْۚ
لَقَد تَّقَطَّعَ بَيۡنَكُمۡ
وَضَلَّ عَنكُم
مَّا كُنتُمۡ تَزۡعُمُونَ
(٩٥) ۞ إِنَّ ٱللَّهَ
فَالِقُ ٱلۡحَبِّ وَٱلنَّوَىٰۖ
يُخۡرِجُ ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ
وَمُخۡرِجُ ٱلۡمَيِّتِ مِنَ ٱلۡحَيِّۚ

6:96 Splitter of morning light ˹from the darkness˺—
He ˹alone˺ made the night for repose
and the sun and the moon for reckoning.
That is the decree
of the Overpowering ˹One˺, the All-Knowing.

6:97 And He ˹alone˺ is the One
who made the stars for you,
that you might be guided by them
through the ˹veils of˺ darkness of land and sea.
Truly, We have made the signs ˹in creation˺
utterly distinct ˹indications˺
for a people who ˹would˺ know ˹God
and His way˺.

6:98 And He ˹alone˺ is the One
who has produced ˹all of˺ you from a single soul.
Then ˹there is˺ habitation ˹for you
upon the earth˺,
then a repository ˹in it, in the grave˺.
Truly, We have made the signs ˹in your lives˺
utterly distinct ˹indications˺
for a people who would ˹reflect on them
and˺ understand ˹their wisdom˺.

6:99 And He ˹alone˺ is the One
who has sent down
from the sky water,
by which We have thus brought forth
plants of every kind,
and from which We bring forth ˹anew˺
green ˹sprouts˺.
From this do We bring forth
˹lushly˺ layered grain.
And ˹so too˺ from the spathes of date palms
˹issue˺ clusters ˹of dates˺,
hanging near ˹in easy reach˺;
moreover, ˹from it

ذَٰلِكُمُ ٱللَّهُ فَأَنَّىٰ تُؤْفَكُونَ
(٩٦) فَالِقُ ٱلْإِصْبَاحِ
وَجَعَلَ ٱلَّيْلَ سَكَنًا
وَٱلشَّمْسَ وَٱلْقَمَرَ حُسْبَانًا
ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ
(٩٧) وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ
ٱلنُّجُومَ لِتَهْتَدُوا۟ بِهَا
فِى ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ
قَدْ فَصَّلْنَا ٱلْءَايَٰتِ
لِقَوْمٍ يَعْلَمُونَ
(٩٨) وَهُوَ ٱلَّذِىٓ أَنشَأَكُم
مِّن نَّفْسٍ وَٰحِدَةٍ
فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ
قَدْ فَصَّلْنَا ٱلْءَايَٰتِ
لِقَوْمٍ يَفْقَهُونَ
(٩٩) وَهُوَ ٱلَّذِىٓ أَنزَلَ
مِنَ ٱلسَّمَآءِ مَآءً
فَأَخْرَجْنَا بِهِۦ نَبَاتَ كُلِّ شَىْءٍ
فَأَخْرَجْنَا مِنْهُ خَضِرًا
نُّخْرِجُ مِنْهُ
حَبًّا مُّتَرَاكِبًا
وَمِنَ ٱلنَّخْلِ
مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ

He brings forth˺ gardens of grapevines
and ˹groves of˺ olives and pomegranates—
alike ˹in their foliage˺
yet unalike ˹in their fruitage˺.
Look at their fruits when they fruit
and ˹again when˺ they ripen upon them.
Indeed, in this there are sure signs
˹of God's might and mercy˺
for a people who believe.

6:100 Still, they ˹who disbelieve˺
have appointed for God
associate-gods from among the jinn,
though He created them.
Moreover, they impute to Him sons
and daughters, ˹as well˺,
without any ˹true source of˺ knowledge.
Highly exalted is He and Most High
˹far˺ above all that they ascribe ˹to Him˺!

6:101 He is the ˹Sole˺ Originator
of the heavens and the earth
˹with no precedent˺!
Then, shall there be a son for Him,
while there has never been
a consort for Him?
Rather, He created everything ˹from nothing˺.
For He is all-knowing of all things.

6:102 ˹O humanity!˺
That is God, your Lord!
There is no God but Him,
the Creator of everything.
So worship Him ˹alone˺.
For He is guardian over all things,
˹directing the affairs of creation˺.

6:103 No eye attains Him.
Yet He attains all that every eye sees.

وَجَنَّٰتٍ مِّنْ أَعْنَابٍ
وَٱلزَّيْتُونَ وَٱلرُّمَّانَ
مُشْتَبِهًا وَغَيْرَ مُتَشَٰبِهٍ ۗ
ٱنظُرُوٓا۟ إِلَىٰ ثَمَرِهِۦٓ
إِذَآ أَثْمَرَ وَيَنْعِهِۦٓ ۚ
إِنَّ فِى ذَٰلِكُمْ لَءَايَٰتٍ
لِّقَوْمٍ يُؤْمِنُونَ
(١٠٠) وَجَعَلُوا۟ لِلَّهِ
شُرَكَآءَ ٱلْجِنَّ وَخَلَقَهُمْ ۖ
وَخَرَقُوا۟ لَهُۥ بَنِينَ وَبَنَٰتٍۭ
بِغَيْرِ عِلْمٍ ۚ
سُبْحَٰنَهُۥ وَتَعَٰلَىٰ
عَمَّا يَصِفُونَ
(١٠١) بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ
أَنَّىٰ يَكُونُ لَهُۥ وَلَدٌ
وَلَمْ تَكُن لَّهُۥ صَٰحِبَةٌ ۖ
وَخَلَقَ كُلَّ شَىْءٍ ۖ
وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ
(١٠٢) ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ ۖ
لَآ إِلَٰهَ إِلَّا هُوَ ۖ
خَٰلِقُ كُلِّ شَىْءٍ
فَٱعْبُدُوهُ ۚ وَهُوَ عَلَىٰ
كُلِّ شَىْءٍ وَكِيلٌ

For He is the Subtle, the All-Aware.

6:104 Truly, manifest proofs have come to you
from your Lord.
Thus whoever sees ˹them˺,
then it is for ˹the good of˺ his own soul.
But whoever blinds himself ˹to them˺,
then it is ˹an offense˺ against himself.
So ˹say to them, O Muhammad˺:
I am not a keeper over you.

6:105 And so it is that We vary the ˹natural
and the revealed˺ signs;
so that they ˹who disbelieve˺ may say:
You have studied this ˹from another˺!
And that We may ˹bring forth the truth
and˺ make it clear to a people who know
˹that it is revelation from God˺.

6:106 Follow what has been revealed to you
from your Lord, ˹O Muhammad˺.
There is no God but Him.
And turn away from the idolaters.

6:107 For had God so willed,
˹He would not have given them
wills to choose with,˺
and they would not have associated gods
with God.
Therefore, We have not appointed you
a keeper ˹to avail them
against divine punishment˺.
Nor are you a guardian over them
˹to compel them to believe˺.

6:108 Yet do not revile any ˹of the divinities˺
which they call upon apart from God.
For out of aggression they may revile God
without knowledge ˹of its enormity˺.

(١٠٣) لَّا تُدْرِكُهُ الْأَبْصَارُ
وَهُوَ يُدْرِكُ الْأَبْصَارَ ۖ
وَهُوَ اللَّطِيفُ الْخَبِيرُ

(١٠٤) قَدْ جَاءَكُم بَصَائِرُ مِن رَّبِّكُمْ ۖ
فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۖ
وَمَنْ عَمِيَ فَعَلَيْهَا ۚ
وَمَا أَنَا عَلَيْكُم بِحَفِيظٍ

(١٠٥) وَكَذَٰلِكَ نُصَرِّفُ الْآيَاتِ
وَلِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ
لِقَوْمٍ يَعْلَمُونَ

(١٠٦) اتَّبِعْ مَا أُوحِيَ
إِلَيْكَ مِن رَّبِّكَ ۖ
لَا إِلَٰهَ إِلَّا هُوَ ۖ
وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

(١٠٧) وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا ۗ
وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۖ
وَمَا أَنتَ عَلَيْهِم بِوَكِيلٍ

For to every community
We have made their deeds fair-seeming.
Then to their Lord is their return.
Then He shall tell them ⌜the due recompense⌝
of all that they have been doing ⌜in life⌝.

6:109 Now, they ⌜who disbelieve⌝ have sworn by God
with the utmost of their vows that most surely
if a ⌜miraculous⌝ sign were to come to them,
they would believe in it.
Say ⌜to them⌝: All such signs are only with God.
Yet what will make you ⌜believers⌝ realize
that even if these ⌜signs⌝ were to come ⌜to them⌝,
they still would not believe?

6:110 Thus We turn away their hearts and their eyes
⌜from recognizing the varied signs⌝,
just as they ⌜denied the miracle of the Quran
and⌝ did not believe in it
⌜from⌝ the ⌜very⌝ first moment—
and ⌜thus⌝ shall We leave them
in their transgression wandering blindly.



6:111 ❊And were We to send
the angels ⌜from heaven⌝ down to them,
and were the dead ⌜of the earth⌝
to speak to them,
and were We to assemble before them
every ⌜miraculous⌝ thing ⌜in creation
that they request⌝—face to face—
still, they would never believe—
except if God so willed.
Rather, most of them are ignorant.

6:112 And so it is
that We have appointed for every prophet
an ⌜inveterate⌝ enemy—satans,
⌜from among both⌝ people and jinn,

(١٠٨) وَلَا تَسُبُّوا الَّذِينَ
يَدْعُونَ مِن دُونِ اللَّهِ
فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ
كَذَٰلِكَ زَيَّنَّا
لِكُلِّ أُمَّةٍ عَمَلَهُمْ
ثُمَّ إِلَىٰ رَبِّهِم مَّرْجِعُهُمْ
فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ
(١٠٩) وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ
لَئِن جَاءَتْهُمْ آيَةٌ لَّيُؤْمِنُنَّ بِهَا
قُلْ إِنَّمَا الْآيَاتُ عِندَ اللَّهِ
وَمَا يُشْعِرُكُمْ أَنَّهَا
إِذَا جَاءَتْ لَا يُؤْمِنُونَ
(١١٠) وَنُقَلِّبُ أَفْئِدَتَهُمْ
وَأَبْصَارَهُمْ
كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ
وَنَذَرُهُمْ
فِي طُغْيَانِهِمْ يَعْمَهُونَ
(١١١) ۞ وَلَوْ أَنَّنَا
نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ
وَكَلَّمَهُمُ الْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ
كُلَّ شَيْءٍ قُبُلًا
مَّا كَانُوا لِيُؤْمِنُوا
إِلَّا أَن يَشَاءَ اللَّهُ
وَلَٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ

inspiring one another with florid words,
causing mere delusion ⌜among themselves⌝.
Yet had your Lord so willed,
they would not have done this.
So leave them alone,
along with all ⌜the lies⌝ that they forge.

6:113 ⌜They but embellish words⌝,
so that the hearts of those who do not believe
in the Hereafter may be swayed by them
and be pleased with them
and ⌜go on⌝ reaping ⌜the evil⌝
that they are ⌜diligently⌝ reaping.

6:114 ⌜Ask them, O Muhammad:⌝
Shall I seek other than God as a judge
⌜between us⌝, while it is He
who has sent down to you the ⌜Quran
as a⌝ Book detailing all distinctions?
Yet those to whom
We have ⌜previously⌝ given the Scripture
⌜well⌝ know that ⌜the Quran⌝ is sent down
from your Lord with the truth.
So do not ever be of those
who doubt ⌜the revealed word of God⌝.

6:115 For the word of your Lord is ever fulfilled
with ⌜profound⌝ truth and justice—
and there is none who can replace His words!
And He is the All-Hearing, the All-Knowing.

6:116 For were you to obey ⌜the dictates
of⌝ most of those on earth,
they would lead you astray
from the way of God.
For they do not follow anything
but mere conjecture
and do nothing but bring forth lies.

6:117 Indeed, it is your Lord who knows best

(١١٢) وَكَذَٰلِكَ جَعَلْنَا
لِكُلِّ نَبِيٍّ عَدُوًّا
شَيَٰطِينَ ٱلْإِنسِ وَٱلْجِنِّ
يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ
زُخْرُفَ ٱلْقَوْلِ غُرُورًا ۚ
وَلَوْ شَآءَ رَبُّكَ مَا فَعَلُوهُ ۖ
فَذَرْهُمْ وَمَا يَفْتَرُونَ

(١١٣) وَلِتَصْغَىٰٓ إِلَيْهِ
أَفْـِٔدَةُ ٱلَّذِينَ
لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ
وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا۟
مَا هُم مُّقْتَرِفُونَ

(١١٤) أَفَغَيْرَ ٱللَّهِ أَبْتَغِي حَكَمًا
وَهُوَ ٱلَّذِيٓ أَنزَلَ إِلَيْكُمُ
ٱلْكِتَٰبَ مُفَصَّلًا ۚ
وَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ
يَعْلَمُونَ أَنَّهُۥ
مُنَزَّلٌ مِّن رَّبِّكَ بِٱلْحَقِّ ۖ
فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ

(١١٥) وَتَمَّتْ كَلِمَتُ رَبِّكَ
صِدْقًا وَعَدْلًا ۚ
لَّا مُبَدِّلَ لِكَلِمَٰتِهِۦ ۚ
وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ

(١١٦) وَإِن تُطِعْ
أَكْثَرَ مَن فِي ٱلْأَرْضِ
يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِ ۚ

those who stray from His way.
And He knows best those who are guided.

6:118 So ⌜in the matter of food⌝,
eat ⌜only⌝ of that over which
the name of God has been mentioned,
if, indeed, you are believers
in His ⌜revealed⌝ signs.

6:119 And why should you not eat of that over which
the name of God has been mentioned,
while He has, indeed, made distinct for you
all that He has forbidden to you—
exempting that ⌜food⌝
to which you are compelled ⌜to eat of⌝?
For, indeed, many lead ⌜others⌝ astray
by their whims,
without any ⌜true source of⌝ knowledge.
Indeed, your Lord knows best
about ⌜the acts of⌝ the transgressors.

6:120 Moreover, forsake ⌜all⌝ manifest sin,
⌜O humankind⌝—
and its hidden ⌜practice, as well⌝.
Indeed, those who earn sin shall be recompensed
for all that they have been reaping.

6:121 Thus you ⌜who believe⌝
shall not eat ⌜any flesh⌝ of that over which
the name of God has not been mentioned
⌜in its slaughter⌝.
For it is, indeed, ungodly.
And the satans do, indeed, inspire their patrons
to dispute with you ⌜as to eating carrion⌝.
So if you obey them,
then you, indeed, are most surely idolaters.

6:122 So, is one who was dead
whom We then gave life

إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ
وَإِنْ هُمْ إِلَّا يَخْرُصُونَ
﴿١١٧﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
مَن يَضِلُّ عَن سَبِيلِهِۦ ۖ
وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ
﴿١١٨﴾ فَكُلُوا۟ مِمَّا
ذُكِرَ ٱسْمُ ٱللَّهِ عَلَيْهِ
إِن كُنتُم بِـَٔايَٰتِهِۦ مُؤْمِنِينَ
﴿١١٩﴾ وَمَا لَكُمْ أَلَّا تَأْكُلُوا۟
مِمَّا ذُكِرَ ٱسْمُ ٱللَّهِ عَلَيْهِ
وَقَدْ فَصَّلَ لَكُم
مَّا حَرَّمَ عَلَيْكُمْ
إِلَّا مَا ٱضْطُرِرْتُمْ إِلَيْهِ ۗ
وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهْوَآئِهِم
بِغَيْرِ عِلْمٍ ۗ إِنَّ رَبَّكَ
هُوَ أَعْلَمُ بِٱلْمُعْتَدِينَ
﴿١٢٠﴾ وَذَرُوا۟
ظَٰهِرَ ٱلْإِثْمِ وَبَاطِنَهُۥٓ ۚ
إِنَّ ٱلَّذِينَ يَكْسِبُونَ ٱلْإِثْمَ
سَيُجْزَوْنَ بِمَا كَانُوا۟ يَقْتَرِفُونَ
﴿١٢١﴾ وَلَا تَأْكُلُوا۟
مِمَّا لَمْ يُذْكَرِ ٱسْمُ ٱللَّهِ عَلَيْهِ
وَإِنَّهُۥ لَفِسْقٌ ۗ
وَإِنَّ ٱلشَّيَٰطِينَ لَيُوحُونَ
إِلَىٰٓ أَوْلِيَآئِهِمْ لِيُجَٰدِلُوكُمْ ۖ

and for whom We made light
by which he might walk among the people
like one who is as ⸢if shrouded⸣
in ⸢veils⸣ of darkness
from which he cannot come out?
So it is that whatever the disbelievers do
has been made fair-seeming to them.

6:123 And so it is, ⸢as well,⸣
that We have placed in every town
its chief ⸢trespassers and⸣ defiant unbelievers,
so that they may plot in it.
Yet they plot against none but themselves,
though ⸢of this⸣ they are unaware.

6:124 Thus when a ⸢divine⸣ sign came
to ⸢the people of Makkah⸣, they said:
We shall never believe until we ⸢ourselves⸣
are given the like of ⸢the revelations⸣
that the messengers of God have been given!
⸢Yet it is⸣ God ⸢who⸣ knows best
where to place His message.
Abasement ⸢decreed⸣ by God
shall afflict those who defiantly disbelieve,
and a severe torment ⸢shall befall them⸣
for what they used to plot ⸢against God⸣.

6:125 Thus whomever God desires to guide,
He opens his heart to Islam,
⸢a willing submission to God alone⸣.
And whomever He desires to leave astray,
He makes his breast
narrow and constrained ⸢by it⸣,
as if he were mounting up to the heaven.
Thus does God lay chastisement
upon those who do not believe.

6:126 For this ⸢religion⸣ is the way of your Lord:
It is ever straight.

وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ
(١٢٢) أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَٰهُ
وَجَعَلْنَا لَهُۥ نُورًا
يَمْشِى بِهِۦ فِى ٱلنَّاسِ
كَمَن مَّثَلُهُۥ فِى ٱلظُّلُمَٰتِ
لَيْسَ بِخَارِجٍ مِّنْهَا
كَذَٰلِكَ زُيِّنَ لِلْكَٰفِرِينَ
مَا كَانُوا۟ يَعْمَلُونَ
(١٢٣) وَكَذَٰلِكَ جَعَلْنَا فِى كُلِّ قَرْيَةٍ
أَكَٰبِرَ مُجْرِمِيهَا
لِيَمْكُرُوا۟ فِيهَا
وَمَا يَمْكُرُونَ
إِلَّا بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ
(١٢٤) وَإِذَا جَآءَتْهُمْ ءَايَةٌ قَالُوا۟
لَن نُّؤْمِنَ حَتَّىٰ نُؤْتَىٰ
مِثْلَ مَآ أُوتِىَ رُسُلُ ٱللَّهِ
ٱللَّهُ أَعْلَمُ
حَيْثُ يَجْعَلُ رِسَالَتَهُۥ
سَيُصِيبُ ٱلَّذِينَ أَجْرَمُوا۟
صَغَارٌ عِندَ ٱللَّهِ
وَعَذَابٌ شَدِيدٌۢ
بِمَا كَانُوا۟ يَمْكُرُونَ
(١٢٥) فَمَن يُرِدِ ٱللَّهُ أَن يَهْدِيَهُۥ
يَشْرَحْ صَدْرَهُۥ لِلْإِسْلَٰمِ
وَمَن يُرِدْ أَن يُضِلَّهُۥ
يَجْعَلْ صَدْرَهُۥ ضَيِّقًا حَرَجًا
كَأَنَّمَا يَصَّعَّدُ فِى ٱلسَّمَآءِ

Truly, We have made the ˹revealed˺ signs
utterly distinct
for a people who would remember
˹God with reverence˺.

6:127 ۞For them is the Abode of Peace,
˹in Paradise˺ with their Lord.
And ever is He their Patron
because of all ˹the good˺ that they used to do.

6:128 Thus on a Day ˹Hereafter˺
when He shall assemble them all together,
˹He shall say˺: O fellowship of jinn:
Truly you have ˹tempted˺
a great number of humans.
Their allies from among the humans shall say:
Our Lord!
We have enjoyed ˹benefits˺
from one another ˹in the world˺.
But we have reached
˹the end of˺ our ˹earthly˺ term
that You have appointed for us. He shall say:
The Fire ˹of Hell˺ is your dwelling,
wherein you shall abide evermore—
except as God wills.
Indeed, your Lord is all-wise, all-knowing.

6:129 And even so
do We make the ˹godless˺ wrongdoers
allies of one another ˹in the world˺,
for all ˹the sin˺
that they have been ˹duly˺ earning ˹in it.

6:130 Moreover, on that Day God shall say:˺
O fellowship of jinn and humans!
Did there not come to you messengers
from among yourselves
relating to you My ˹revealed˺ signs
and forewarning you of the ˹inevitable˺ Meeting

كَذَٰلِكَ يَجْعَلُ ٱللَّهُ
ٱلرِّجْسَ عَلَى
ٱلَّذِينَ لَا يُؤْمِنُونَ
(١٢٦) وَهَٰذَا صِرَٰطُ رَبِّكَ مُسْتَقِيمًا
قَدْ فَصَّلْنَا ٱلْءَايَٰتِ
لِقَوْمٍ يَذَّكَّرُونَ
(١٢٧) ۞ لَهُمْ دَارُ ٱلسَّلَٰمِ
عِندَ رَبِّهِمْ وَهُوَ وَلِيُّهُم
بِمَا كَانُوا۟ يَعْمَلُونَ
(١٢٨) وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا
يَٰمَعْشَرَ ٱلْجِنِّ
قَدِ ٱسْتَكْثَرْتُم مِّنَ ٱلْإِنسِ
وَقَالَ أَوْلِيَآؤُهُم مِّنَ ٱلْإِنسِ
رَبَّنَا ٱسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ
وَبَلَغْنَآ أَجَلَنَا
ٱلَّذِىٓ أَجَّلْتَ لَنَا
قَالَ ٱلنَّارُ مَثْوَىٰكُمْ
خَٰلِدِينَ فِيهَآ إِلَّا مَا شَآءَ ٱللَّهُ
إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ
(١٢٩) وَكَذَٰلِكَ نُوَلِّى
بَعْضَ ٱلظَّٰلِمِينَ بَعْضًۢا
بِمَا كَانُوا۟ يَكْسِبُونَ
(١٣٠) يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ
أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ

of this Day of yours?
They will say:
We do so bear witness against ourselves!
For the life of the world ˹utterly˺ deluded
˹the disbelievers among˺ them.
Thus they ˹who denied the messengers˺
shall bear witness against themselves
that they were, indeed, disbelievers
˹in their lifetimes˺.

6:131 That is so, for never has your Lord
destroyed any ˹of the past˺ communities unjustly,
while their people were ˹left˺ heedless,
˹without divine forewarning
against their ungodliness˺.

6:132 Thus, for each ˹and every individual˺
there is a rank in accordance with all
that they have done ˹in life˺.
And never is your Lord at all heedless
of what they do.

6:133 Moreover, your Lord, ˹O Prophet,˺
is the Self-Sufficient ˹One˺,
the Possessor of Mercy.
If ever He so wills,
He shall do away with ˹all of˺ you,
˹O people of the earth˺,
and appoint as successors after you
whomever He so wills,
just as He brought you forth
from the posterity of another people.

6:134 Indeed, all that you are promised
shall assuredly come to pass.
And never shall you be able to elude
˹the mighty Hand of God.

يَقُصُّونَ عَلَيْكُمْ ءَايَٰتِى
وَيُنذِرُونَكُمْ
لِقَآءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا۟
شَهِدْنَا عَلَىٰٓ أَنفُسِنَا ۖ
وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا
وَشَهِدُوا۟ عَلَىٰٓ أَنفُسِهِمْ
أَنَّهُمْ كَانُوا۟ كَٰفِرِينَ
(١٣١) ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ
مُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ
وَأَهْلُهَا غَٰفِلُونَ
(١٣٢) وَلِكُلٍّ دَرَجَٰتٌ
مِّمَّا عَمِلُوا۟ ۚ وَمَا رَبُّكَ
بِغَٰفِلٍ عَمَّا يَعْمَلُونَ
(١٣٣) وَرَبُّكَ ٱلْغَنِىُّ ذُو ٱلرَّحْمَةِ ۚ
إِن يَشَأْ يُذْهِبْكُمْ
وَيَسْتَخْلِفْ
مِنۢ بَعْدِكُم مَّا يَشَآءُ
كَمَآ أَنشَأَكُم
مِّن ذُرِّيَّةِ قَوْمٍ ءَاخَرِينَ
(١٣٤) إِنَّ مَا تُوعَدُونَ لَءَاتٍ ۖ

6:135 ˹O Prophet!˺ Say ˹to them˺:
O my people!
Work in accordance with your ˹ungodly˺ stand.
Indeed, I am working ˹for God's way˺.
Yet soon shall you know
for whom will be
the ultimate abode ˹of Paradise˺.
Indeed, the ˹godless˺ wrongdoers
shall not succeed.

6:136 Now, ˹the idolaters˺ have appointed for God,
˹as an offering to the poor,˺
a portion of the tillage and cattle
He ˹Himself˺ has ˹created and˺ multiplied.
Then they have ˹arbitrarily˺ said:
This ˹portion˺ is for ˹the sake of˺ God—
according to their ˹false˺ claims—
and this ˹other portion˺
is ˹only˺ for our associate-gods
˹and thus is forbidden to the poor˺.
So whatever is ˹apportioned˺
for their associate-gods
˹only depletes their own provision
and˺ shall never reach God ˹for reward˺.
And whatever is ˹apportioned by them
for the poor˺ for ˹the sake of˺ God—
rather ˹they appropriate it
for their associate-gods.
Thus˺ it reaches ˹the idol-altars
of˺ their associate-gods,
˹whereupon they forbid it to the poor˺.
So very grievous is the judgment they make!

6:137 And so it is that their associate-gods
˹impoverish them,
and thus˺ make fair-seeming

وَمَآ أَنتُم بِمُعْجِزِينَ
(١٣٥) قُلْ يَٰقَوْمِ ٱعْمَلُوا۟
عَلَىٰ مَكَانَتِكُمْ
إِنِّى عَامِلٌ ۖ
فَسَوْفَ تَعْلَمُونَ مَن
تَكُونُ لَهُۥ عَٰقِبَةُ ٱلدَّارِ ۗ
إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ
(١٣٦) وَجَعَلُوا۟ لِلَّهِ
مِمَّا ذَرَأَ مِنَ ٱلْحَرْثِ
وَٱلْأَنْعَٰمِ نَصِيبًا
فَقَالُوا۟
هَٰذَا لِلَّهِ بِزَعْمِهِمْ
وَهَٰذَا لِشُرَكَآئِنَا ۖ فَمَا
كَانَ لِشُرَكَآئِهِمْ
فَلَا يَصِلُ إِلَى ٱللَّهِ ۖ
وَمَا كَانَ لِلَّهِ
فَهُوَ يَصِلُ
إِلَىٰ شُرَكَآئِهِمْ ۗ
سَآءَ مَا يَحْكُمُونَ

for many of the idolaters
the killing of their children
⌜for fear of poverty⌝,
that they may ⌜in effect⌝
doom themselves ⌜with God
for killing innocent souls⌝
and confound for them
their religion ⌜with deceit⌝.
Yet had God so willed,
they would not have done this.
So leave them alone,
along with all that they forge.

6:138 Moreover, they have ⌜arbitrarily⌝ said:
Such ⌜and such⌝ cattle and tillage
⌜are religiously designated offerings
that⌝ are restricted.
None shall eat from them
except whomever we so will—
according to their ⌜false⌝ claims.
And ⌜they further restrict⌝ cattle
whose backs are forbidden ⌜to be ridden⌝
and ⌜other⌝ cattle over which
they do not mention the name of God—
⌜all of which is⌝ mere forgery against ⌜God.⌝
He shall recompense them
for what they have been forging.
6:139 Furthermore, they have ⌜arbitrarily⌝ said:
Whatever is in the bellies
of these ⌜designated⌝ cattle
is purely for the ⌜consumption
of the⌝ males among us
and forbidden ⌜by religion
to be food⌝ for our wives.
But if it is ⌜born⌝ dead,

(١٣٧) وَكَذَٰلِكَ
زَيَّنَ لِكَثِيرٍ
مِّنَ ٱلْمُشْرِكِينَ
قَتْلَ أَوْلَٰدِهِمْ
شُرَكَآؤُهُمْ لِيُرْدُوهُمْ
وَلِيَلْبِسُوا۟ عَلَيْهِمْ دِينَهُمْ ۖ
وَلَوْ شَآءَ ٱللَّهُ مَا فَعَلُوهُ ۖ
فَذَرْهُمْ وَمَا يَفْتَرُونَ
(١٣٨) وَقَالُوا۟ هَٰذِهِۦٓ أَنْعَٰمٌ
وَحَرْثٌ حِجْرٌ
لَّا يَطْعَمُهَآ
إِلَّا مَن نَّشَآءُ بِزَعْمِهِمْ
وَأَنْعَٰمٌ حُرِّمَتْ ظُهُورُهَا
وَأَنْعَٰمٌ لَّا يَذْكُرُونَ
ٱسْمَ ٱللَّهِ عَلَيْهَا ٱفْتِرَآءً عَلَيْهِ ۚ
سَيَجْزِيهِم
بِمَا كَانُوا۟ يَفْتَرُونَ
(١٣٩) وَقَالُوا۟ مَا فِى
بُطُونِ هَٰذِهِ ٱلْأَنْعَٰمِ
خَالِصَةٌ لِّذُكُورِنَا

then they all may have shares in it.
He shall recompense them for their ˹false˺ claim.
Indeed, He is all-wise, all-knowing.

6:140 Truly, those who have killed their children
in ˹unlawful˺ folly—without ˹the permission
of revealed˺ knowledge—
have ˹utterly˺ lost ˹their souls˺.
Moreover, they have made forbidden
˹the very food˺
that God has ˹lawfully˺ provided for them
in a ˹manifest˺ forgery against God!
Truly, they have gone ˹far˺ astray
and have not been guided.

6:141 ❊For He is the One
who has brought forth ˹for you˺ gardens,
trellised and untrellised,
and date palms,
and planted fields of varied produce,
and olives and pomegranates—
alike ˹in their foliage˺
yet unalike ˹in their fruitage˺.
Eat of their fruits when they bear fruit.
And give out ˹to the poor˺
what is rightfully due from this
on the day of its harvest.
But do not be excessive.
For, indeed, He does not love those
who are excessive.

6:142 And of the cattle ˹He has made for you˺,
there are the load carrying
and the tender of age ˹for slaughter˺.
Eat of ˹them˺
what God has provided you ˹as lawful˺.
And do not follow the footsteps of Satan
˹in forbidding their use or consumption˺.

وَمُحَرَّمٌ عَلَىٰٓ أَزْوَٰجِنَا ۖ
وَإِن يَكُن مَّيْتَةً
فَهُمْ فِيهِ شُرَكَآءُ ۚ
سَيَجْزِيهِمْ وَصْفَهُمْ ۚ
إِنَّهُۥ حَكِيمٌ عَلِيمٌ
﴿١٤٠﴾ قَدْ خَسِرَ ٱلَّذِينَ
قَتَلُوٓا۟ أَوْلَٰدَهُمْ سَفَهًۢا
بِغَيْرِ عِلْمٍ وَحَرَّمُوا۟
مَا رَزَقَهُمُ ٱللَّهُ
ٱفْتِرَآءً عَلَى ٱللَّهِ ۚ قَدْ ضَلُّوا۟
وَمَا كَانُوا۟ مُهْتَدِينَ
﴿١٤١﴾ ۞ وَهُوَ ٱلَّذِىٓ أَنشَأَ
جَنَّٰتٍ مَّعْرُوشَٰتٍ
وَغَيْرَ مَعْرُوشَٰتٍ
وَٱلنَّخْلَ وَٱلزَّرْعَ
مُخْتَلِفًا أُكُلُهُۥ
وَٱلزَّيْتُونَ وَٱلرُّمَّانَ
مُتَشَٰبِهًا وَغَيْرَ مُتَشَٰبِهٍ ۚ
كُلُوا۟ مِن ثَمَرِهِۦٓ
إِذَآ أَثْمَرَ وَءَاتُوا۟ حَقَّهُۥ
يَوْمَ حَصَادِهِۦ ۖ وَلَا تُسْرِفُوٓا۟ ۚ
إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ
﴿١٤٢﴾ وَمِنَ ٱلْأَنْعَٰمِ
حَمُولَةً وَفَرْشًا ۚ

For, indeed, he is a clear enemy to you.
6:143 ˹Let the idolaters consider
the randomness of their prohibitions:
Suppose˺ there are eight ˹males and females
in four˺ pairs ˹of cattle˺:
Of sheep there are two ˹pairs˺,
and of goats there are two.
Say ˹to them, O Prophet˺:
Has He made forbidden ˹for food or use˺
the two males ˹among them˺ or the two females?
Or is it ˹rather˺ what is contained
in the wombs of the two females
˹that He has forbade˺?
Tell me with sure knowledge
˹what God has forbade˺, if you are truthful.
6:144 Also, of camels there are two,
˹one male and one female˺
and of cows there are two,
˹one male and one female˺.
Say ˹to them˺:
Has He made forbidden the two males
or the two females?
Or is it what is contained
in the wombs of the two females
˹that He has forbade˺?
Or ˹is it the case that˺ you ˹idolaters˺
were ˹present as˺ witnesses
when God ˹was to have˺ enjoined
such ˹prohibitions˺ upon you?
Rather, who does a greater wrong
than one who forges lies against God
to lead people astray,
without ˹any sound˺ knowledge!
Indeed, God does not guide
the wrongdoing people

كُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ
وَلَا تَتَّبِعُوا۟
خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ
إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ
(١٤٣) ثَمَٰنِيَةَ أَزْوَٰجٍ ۖ
مِّنَ ٱلضَّأْنِ ٱثْنَيْنِ
وَمِنَ ٱلْمَعْزِ ٱثْنَيْنِ ۗ
قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ
أَمِ ٱلْأُنثَيَيْنِ
أَمَّا ٱشْتَمَلَتْ عَلَيْهِ
أَرْحَامُ ٱلْأُنثَيَيْنِ ۖ
نَبِّـُٔونِى بِعِلْمٍ
إِن كُنتُمْ صَٰدِقِينَ
(١٤٤) وَمِنَ ٱلْإِبِلِ ٱثْنَيْنِ
وَمِنَ ٱلْبَقَرِ ٱثْنَيْنِ ۗ
قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ
أَمِ ٱلْأُنثَيَيْنِ
أَمَّا ٱشْتَمَلَتْ عَلَيْهِ
أَرْحَامُ ٱلْأُنثَيَيْنِ ۖ
أَمْ كُنتُمْ شُهَدَآءَ
إِذْ وَصَّىٰكُمُ ٱللَّهُ بِهَٰذَا ۚ
فَمَنْ أَظْلَمُ مِمَّنِ
ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا

⌜who are godless in heart⌝.

6:145 Say ⌜to them, O Muhammad⌝:
I do not find in what has been revealed to me
anything prohibited ⌜of⌝ the food one eats—
except if it be carrion or outpoured blood
or the flesh of swine—
for, indeed, this is defilement—
or an ungodly ⌜offering⌝
invoked thereby to other than God.
But whoever is compelled
⌜by circumstance to eat any of this⌝—
without being rebellious
and without being a willful transgressor—
then, indeed, your Lord
is all-forgiving, mercy-giving.

6:146 And as to those of Jewry,
We forbade every animal with ⌜undivided⌝ hoof.
And from cows and sheep,
We forbade them their fat,
excepting what their backs carry,
or the ⌜animals'⌝ entrails,
or what is joined with bone.
That ⌜is how⌝ We recompensed them
for their offenses.
And, indeed, We are ever truthful.

6:147 So if they belie you, ⌜O Prophet,⌝ then say:
Your Lord ⌜alone⌝
is the Possessor of All-Encompassing Mercy.
Yet His severe chastisement
shall not be turned back
from ⌜any⌝ defiant, unbelieving people.

6:148 Those who associate gods with God shall say:
If God had so willed, we would not have
associated gods ⌜with Him⌝.
Nor would our forefathers ⌜have done so⌝.

لِيُضِلَّ ٱلنَّاسَ بِغَيْرِ عِلْمٍ ۗ
إِنَّ ٱللَّهَ لَا يَهْدِى
ٱلْقَوْمَ ٱلظَّٰلِمِينَ
(١٤٥) قُل لَّآ أَجِدُ فِى مَآ أُوحِىَ إِلَىَّ
مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُۥٓ
إِلَّآ أَن يَكُونَ مَيْتَةً
أَوْ دَمًا مَّسْفُوحًا
أَوْ لَحْمَ خِنزِيرٍ
فَإِنَّهُۥ رِجْسٌ أَوْ فِسْقًا
أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ ۚ فَمَنِ
ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ
فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ
(١٤٦) وَعَلَى ٱلَّذِينَ هَادُوا۟
حَرَّمْنَا كُلَّ ذِى ظُفُرٍ ۖ
وَمِنَ ٱلْبَقَرِ وَٱلْغَنَمِ
حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَآ
إِلَّا مَا حَمَلَتْ ظُهُورُهُمَآ
أَوِ ٱلْحَوَايَآ
أَوْ مَا ٱخْتَلَطَ بِعَظْمٍ ۚ
ذَٰلِكَ جَزَيْنَٰهُم بِبَغْيِهِمْ ۖ
وَإِنَّا لَصَٰدِقُونَ
(١٤٧) فَإِن كَذَّبُوكَ فَقُل
رَّبُّكُمْ ذُو رَحْمَةٍ وَٰسِعَةٍ
وَلَا يُرَدُّ بَأْسُهُۥ
عَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ

Nor would we have made forbidden
anything ⌜without His approval⌝.
In this ⌜very⌝ manner did those before them
deny ⌜Our message⌝—
until they tasted Our ⌜deadly⌝ affliction.
Say ⌜to them⌝:
Do you have any ⌜sure⌝ knowledge
⌜to prove your claims⌝
so that you may bring it forth for us?
Rather, you follow nothing
but mere conjecture,
and you do nothing but bring forth lies.

6:149 Say ⌜to them⌝:
Yet to God belongs the all-conclusive proof—
and had He so willed,
He would have guided all of you.

6:150 Say ⌜to them⌝:
Bring forward your witnesses
who will bear witness that God has, indeed,
made forbidden such ⌜animals⌝!
Yet if they so bear witness,
then you shall not so bear witness with them.
Nor shall you follow the whims
of those who belie Our ⌜revealed⌝ signs—
those who do not believe in the Hereafter—
and who, moreover, assign equals to their Lord.

6:151 ۞Say ⌜to them⌝: Come!
I will recite what your Lord
has ⌜in fact⌝ forbidden to you:
That you shall not
associate anything ⌜as a god⌝ with Him.
And to your parents you shall be good.
And you shall not
kill your children because of indigence;
We provide for you and for them.

(١٤٨) سَيَقُولُ ٱلَّذِينَ أَشْرَكُوا۟
لَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكْنَا
وَلَآ ءَابَآؤُنَا
وَلَا حَرَّمْنَا مِن شَىْءٍ ۚ
كَذَٰلِكَ كَذَّبَ
ٱلَّذِينَ مِن قَبْلِهِمْ
حَتَّىٰ ذَاقُوا۟ بَأْسَنَا ۗ
قُلْ هَلْ عِندَكُم مِّنْ عِلْمٍ
فَتُخْرِجُوهُ لَنَآ ۖ
إِن تَتَّبِعُونَ إِلَّا ٱلظَّنَّ
وَإِنْ أَنتُمْ إِلَّا تَخْرُصُونَ
(١٤٩) قُلْ فَلِلَّهِ ٱلْحُجَّةُ ٱلْبَٰلِغَةُ ۖ
فَلَوْ شَآءَ لَهَدَىٰكُمْ أَجْمَعِينَ
(١٥٠) قُلْ هَلُمَّ شُهَدَآءَكُمُ
ٱلَّذِينَ يَشْهَدُونَ أَنَّ ٱللَّهَ
حَرَّمَ هَٰذَا ۖ فَإِن شَهِدُوا۟
فَلَا تَشْهَدْ مَعَهُمْ ۚ
وَلَا تَتَّبِعْ أَهْوَآءَ ٱلَّذِينَ
كَذَّبُوا۟ بِـَٔايَٰتِنَا وَٱلَّذِينَ
لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ
وَهُم بِرَبِّهِمْ يَعْدِلُونَ
(١٥١) ۞ قُلْ تَعَالَوْا۟ أَتْلُ مَا حَرَّمَ
رَبُّكُمْ عَلَيْكُمْ ۖ
أَلَّا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ
وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۖ

And you shall not come near lewdness,
what is manifest of it and what is hidden.
And you shall not ever kill any ˹human˺ soul
that God has prohibited,
except by what is ˹lawful and˺ right.
˹All˺ this has He enjoined upon you,
so that you may understand ˹the
commandments of God and observe them˺.

6:152 And you shall not ever
approach the wealth of the orphan
˹in your care˺—except in the fairest manner,
until he reaches full maturity
˹and you return it to him˺.
And ˹in trade˺, fill the measure
and ˹weigh˺ the balance with ˹all˺ justice;
We do not task any soul beyond its capacity.
And when you speak out, be fair,
even if one ˹party˺ is a close relative.
And fulfill the covenant of God.
˹All˺ this has He enjoined upon you,
so that you may become mindful
˹of the commandments of God˺.

6:153 For, indeed, this is My way, a straight one.
So follow it.
Thus, you shall not follow ˹other crooked˺ ways,
for they will separate you from His way.
˹All˺ this has He enjoined upon you,
so that you may be God-fearing.

6:154 Furthermore,
˹it is˺ We ˹who˺ gave Moses the Book
˹of the Torah˺ as a complete ˹blessing˺
upon one who does good,
and ˹as˺ an explanation
for everything ˹fundamental to the Law˺,

وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُم
مِّنْ إِمْلَٰقٍ ۖ
نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ
وَلَا تَقْرَبُوا۟ ٱلْفَوَٰحِشَ
مَا ظَهَرَ مِنْهَا
وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا۟
ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ
إِلَّا بِٱلْحَقِّ ۚ
ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ
لَعَلَّكُمْ تَعْقِلُونَ

(١٥٢) وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ
إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ
حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۖ
وَأَوْفُوا۟ ٱلْكَيْلَ
وَٱلْمِيزَانَ بِٱلْقِسْطِ ۖ
لَا نُكَلِّفُ نَفْسًا
إِلَّا وُسْعَهَا ۖ
وَإِذَا قُلْتُمْ فَٱعْدِلُوا۟
وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ
وَبِعَهْدِ ٱللَّهِ أَوْفُوا۟ ۚ
ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ
لَعَلَّكُمْ تَذَكَّرُونَ

(١٥٣) وَأَنَّ هَٰذَا صِرَٰطِى
مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ
وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ
فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ۚ
ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ
لَعَلَّكُمْ تَتَّقُونَ

(١٥٤) ثُمَّ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ

and ˹as˺ a guidance and a mercy,
so that they ˹who would have faith˺
may believe in ˹and work for˺
the ˹destined˺ Meeting of their Lord.

6:155 And this ˹Quran˺ is ˹also˺ a ˹Heavenly˺ Book
We have sent down.
It is blessed. So follow it.
And be ever God-fearing,
so that you may be shown mercy—

6:156 or else you would say ˹in the Hereafter˺:
Indeed, the Book was only sent down
upon two groups ˹of people long˺ before us.
And, assuredly, we were heedless
of their ˹scriptural˺ study.

6:157 Or you would say:
If only the Book had been sent down to us,
assuredly, we would have been
more guided than them.
So truly, there has ˹now˺ come to you
a clear proof from your Lord,
and guidance, and mercy.
Who, then, does a greater wrong
than one who denies God's signs
and turns away from them?
We shall recompense those
who turn away from Our signs
with the worst torment,
for, indeed, they used to turn away ˹unfailingly.˺

6:158 Then˺ do those ˹who disbelieve˺
await anything other than for the angels
to come to them ˹with death˺;
or ˹for˺ your Lord ˹Himself˺ to come ˹to them˺;
or ˹for˺ some ˹of the great˺ signs
of your Lord, ˹heralding the end of time,˺
to come?

تَمَامًا عَلَى ٱلَّذِىٓ أَحْسَنَ
وَتَفْصِيلًا لِّكُلِّ شَىْءٍ
وَهُدًى وَرَحْمَةً لَّعَلَّهُم
بِلِقَآءِ رَبِّهِمْ يُؤْمِنُونَ
(١٥٥) وَهَٰذَا كِتَٰبٌ
أَنزَلْنَٰهُ مُبَارَكٌ فَٱتَّبِعُوهُ
وَٱتَّقُوا۟ لَعَلَّكُمْ تُرْحَمُونَ
(١٥٦) أَن تَقُولُوٓا۟
إِنَّمَآ أُنزِلَ ٱلْكِتَٰبُ
عَلَىٰ طَآئِفَتَيْنِ مِن قَبْلِنَا
وَإِن كُنَّا
عَن دِرَاسَتِهِمْ لَغَٰفِلِينَ
(١٥٧) أَوْ تَقُولُوا۟ لَوْ أَنَّآ أُنزِلَ عَلَيْنَا
ٱلْكِتَٰبُ لَكُنَّآ أَهْدَىٰ مِنْهُمْ
فَقَدْ جَآءَكُم
بَيِّنَةٌ مِّن رَّبِّكُمْ
وَهُدًى وَرَحْمَةٌ
فَمَنْ أَظْلَمُ مِمَّن كَذَّبَ
بِـَٔايَٰتِ ٱللَّهِ وَصَدَفَ عَنْهَا
سَنَجْزِى ٱلَّذِينَ يَصْدِفُونَ
عَنْ ءَايَٰتِنَا سُوٓءَ ٱلْعَذَابِ
بِمَا كَانُوا۟ يَصْدِفُونَ
(١٥٨) هَلْ يَنظُرُونَ إِلَّآ
أَن تَأْتِيَهُمُ ٱلْمَلَٰٓئِكَةُ

On a Day when some ˹of the awesome˺ signs
of your Lord shall come ˹at the end of time,
sudden˺ belief will not benefit a soul
that has not believed before,
nor ˹a soul that has not˺ earned any good
from its belief.
Say ˹to them˺: Wait!
Indeed, we too are waiting.

6:159 As to those who divide up their religion
and become factions, you, ˹O Prophet,˺
are not associated with them in anything.
Indeed their affair is ˹left˺ only to God.
Then He shall tell them ˹the due recompense˺
of all that they used to do ˹in life˺.

6:160 Whoever comes ˹on Judgment Day˺
with a good deed,
then he shall have ten times the like of it
˹in reward˺.
And whoever comes with a misdeed,
then he will not be recompensed
but with the like of it—
and never shall they be wronged ˹in the least˺.

6:161 Say ˹to them˺:
As for me, my Lord has guided me
to the straight way.
It is the upright religion,
the sacred way of Abraham,
the ˹purely˺ upright ˹in heart˺—
and never was he of those
who associated gods with God.

6:162 Say ˹to them˺:
Indeed, my Prayer and my rites ˹of worship˺
and my life and my death
are for God ˹alone˺,
Lord of ˹All˺ the Worlds.

أَوۡ يَأۡتِيَ رَبُّكَ
أَوۡ يَأۡتِيَ بَعۡضُ ءَايَٰتِ رَبِّكَۗ
يَوۡمَ يَأۡتِي بَعۡضُ ءَايَٰتِ رَبِّكَ
لَا يَنفَعُ نَفۡسًا إِيمَٰنُهَا
لَمۡ تَكُنۡ ءَامَنَتۡ مِن قَبۡلُ
أَوۡ كَسَبَتۡ فِيٓ إِيمَٰنِهَا خَيۡرٗاۗ
قُلِ ٱنتَظِرُوٓاْ إِنَّا مُنتَظِرُونَ

(١٥٩) إِنَّ ٱلَّذِينَ فَرَّقُواْ دِينَهُمۡ
وَكَانُواْ شِيَعٗا
لَّسۡتَ مِنۡهُمۡ فِي شَيۡءٍۚ
إِنَّمَآ أَمۡرُهُمۡ إِلَى ٱللَّهِ
ثُمَّ يُنَبِّئُهُم بِمَا كَانُواْ يَفۡعَلُونَ

(١٦٠) مَن جَآءَ بِٱلۡحَسَنَةِ
فَلَهُۥ عَشۡرُ أَمۡثَالِهَاۖ
وَمَن جَآءَ بِٱلسَّيِّئَةِ
فَلَا يُجۡزَىٰٓ إِلَّا مِثۡلَهَا
وَهُمۡ لَا يُظۡلَمُونَ

(١٦١) قُلۡ إِنَّنِي هَدَىٰنِي رَبِّيٓ
إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ
دِينٗا قِيَمٗا مِّلَّةَ إِبۡرَٰهِيمَ حَنِيفٗاۚ
وَمَا كَانَ مِنَ ٱلۡمُشۡرِكِينَ

6:163 No partner is there for Him.
And to this I have been commanded.
Moreover, I am the foremost
of those who are *muslims*,
in willing submission to God ˹alone˺.

6:164 Say ˹to them˺:
Shall I seek a lord other than God,
while He is the Lord of everything?
Nor does a soul earn anything ˹sinful˺,
but ˹that it is counted˺ against itself.
Moreover, no sin-laden soul
shall carry the ˹sinful˺ load of another.
Then to your Lord
is your return ˹on Judgment Day˺.
He shall then tell you ˹the truth˺
about that which you have been disputing.

6:165 For He ˹alone˺ is the One
who has made you successors in the land,
˹O humankind,˺
and He has raised some of you above others
by degrees, to test you
in all that He has given you.
Indeed, your Lord is swift in punishment.
Yet, indeed,
He is most surely forgiving, mercy-giving.

(١٦٢) قُلْ إِنَّ صَلَاتِي وَنُسُكِي
وَمَحْيَايَ وَمَمَاتِي
لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ

(١٦٣) لَا شَرِيكَ لَهُۥ وَبِذَٰلِكَ أُمِرْتُ
وَأَنَا۠ أَوَّلُ ٱلْمُسْلِمِينَ

(١٦٤) قُلْ أَغَيْرَ ٱللَّهِ أَبْغِي رَبًّا
وَهُوَ رَبُّ كُلِّ شَيْءٍ
وَلَا تَكْسِبُ
كُلُّ نَفْسٍ إِلَّا عَلَيْهَا
وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ
ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ
فَيُنَبِّئُكُم بِمَا كُنتُمْ
فِيهِ تَخْتَلِفُونَ

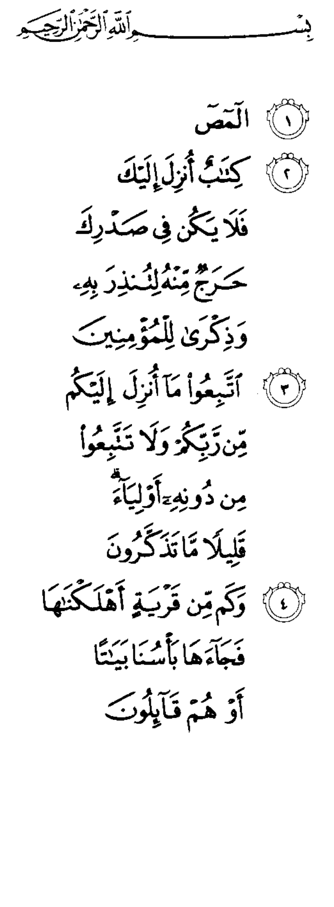
(١٦٥) وَهُوَ ٱلَّذِي جَعَلَكُمْ
خَلَٰٓئِفَ ٱلْأَرْضِ
وَرَفَعَ بَعْضَكُمْ
فَوْقَ بَعْضٍ دَرَجَٰتٍ
لِّيَبْلُوَكُمْ فِي مَآ ءَاتَىٰكُمْ
إِنَّ رَبَّكَ سَرِيعُ ٱلْعِقَابِ
وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ

سُورَةُ الأَعْرَاف *The surah that depicts the final separation of the believers and unbelievers on the Day of Judgment by an unscalable edifice called* THE HEIGHTS *that veils them from one another; but upon it stand men and women who can see both the people destined for Paradise and those fated for Hell, while their own harrowing verdict remains as yet undeclared by God.*

Surah 7 / 206 VERSES / REVEALED AT MAKKAH

Al-Aʿrâf

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



7:1 *Alif Lâm Mîm Ṣâd*

7:2 ˹This is˺ a ˹Heavenly˺ Book
˹that God has˺ sent down to you,
˹O Muhammad˺.
So let there be no ˹cause
for˺ anguish in your breast from it.
With it, you are to forewarn ˹the disbelievers
of divine judgment˺.
Moreover, it is a ˹revealed˺ Reminder
˹of God's commandments sent˺ to the believers.

7:3 ˹O humankind!˺
Follow what has been sent down to you
from your Lord.
And, apart from Him,
you shall not follow any patrons.
˹How very˺ little you remember
˹God's favor upon you˺!

7:4 Yet how many a ˹sinful˺ community
have We devastated,
such that Our ˹deadly˺ affliction
came upon them by night,

or while they were napping.
7:5 Then their only plea,
when Our ˹deadly˺ affliction came upon them,
was but to cry out:
Indeed, we have been ˹godless˺ wrongdoers!
7:6 Thus, We shall certainly question
˹on Judgment Day˺
those ˹communities˺ to whom
˹Our messages˺ were sent.
And We shall certainly question the messengers
˹about what they conveyed to them˺.
7:7 Then, most surely,
We shall relate ˹their every response˺ to them
with ˹precise˺ knowledge,
for never were We absent—
7:8 and the weighing ˹of deeds on˺ that Day
will be true.
Thus those whose balances
are heavy ˹with good works˺—
then it is these who are the ˹truly˺ successful.
7:9 But those whose balances are light—
˹whose sins thus prevail˺—then it is these
who shall have ˹utterly˺ lost their souls,
for they were ever transgressing
Our ˹revealed˺ signs.

7:10 For very truly,
We have well-established you
in the earth, ˹O humanity˺.
Moreover, ˹it is˺ We ˹alone
who˺ have made for you therein
˹prolific˺ livelihood.
˹How very˺ little are the thanks that you give!
7:11 And very truly, We created you.
Then We fashioned you.

(٥) فَمَا كَانَ دَعْوَىٰهُمْ
إِذْ جَآءَهُم بَأْسُنَآ إِلَّآ أَن
قَالُوٓا۟ إِنَّا كُنَّا ظَٰلِمِينَ
(٦) فَلَنَسْـَٔلَنَّ ٱلَّذِينَ
أُرْسِلَ إِلَيْهِمْ
وَلَنَسْـَٔلَنَّ ٱلْمُرْسَلِينَ
(٧) فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ ۖ
وَمَا كُنَّا غَآئِبِينَ
(٨) وَٱلْوَزْنُ يَوْمَئِذٍ ٱلْحَقُّ ۚ
فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ
فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ
(٩) وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ
فَأُو۟لَٰٓئِكَ
ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُم
بِمَا كَانُوا۟ بِـَٔايَٰتِنَا يَظْلِمُونَ
(١٠) وَلَقَدْ مَكَّنَّٰكُمْ فِى ٱلْأَرْضِ
وَجَعَلْنَا لَكُمْ فِيهَا مَعَٰيِشَ ۗ
قَلِيلًا مَّا تَشْكُرُونَ
(١١) وَلَقَدْ خَلَقْنَٰكُمْ
ثُمَّ صَوَّرْنَٰكُمْ

Then We said to the angels:
Bow down before Adam.
So they ˹all˺ bowed down, except Iblîs.
He was not among those who bowed down.

7:12 ˹God˺ said ˹to him˺:
What has prevented you
from bowing ˹your face˺ down to the ground
when I commanded you?
He said: I am better than him!
You created me out of fire,
and You created him out of mud.

7:13 ˹God˺ said: Descend from this ˹blessed place˺!
It is not for you to be arrogant herein.
Be gone!
You are assuredly of the ˹eternally˺ disgraced.

7:14 ˹Iblîs˺ said:
Grant me respite,
until the Day they ˹who are his offspring˺
are ˹all˺ resurrected.

7:15 ˹God˺ said:
You are, indeed, of those granted respite.

7:16 ˹Iblîs˺ said:
Then because You have denounced me
as astray,
I shall, most surely, lie ever in ambush
for them ˹with temptation˺
upon Your straight way ˹of salvation˺.

7:17 Then I shall set upon them from before them
and from behind them;
from their right and from their left.
And You shall not find most of them thankful.

7:18 ˹God˺ said:
Be gone from here, ˹utterly˺ despised, banished!
Whoever among them follows you,
I shall, most surely, fill Hell

ثُمَّ قُلْنَا لِلْمَلَٰٓئِكَةِ
ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟
إِلَّآ إِبْلِيسَ
لَمْ يَكُن مِّنَ ٱلسَّٰجِدِينَ
(١٢) قَالَ مَا مَنَعَكَ
أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ
قَالَ أَنَا۠ خَيْرٌ مِّنْهُ خَلَقْتَنِى مِن نَّارٍ
وَخَلَقْتَهُۥ مِن طِينٍ
(١٣) قَالَ فَٱهْبِطْ مِنْهَا
فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِيهَا
فَٱخْرُجْ إِنَّكَ مِنَ ٱلصَّٰغِرِينَ
(١٤) قَالَ أَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ
(١٥) قَالَ إِنَّكَ مِنَ ٱلْمُنظَرِينَ
(١٦) قَالَ فَبِمَآ أَغْوَيْتَنِى
لَأَقْعُدَنَّ لَهُمْ صِرَٰطَكَ ٱلْمُسْتَقِيمَ
(١٧) ثُمَّ لَءَاتِيَنَّهُم مِّنۢ بَيْنِ أَيْدِيهِمْ
وَمِنْ خَلْفِهِمْ
وَعَنْ أَيْمَٰنِهِمْ وَعَن شَمَآئِلِهِمْ
وَلَا تَجِدُ أَكْثَرَهُمْ شَٰكِرِينَ
(١٨) قَالَ ٱخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا
لَّمَن تَبِعَكَ مِنْهُمْ
لَأَمْلَأَنَّ جَهَنَّمَ مِنكُمْ أَجْمَعِينَ

with all of you, all together!

7:19 And ˹God said˺: O Adam!
Dwell, you and your wife, in the garden.
Then eat, both of you,
from wherever ˹of it˺ you so please.
But neither one of you
shall come near this ˹single˺ tree
˹to eat of its fruit˺.
For, ˹then˺, you shall both
be of the wrongdoers.

7:20 Then Satan whispered to them both,
to expose to them both
what had been hidden from them both
of their secret parts.
Thus ˹Satan˺ said ˹to them˺:
Your Lord has forbidden you both from this tree
˹only˺ so that you would ˹not˺ become angels,
or become of the immortal.

7:21 And he swore to them:
Indeed, I am truly of good counsel
to both of you.

7:22 Thus he caused them to fall ˹into sin˺
by way of delusion.
So when they had both tasted of the tree,
their secret parts became exposed to them.
So, ˹instantly,˺
they both took to heaping together
upon themselves leaves of the garden,
whereupon their Lord called out to them both:
Did I not forbid you both from this tree
and say to you both that Satan is most surely
a clear enemy to both of you?

7:23 They both said: Our Lord!
We have wronged ourselves!
And if You do not forgive us

(١٩) وَيَٰٓـَٔادَمُ
ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ
فَكُلَا مِنْ حَيْثُ شِئْتُمَا
وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ
فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ

(٢٠) فَوَسْوَسَ لَهُمَا ٱلشَّيْطَٰنُ
لِيُبْدِىَ لَهُمَا
مَا وُۥرِىَ عَنْهُمَا مِن سَوْءَٰتِهِمَا
وَقَالَ مَا نَهَىٰكُمَا رَبُّكُمَا
عَنْ هَٰذِهِ ٱلشَّجَرَةِ
إِلَّآ أَن تَكُونَا مَلَكَيْنِ
أَوْ تَكُونَا مِنَ ٱلْخَٰلِدِينَ

(٢١) وَقَاسَمَهُمَآ
إِنِّى لَكُمَا لَمِنَ ٱلنَّٰصِحِينَ

(٢٢) فَدَلَّىٰهُمَا بِغُرُورٍ ۚ
فَلَمَّا ذَاقَا ٱلشَّجَرَةَ
بَدَتْ لَهُمَا سَوْءَٰتُهُمَا
وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا
مِن وَرَقِ ٱلْجَنَّةِ ۖ
وَنَادَىٰهُمَا رَبُّهُمَآ أَلَمْ أَنْهَكُمَا
عَن تِلْكُمَا ٱلشَّجَرَةِ
وَأَقُل لَّكُمَآ
إِنَّ ٱلشَّيْطَٰنَ لَكُمَا عَدُوٌّ مُّبِينٌ

(٢٣) قَالَا رَبَّنَا ظَلَمْنَآ أَنفُسَنَا

and have mercy upon us,
we shall most surely be among the losers
˹of an everlasting Paradise˺.

وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا
لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

7:24 He said:
Descend ˹from here˺,
being enemies to one another!
Yet there is for you in the earth
a place ˹suitable˺ for settlement,
and ˹of˺ goodly provision,
for a ˹preordained˺ time.

(٢٤) قَالَ اهْبِطُوا
بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ
وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ
وَمَتَاعٌ إِلَىٰ حِينٍ

7:25 He said: Therein shall you live.
And therein shall you die.
And therefrom you shall be brought forth
˹from the earth for Judgment˺.

(٢٥) قَالَ فِيهَا تَحْيَوْنَ
وَفِيهَا تَمُوتُونَ
وَمِنْهَا تُخْرَجُونَ

7:26 O Children of Adam!
We have, indeed, bestowed upon you
˹a sense of want for˺ clothing—
to cover your secret parts—
and ˹garments˺ for adornment.
Yet the garment of fearing God—
that is the best ˹of human adornment˺.
This is of the ˹manifest˺ signs of ˹One˺ God,
that they may remember ˹His mercy
and be thankful˺.

(٢٦) يَا بَنِي آدَمَ
قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا
يُوَارِي سَوْآتِكُمْ وَرِيشًا
وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ
ذَٰلِكَ مِنْ آيَاتِ اللَّهِ
لَعَلَّهُمْ يَذَّكَّرُونَ

7:27 O Children of Adam!
Let not Satan seduce you,
as he expelled your parents from the garden,
stripping them of their clothing,
that he might show them their secret parts.
Indeed, he sees you—he and his tribe—
from where you do not see ˹either him or˺ them.
Indeed, We have made the satans allies
of those who do not believe.

(٢٧) يَا بَنِي آدَمَ
لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ
كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ
يَنزِعُ عَنْهُمَا لِبَاسَهُمَا
لِيُرِيَهُمَا سَوْآتِهِمَا
إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ
مِنْ حَيْثُ لَا تَرَوْنَهُمْ
إِنَّا جَعَلْنَا الشَّيَاطِينَ
أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ

7:28 Thus, when they ˹who disbelieve˺

(٢٨) وَإِذَا فَعَلُوا فَاحِشَةً

commit an obscene act, they say:
We found our forefathers doing it,
and God commanded us to it.
Say ⌜to them⌝:
Indeed, God does not command obscenity.
Do you say of God what you do not know?

7:29 Say ⌜to them⌝:
My Lord has commanded ⌜only⌝ justice
⌜in the conduct of your affairs⌝,
and ⌜that you shall⌝ set your faces
⌜devoutly toward Him⌝
at every place of worship;
and that you shall call upon Him,
making the ⌜practice of your⌝ religion
⌜pure and⌝ sincere to Him ⌜alone.
For⌝ even as He first made you,
so shall you return ⌜to Him for Judgment⌝.

7:30 One faction ⌜of humanity⌝ He has guided.
And ⌜the other⌝ faction
has deservedly gone astray.
For, indeed,
they have taken ⌜the⌝ satans as patrons,
apart from God.
Yet they think that they ⌜themselves⌝ are guided.

7:31 ✽O Children of Adam!
Don your adorning apparel
when setting out for every place of worship.
Moreover, eat and drink ⌜freely⌝.
But do not be excessive.
For, indeed, He does not love those
who are excessive.

7:32 Say ⌜to those who would ban God's blessings⌝:
Who is it that has prohibited
the adornments of God,

قَالُوا۟ وَجَدْنَا عَلَيْهَآ ءَابَآءَنَا
وَٱللَّهُ أَمَرَنَا بِهَا ۗ قُلْ
إِنَّ ٱللَّهَ لَا يَأْمُرُ بِٱلْفَحْشَآءِ ۖ
أَتَقُولُونَ عَلَى ٱللَّهِ
مَا لَا تَعْلَمُونَ
(٢٩) قُلْ أَمَرَ رَبِّى بِٱلْقِسْطِ ۖ
وَأَقِيمُوا۟ وُجُوهَكُمْ
عِندَ كُلِّ مَسْجِدٍ
وَٱدْعُوهُ مُخْلِصِينَ لَهُ ٱلدِّينَ ۚ
كَمَا بَدَأَكُمْ تَعُودُونَ
(٣٠) فَرِيقًا هَدَىٰ
وَفَرِيقًا حَقَّ عَلَيْهِمُ ٱلضَّلَٰلَةُ ۗ
إِنَّهُمُ ٱتَّخَذُوا۟ ٱلشَّيَٰطِينَ
أَوْلِيَآءَ مِن دُونِ ٱللَّهِ
وَيَحْسَبُونَ
أَنَّهُم مُّهْتَدُونَ
(٣١) ۞ يَٰبَنِىٓ ءَادَمَ
خُذُوا۟ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ
وَكُلُوا۟ وَٱشْرَبُوا۟ وَلَا تُسْرِفُوٓا۟ ۚ
إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ
(٣٢) قُلْ مَنْ حَرَّمَ زِينَةَ ٱللَّهِ
ٱلَّتِىٓ أَخْرَجَ لِعِبَادِهِۦ

which He has brought forth for His servants,
and the wholesome things of ˹His˺ provision?
Say ˹to them˺:
Such things are ˹lawful˺ in the life of this world
for those who believe—
and they shall be purely so ˹for them alone˺
on the Day of Resurrection.
Thus do We make distinct the ˹revealed˺ signs
for a people who ˹would˺ know
˹God's purpose for creation˺.

7:33 Say ˹to them˺:
Indeed,
my Lord has only prohibited obscenities—
whatever of it is manifest
and whatever ˹of it˺ is hidden; and ˹all˺ sin;
and ˹especially the offense of˺
oppression, without any right;
and that you associate ˹as a god˺ with God
that for which He has never sent down
any authority;
and that you say concerning God
what you do not know.

7:34 Yet for every ˹disbelieving˺ nation,
there is a term ˹of demise˺.
When their term comes ˹due˺,
they shall not tarry ˹for˺ even an hour;
nor shall they go in advance ˹of their time˺.

7:35 O Children of Adam!
Whenever there come to you messengers—
˹mortals˺ from among you—
who relate to you My signs ˹of divine guidance˺,
then such as ˹heed them
and˺ become God-fearing, and do righteousness,
there shall be no fear upon them

وَٱلطَّيِّبَٰتِ مِنَ ٱلرِّزْقِ
قُلْ هِىَ لِلَّذِينَ ءَامَنُوا۟
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا
خَالِصَةً يَوْمَ ٱلْقِيَٰمَةِ
كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ
لِقَوْمٍ يَعْلَمُونَ

(٣٣) قُلْ إِنَّمَا حَرَّمَ رَبِّىَ ٱلْفَوَٰحِشَ
مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ
وَٱلْإِثْمَ وَٱلْبَغْىَ بِغَيْرِ ٱلْحَقِّ
وَأَن تُشْرِكُوا۟ بِٱللَّهِ
مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا
وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ
مَا لَا تَعْلَمُونَ

(٣٤) وَلِكُلِّ أُمَّةٍ أَجَلٌ
فَإِذَا جَآءَ أَجَلُهُمْ
لَا يَسْتَأْخِرُونَ سَاعَةً
وَلَا يَسْتَقْدِمُونَ

(٣٥) يَٰبَنِىٓ ءَادَمَ
إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ
يَقُصُّونَ عَلَيْكُمْ ءَايَٰتِى
فَمَنِ ٱتَّقَىٰ وَأَصْلَحَ

˹when they assemble for Judgment˺.
Nor shall they ever grieve
˹over the life of the world˺.

7:36 But those who belie Our ˹revealed˺ signs
and become arrogant regarding them,
they are the Companions of the Fire ˹of Hell˺.
They shall abide therein forever.

7:37 For who does a greater wrong
than one who forges lies against God
or belies His ˹revealed˺ signs?
It is these who shall have their share ˹of torment
as˺ decreed in the ˹Preserved˺ Book ˹of Heaven˺.
So when Our messenger˹-angels˺
come to them to take their souls,
they shall say ˹to them˺:
Where are those that you used to call upon
˹in worship˺ apart from God?
They shall say: They have strayed away from us!
Thus shall they bear witness against themselves
that they were, indeed, disbelievers
˹in their lifetimes.

7:38 God˺ will say:
Enter among the communities
of jinn and humans,
which have passed before you
into the Fire ˹of Hell˺.
Whenever a community enters,
it curses its ˹preceding˺ sister-community
˹which they followed in the world
into unbelief˺.
So ˹at last˺, when they follow one another into it
all together, the last of them shall say
of the first of them: Our Lord!
These ˹disbelievers˺ have led us astray.
So give them a double torment of the Fire!

فَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ
وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا ٣٦
وَاسْتَكْبَرُوا عَنْهَا
أُولَٰئِكَ أَصْحَابُ النَّارِ
هُمْ فِيهَا خَالِدُونَ
فَمَنْ أَظْلَمُ ٣٧
مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا
أَوْ كَذَّبَ بِآيَاتِهِ أُولَٰئِكَ
يَنَالُهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِ
حَتَّىٰ إِذَا جَاءَتْهُمْ
رُسُلُنَا يَتَوَفَّوْنَهُمْ
قَالُوا أَيْنَ مَا كُنْتُمْ
تَدْعُونَ مِنْ دُونِ اللَّهِ
قَالُوا ضَلُّوا عَنَّا
وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ
أَنَّهُمْ كَانُوا كَافِرِينَ
قَالَ ادْخُلُوا فِي أُمَمٍ ٣٨
قَدْ خَلَتْ مِنْ قَبْلِكُمْ
مِنَ الْجِنِّ وَالْإِنْسِ فِي النَّارِ
كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا
حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا
قَالَتْ أُخْرَاهُمْ لِأُولَاهُمْ
رَبَّنَا هَٰؤُلَاءِ أَضَلُّونَا
فَآتِهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ

He shall say:
For each ⌜one of you⌝
shall be a double ⌜torment⌝!
Yet ⌜the last of⌝ you do not realize
⌜why it is doubled for you, as well⌝.

7:39 Thus the first of them
shall say to the last of them:
You have no favor over us.
So taste the torment
for all that you ⌜yourselves⌝ have earned!

7:40 Indeed, those who belie Our ⌜revealed⌝ signs
and who are arrogant regarding them—
the gates of Heaven
shall never be opened for them.
Nor shall they ever enter
the Garden ⌜of Paradise⌝,
any more than a camel can pass
through the eye of a needle.
And thus do We recompense
the defiant unbelievers.

7:41 For them there are cradles of Hell.
And from above them ⌜tiers of⌝ enveiling ⌜fire⌝.
And thus do We recompense
the wrongdoers ⌜who are godless in heart⌝.

7:42 But those who ⌜truly⌝ believe
and do righteous deeds—
⌜and⌝ We do not task any soul
beyond its capacity—
these are the Companions
of the ⌜Everlasting⌝ Garden ⌜of Paradise⌝.
They shall abide therein forever.

7:43 Moreover, We shall strip away any malice
that is within their breast,
rivers running beneath them ⌜at their feet⌝,

قَالَ لِكُلٍّ ضِعْفٌ
وَلَٰكِن لَّا تَعْلَمُونَ
٣٩ وَقَالَتْ أُولَاهُمْ لِأُخْرَاهُمْ
فَمَا كَانَ
لَكُمْ عَلَيْنَا مِن فَضْلٍ
فَذُوقُوا الْعَذَابَ
بِمَا كُنتُمْ تَكْسِبُونَ
٤٠ إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا
وَاسْتَكْبَرُوا عَنْهَا
لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ
وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ
يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ
وَكَذَٰلِكَ
نَجْزِي الْمُجْرِمِينَ
٤١ لَهُم مِّن جَهَنَّمَ مِهَادٌ
وَمِن فَوْقِهِمْ غَوَاشٍ
وَكَذَٰلِكَ نَجْزِي الظَّالِمِينَ
٤٢ وَالَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ
لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا
أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ
هُمْ فِيهَا خَالِدُونَ
٤٣ وَنَزَعْنَا مَا فِي صُدُورِهِم
مِّنْ غِلٍّ
تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ

while they ⌜rejoice as they enter Paradise,
and⌝ say:
All praise is for God ⌜alone⌝
who has guided us to this!
Nor would we ever have been guided
had God not guided us.
Truly, the messengers of our Lord
came with the truth.
And they shall be hailed
⌜to Paradise on the Day of Judgment⌝:
This is the Garden you are given to inherit
for what you have done ⌜in life⌝!

7:44 And ⌜it is then that⌝ the Companions
of the ⌜Everlasting⌝ Garden ⌜of Paradise⌝
shall call out
to the Companions of the Fire ⌜of Hell⌝:
Indeed, we have found
what our Lord has promised us to be true!
Have you also found
what your Lord has promised to be true?
They shall reply: Yes!
And ⌜then⌝ between them
a caller shall call out:
May the curse of God
be upon the ⌜godless⌝ wrongdoers—

7:45 those who ⌜used to⌝ bar ⌜others⌝
from the ⌜straight⌝ path of God,
and who sought to have it ⌜appear⌝ crooked,
and who, concerning the Hereafter,
were ⌜inveterate⌝ disbelievers!

7:46 For there shall be between them
a ⌜dividing wall as a⌝ veil.
Yet ⌜awaiting⌝ upon the Heights ⌜of the wall⌝
will be men who ⌜can see and⌝ recognize
each ⌜group, those of Paradise and those of Hell,⌝

وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ
ٱلَّذِى هَدَىٰنَا لِهَٰذَا
وَمَا كُنَّا لِنَهْتَدِىَ
لَوْلَآ أَنْ هَدَىٰنَا ٱللَّهُ ۖ
لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ ۖ
وَنُودُوٓا۟ أَن تِلْكُمُ ٱلْجَنَّةُ
أُورِثْتُمُوهَا
بِمَا كُنتُمْ تَعْمَلُونَ
(٤٤) وَنَادَىٰٓ أَصْحَٰبُ ٱلْجَنَّةِ
أَصْحَٰبَ ٱلنَّارِ أَن قَدْ
وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا
فَهَلْ وَجَدتُّم
مَّا وَعَدَ رَبُّكُمْ حَقًّا ۖ قَالُوا۟ نَعَمْ ۚ
فَأَذَّنَ مُؤَذِّنٌۢ بَيْنَهُمْ أَن
لَّعْنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ
(٤٥) ٱلَّذِينَ يَصُدُّونَ
عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًا
وَهُم بِٱلْءَاخِرَةِ كَٰفِرُونَ
(٤٦) وَبَيْنَهُمَا حِجَابٌ ۚ
وَعَلَى ٱلْأَعْرَافِ رِجَالٌ
يَعْرِفُونَ كُلًّۢا بِسِيمَىٰهُمْ ۚ

by their ˹respective˺ marks:
Thus they shall call out to the Companions
of the ˹Everlasting˺ Garden ˹of Paradise˺:
Peace be upon you!
For they ˹themselves˺
will have not yet entered it,
while ˹ardently˺ they desire ˹to do˺ so.

7:47 ❊But when their eyes are turned
toward the Companions of the Fire ˹of Hell˺,
they will say: Our Lord!
Do not place us among the wrongdoing people!

7:48 And the Companions of the Heights
will call out to men
˹whom˺ they recognize by their mark, saying:
Your amassing ˹of forces and resources˺
has not availed you,
nor have your arrogant ways.

7:49 Are these ˹believers˺ the ˹same˺ ones
˹about whom˺ you swore,
˹claiming˺ that God would not extend
any mercy to them?
˹At last it will be said
to the Companions of the Heights:˺
Enter the Garden ˹of Paradise˺!
No fear shall be upon you, nor shall you grieve.

7:50 And the Companions of the Fire ˹of Hell˺
shall call out to the Companions
of the ˹Everlasting˺ Garden ˹of Paradise˺:
Pour down upon us some water
or ˹give us˺ some ˹sustenance˺
from what God has provided you!
They shall say:
Indeed, God has forbidden each of them
to the disbelievers,

7:51 those who took their religion

وَنَادَوْاْ أَصْحَٰبَ ٱلْجَنَّةِ
أَن سَلَٰمٌ عَلَيْكُمْ
لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ
(٤٧) ۞ وَإِذَا صُرِفَتْ أَبْصَٰرُهُمْ
تِلْقَآءَ أَصْحَٰبِ ٱلنَّارِ قَالُواْ رَبَّنَا
لَا تَجْعَلْنَا مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ
(٤٨) وَنَادَىٰٓ أَصْحَٰبُ ٱلْأَعْرَافِ
رِجَالًا يَعْرِفُونَهُم بِسِيمَٰهُمْ
قَالُواْ مَآ أَغْنَىٰ عَنكُمْ جَمْعُكُمْ
وَمَا كُنتُمْ تَسْتَكْبِرُونَ
(٤٩) أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقْسَمْتُمْ
لَا يَنَالُهُمُ ٱللَّهُ بِرَحْمَةٍ
ٱدْخُلُواْ ٱلْجَنَّةَ
لَا خَوْفٌ عَلَيْكُمْ
وَلَآ أَنتُمْ تَحْزَنُونَ
(٥٠) وَنَادَىٰٓ أَصْحَٰبُ ٱلنَّارِ
أَصْحَٰبَ ٱلْجَنَّةِ
أَنْ أَفِيضُواْ عَلَيْنَا مِنَ ٱلْمَآءِ
أَوْ مِمَّا رَزَقَكُمُ ٱللَّهُ
قَالُوٓاْ إِنَّ ٱللَّهَ
حَرَّمَهُمَا عَلَى ٱلْكَٰفِرِينَ
(٥١) ٱلَّذِينَ ٱتَّخَذُواْ دِينَهُمْ
لَهْوًا وَلَعِبًا

as amusement and play,
and whom the life of the world
˹utterly˺ deluded. ˹God shall say:˺
So this Day We shall forget them,
as they have forgotten
the ˹destined˺ Meeting of ˹God for Judgment
on˺ this Day of theirs,
and as they used to disavow Our ˹revealed˺ signs.

7:52 For truly ˹in this Quran˺,
We have brought to them a Book
that We have, indeed, expounded
with ˹full˺ knowledge,
as guidance and mercy for a people who believe.

7:53 Do they ˹who disbelieve˺
only await the fulfillment of its ˹forewarnings˺?
The Day its fulfillment comes ˹true˺,
those who neglected it before shall say:
Indeed, the messengers of our Lord
came with the truth!
Then do we have any intercessors
to intercede for us ˹now before God˺?
Or can we be returned ˹to the world˺
so that we may do
other than what we used to do?
Truly, they shall have ˹utterly˺ lost their souls
˹to the Fire˺.
For all ˹the false gods˺ that they used to forge
shall have strayed from them.

7:54 Indeed, your Lord is God,
who created the heavens and the earth
in ˹the span of˺ six ˹Heavenly˺ days.
Then, ˹befittingly,˺
He settled Himself over the Throne.

وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا
فَٱلْيَوْمَ نَنسَىٰهُمْ كَمَا
نَسُوا۟ لِقَآءَ يَوْمِهِمْ هَٰذَا
وَمَا كَانُوا۟
بِـَٔايَٰتِنَا يَجْحَدُونَ
﴿٥٢﴾ وَلَقَدْ جِئْنَٰهُم بِكِتَٰبٍ
فَصَّلْنَٰهُ عَلَىٰ عِلْمٍ
هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ
﴿٥٣﴾ هَلْ يَنظُرُونَ إِلَّا تَأْوِيلَهُۥ
يَوْمَ يَأْتِى تَأْوِيلُهُۥ
يَقُولُ ٱلَّذِينَ نَسُوهُ مِن قَبْلُ
قَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ
فَهَل لَّنَا مِن شُفَعَآءَ
فَيَشْفَعُوا۟ لَنَآ أَوْ نُرَدُّ
فَنَعْمَلَ غَيْرَ ٱلَّذِى كُنَّا نَعْمَلُ
قَدْ خَسِرُوٓا۟ أَنفُسَهُمْ
وَضَلَّ عَنْهُم
مَّا كَانُوا۟ يَفْتَرُونَ
﴿٥٤﴾ إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
فِى سِتَّةِ أَيَّامٍ
ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ
يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ
يَطْلُبُهُۥ حَثِيثًا

He causes the night to enveil the day,
pursuing it incessantly.
And the sun and the moon and the stars
are subjugated by His command.
Most surely, to Him belongs all the creation
and all the command.
Blessed be God, Lord of ˹All˺ the Worlds.

7:55 ˹O believers!˺
Call upon your Lord, in humility and privately!
Indeed, He does not love the transgressors
˹who violate God's commandments˺.

7:56 Nor shall you spread corruption in the earth,
after it has been set aright ˹by God˺.
So call upon Him, in fear and hope.
Indeed, the mercy of God is ˹ever˺ near to those
who excel in ˹doing˺ good.

7:57 For it is He who sends the winds
bearing glad tidings before ˹the rain-showers
of˺ His mercy—
until when they lift heavy clouds ˹aloft˺,
We drive them to a lifeless land.
Then upon it, We send down water.
Then We bring forth with it
fruits of every kind.
Thus do We bring forth the dead,
so that you may become mindful
˹of your own resurrection˺.

7:58 As for the wholesome land—
its plants come forth
by permission of their Lord.
Yet as for that ˹land˺ which is befouled—
they come forth ˹from it˺ only meagerly.
Thus do We vary the ˹clear˺ signs ˹of God˺
for a people who are thankful.

وَٱلشَّمْسَ وَٱلْقَمَرَ
وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ ۗ
أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ
تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ
(٥٥) ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ
إِنَّهُۥ لَا يُحِبُّ ٱلْمُعْتَدِينَ
(٥٦) وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ
بَعْدَ إِصْلَٰحِهَا
وَٱدْعُوهُ خَوْفًا وَطَمَعًا ۚ
إِنَّ رَحْمَتَ ٱللَّهِ
قَرِيبٌ مِّنَ ٱلْمُحْسِنِينَ
(٥٧) وَهُوَ ٱلَّذِى يُرْسِلُ ٱلرِّيَٰحَ
بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦ ۖ
حَتَّىٰٓ إِذَآ
أَقَلَّتْ سَحَابًا ثِقَالًا
سُقْنَٰهُ لِبَلَدٍ مَّيِّتٍ
فَأَنزَلْنَا بِهِ ٱلْمَآءَ
فَأَخْرَجْنَا بِهِۦ مِن كُلِّ ٱلثَّمَرَٰتِ ۚ
كَذَٰلِكَ نُخْرِجُ ٱلْمَوْتَىٰ
لَعَلَّكُمْ تَذَكَّرُونَ
(٥٨) وَٱلْبَلَدُ ٱلطَّيِّبُ
يَخْرُجُ نَبَاتُهُۥ بِإِذْنِ رَبِّهِۦ ۖ
وَٱلَّذِى خَبُثَ
لَا يَخْرُجُ إِلَّا نَكِدًا ۚ
كَذَٰلِكَ نُصَرِّفُ ٱلْءَايَٰتِ
لِقَوْمٍ يَشْكُرُونَ

7:59 ˹Now, very˺ truly,
We sent Noah ˹as a messenger˺ to his people.
So he said: O my people!
Worship God ˹alone˺.
You do not have any God other than Him.
Indeed, I fear for you
the ˹divine˺ torment of an awesome Day!

7:60 The elders of his people said:
Indeed, we certainly see that you are ˹mired˺
in clear misguidance.

7:61 He said: O my people!
There is no ˹measure of˺ misguidance in me.
Rather, I am a messenger
from the Lord of ˹All˺ the Worlds.

7:62 I convey to you the messages of my Lord,
and I give to you good counsel,
for I know from God ˹through His revelation˺
what you do not know.

7:63 So ˹is it that˺ you are astounded
that a reminder has come to you from your Lord
by way of a man from among you,
that he may forewarn you
˹of God's nearing Judgment˺,
so that you might become God-fearing
and perhaps be shown mercy?

7:64 But they belied him.
So We delivered him, and ˹all˺ those with him,
˹to safety˺ in the Ark.
And We drowned those
who belied Our ˹self-evident˺ signs.
Indeed, they were a blind people.

7:65 ❊And to ˹the people of˺ ʿÂd, ˹We sent˺
their brother Hûd ˹as a messenger˺.
He said: O my people! Worship God ˹alone˺.

(٥٩) لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ
فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ
مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ
إِنِّىٓ أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ عَظِيمٍ
(٦٠) قَالَ ٱلْمَلَأُ مِن قَوْمِهِۦٓ
إِنَّا لَنَرَىٰكَ فِى ضَلَٰلٍ مُّبِينٍ
(٦١) قَالَ يَٰقَوْمِ
لَيْسَ بِى ضَلَٰلَةٌ وَلَٰكِنِّى
رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ
(٦٢) أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى
وَأَنصَحُ لَكُمْ وَأَعْلَمُ
مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ
(٦٣) أَوَعَجِبْتُمْ أَن جَآءَكُمْ
ذِكْرٌ مِّن رَّبِّكُمْ
عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ
وَلِتَتَّقُوا۟ وَلَعَلَّكُمْ تُرْحَمُونَ
(٦٤) فَكَذَّبُوهُ
فَأَنجَيْنَٰهُ وَٱلَّذِينَ مَعَهُۥ
فِى ٱلْفُلْكِ وَأَغْرَقْنَا
ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَآ
إِنَّهُمْ كَانُوا۟ قَوْمًا عَمِينَ
(٦٥) ۞ وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا
قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ
مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ

You do not have any God other than Him.
Will you not then be God-fearing?

7:66 The elders of his people who disbelieved said:
Indeed, we certainly see
that you are ⌜mired⌝ in foolishness.
Rather, indeed, we think
you are ⌜to be counted⌝ among the ⌜sheer⌝ liars.

7:67 He said: O my people!
There is no foolishness in me.
Rather, I am a messenger
from the Lord of ⌜All⌝ the Worlds.

7:68 I convey to you the messages of my Lord.
Moreover, I am a trustworthy counselor for you.

7:69 Then are you astounded
that a reminder has come to you from your Lord
by way of a man from among you,
that he may forewarn you
⌜of God's nearing Judgment⌝?
Rather, remember ⌜with gratitude⌝
that ⌜God⌝ appointed you successors
⌜in the earth⌝, after the people of Noah,
and increased you amply
in ⌜the endowment of your⌝ creation.
So remember ⌜with gratitude⌝
God's bounties ⌜upon you⌝,
that you may be successful
⌜and be saved from their doom⌝.

7:70 They said:
Did you come to us
that we should worship God alone
and forsake what our forefathers worshipped?
Bring us, then, whatever ⌜doom⌝
you have promised us,
if, indeed, you are ⌜one⌝ of the truthful
⌜messengers of God⌝.

أَفَلَا تَتَّقُونَ

(٦٦) قَالَ ٱلْمَلَأُ
ٱلَّذِينَ كَفَرُواْ مِن قَوْمِهِۦٓ
إِنَّا لَنَرَىٰكَ فِى سَفَاهَةٍ
وَإِنَّا لَنَظُنُّكَ
مِنَ ٱلْكَـٰذِبِينَ

(٦٧) قَالَ يَـٰقَوْمِ
لَيْسَ بِى سَفَاهَةٌ وَلَـٰكِنِّى
رَسُولٌ مِّن رَّبِّ ٱلْعَـٰلَمِينَ

(٦٨) أُبَلِّغُكُمْ رِسَـٰلَـٰتِ رَبِّى
وَأَنَا۠ لَكُمْ نَاصِحٌ أَمِينٌ

(٦٩) أَوَعَجِبْتُمْ أَن جَآءَكُمْ
ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ
رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ۚ
وَٱذْكُرُوٓاْ إِذْ جَعَلَكُمْ
خُلَفَآءَ مِنۢ بَعْدِ قَوْمِ نُوحٍ
وَزَادَكُمْ فِى ٱلْخَلْقِ بَصْۜطَةً ۖ
فَٱذْكُرُوٓاْ ءَالَآءَ ٱللَّهِ
لَعَلَّكُمْ تُفْلِحُونَ

(٧٠) قَالُوٓاْ أَجِئْتَنَا
لِنَعْبُدَ ٱللَّهَ وَحْدَهُۥ وَنَذَرَ
مَا كَانَ يَعْبُدُ ءَابَآؤُنَا ۖ
فَأْتِنَا بِمَا تَعِدُنَآ
إِن كُنتَ مِنَ ٱلصَّـٰدِقِينَ

7:71 He said:
Truly, chastisement
and great wrath from your Lord
shall befall you!
Do you argue with me about ˹mere˺ names
you yourselves have named—
you and your forefathers!
God has not sent down
any authority for them ˹as deities˺.
So wait ˹for the Judgment of God˺.
Indeed, I too am waiting with you.

7:72 Then We delivered him, and those with him,
with mercy from Us.
And We cut off the ˹very˺ last of those
who belied Our signs and were not believers.

7:73 And to ˹the people of˺ Thamûd
˹We sent˺ their brother Ṣâliḥ ˹as a messenger˺.
He said: O my people! Worship God ˹alone˺.
You do not have any God other than Him.
Truly, a clear proof has come to you
from your Lord:
This is the ˹miraculously created˺ she-camel
of God, ˹come as˺ a sign for you.
So leave her to eat in God's land,
and do not touch her
with any ˹act of˺ evil ˹intent˺,
or you will be seized by a most painful torment.

7:74 Rather, remember ˹with gratitude˺
when He made you successors
after ˹the people of˺ ʿÂd,
and settled you in the land.
You take ˹for residences˺ castles upon its plains
and carve out of the mountains ˹sturdy˺ houses.
So remember God's bounties

(٧١) قَالَ قَدْ وَقَعَ
عَلَيْكُم مِّن رَّبِّكُمْ
رِجْسٌ وَغَضَبٌ ۖ أَتُجَٰدِلُونَنِى
فِىٓ أَسْمَآءٍ سَمَّيْتُمُوهَآ
أَنتُمْ وَءَابَآؤُكُم
مَّا نَزَّلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ ۚ
فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم
مِّنَ ٱلْمُنتَظِرِينَ

(٧٢) فَأَنجَيْنَٰهُ وَٱلَّذِينَ مَعَهُۥ
بِرَحْمَةٍ مِّنَّا وَقَطَعْنَا دَابِرَ
ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۖ
وَمَا كَانُوا۟ مُؤْمِنِينَ

(٧٣) وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا ۗ
قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ
مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ
قَدْ جَآءَتْكُم
بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ هَٰذِهِۦ
نَاقَةُ ٱللَّهِ لَكُمْ ءَايَةً ۖ
فَذَرُوهَا
تَأْكُلْ فِىٓ أَرْضِ ٱللَّهِ ۖ
وَلَا تَمَسُّوهَا بِسُوٓءٍ
فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ

(٧٤) وَٱذْكُرُوٓا۟ إِذْ جَعَلَكُمْ
خُلَفَآءَ مِنۢ بَعْدِ عَادٍ
وَبَوَّأَكُمْ فِى ٱلْأَرْضِ
تَتَّخِذُونَ
مِن سُهُولِهَا قُصُورًا
وَتَنْحِتُونَ ٱلْجِبَالَ بُيُوتًا ۖ

˹upon you with gratitude˺.
And do not make mischief in the earth,
sowing corruption ˹in it˺.

7:75 The elders among his people
who had become arrogant said to those
who were considered weak,
to those of them who believed:
Do you know ˹with certainty˺ that Ṣâliḥ
is one ˹truly˺ sent from his Lord?
They said:
We are, indeed, believers
in what he has been sent with.

7:76 Those who became arrogant said:
Indeed, we are disbelievers
in what you believe in!

7:77 So they hamstrung the she-camel.
Thus they insolently defied
the command of their Lord.
Moreover, they said: O Ṣâliḥ!
Bring us, then, whatever ˹doom˺
you have promised us,
if, indeed, you are ˹truly one˺ of the messengers.

7:78 Then the convulsion ˹of the earth˺
seized them, suddenly,
and by morning they were ˹dead,
laying˺ prostrate in their dwelling-place.

7:79 So he turned away from them and said:
O my people!
Very truly, I conveyed to you
the message of my Lord.
And I gave to you good counsel.
But you do not love the givers of good counsel.

7:80 And ˹mention˺ Lot, ˹as well˺,
when he said to his people:

فَاذْكُرُوٓا۟ ءَالَآءَ ٱللَّهِ وَلَا
تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ
(٧٥) قَالَ ٱلْمَلَأُ ٱلَّذِينَ
ٱسْتَكْبَرُوا۟ مِن قَوْمِهِۦ
لِلَّذِينَ ٱسْتُضْعِفُوا۟
لِمَنْ ءَامَنَ مِنْهُمْ
أَتَعْلَمُونَ أَنَّ صَٰلِحًا
مُّرْسَلٌ مِّن رَّبِّهِۦ ۚ قَالُوٓا۟
إِنَّا بِمَآ أُرْسِلَ بِهِۦ
مُؤْمِنُونَ
(٧٦) قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓا۟
إِنَّا بِٱلَّذِىٓ ءَامَنتُم بِهِۦ
كَٰفِرُونَ
(٧٧) فَعَقَرُوا۟ ٱلنَّاقَةَ
وَعَتَوْا۟ عَنْ أَمْرِ رَبِّهِمْ
وَقَالُوا۟ يَٰصَٰلِحُ
ٱئْتِنَا بِمَا تَعِدُنَآ
إِن كُنتَ مِنَ ٱلْمُرْسَلِينَ
(٧٨) فَأَخَذَتْهُمُ ٱلرَّجْفَةُ
فَأَصْبَحُوا۟ فِى دَارِهِمْ جَٰثِمِينَ
(٧٩) فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰقَوْمِ
لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّى
وَنَصَحْتُ لَكُمْ وَلَٰكِن
لَّا تُحِبُّونَ ٱلنَّٰصِحِينَ
(٨٠) وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ

Do ˹the men among˺ you
˹openly˺ commit ˹such abominable˺ lewdness
˹with each other˺,
with which no one has preceded you
in all the worlds!

7:81 You do, indeed, approach men in lust
instead of women.
No, but you are
an exceedingly rebellious people!

7:82 Yet the response of his people
was only to say ˹of Lot and his followers˺:
Expel them from your town!
For they are a people
who ˹seek to˺ keep themselves pure
˹from our ways˺.

7:83 So We delivered him
and his family ˹from doom˺—
except his ˹faithless˺ wife.
She was of those who lingered behind.

7:84 And We rained down upon them
a ˹devastating˺ rain ˹of marked stones˺!
So see how ˹dreadful˺ was the end
of the defiant unbelievers.

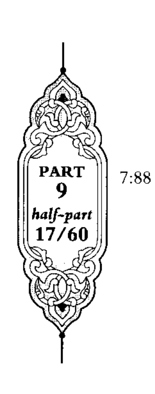
7:85 And to ˹the people of˺ Midian
˹We sent˺ their brother Shuʿayb ˹as a messenger˺.
He said: O my people! Worship God ˹alone˺!
You do not have any God other than Him.
Truly, clear proof ˹upholding my message˺
has come to you from your Lord.
So ˹equitably˺ fill the measure
and the balance ˹in your trade˺.
And you shall not defraud the people
of their ˹rightful˺ things.
Nor shall you spread corruption in the earth,

أَتَأْتُونَ ٱلْفَٰحِشَةَ مَا سَبَقَكُم
بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَٰلَمِينَ
(٨١) إِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ
شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ
بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ
(٨٢) وَمَا كَانَ جَوَابَ قَوْمِهِۦٓ
إِلَّآ أَن قَالُوٓا۟
أَخْرِجُوهُم مِّن قَرْيَتِكُمْ ۖ
إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ
(٨٣) فَأَنجَيْنَٰهُ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ
كَانَتْ مِنَ ٱلْغَٰبِرِينَ
(٨٤) وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ
فَٱنظُرْ كَيْفَ كَانَ
عَٰقِبَةُ ٱلْمُجْرِمِينَ
(٨٥) وَإِلَىٰ مَدْيَنَ
أَخَاهُمْ شُعَيْبًا ۗ قَالَ يَٰقَوْمِ
ٱعْبُدُوا۟ ٱللَّهَ
مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ
قَدْ جَآءَتْكُم
بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ
فَأَوْفُوا۟ ٱلْكَيْلَ
وَٱلْمِيزَانَ
وَلَا تَبْخَسُوا۟ ٱلنَّاسَ
أَشْيَآءَهُمْ
وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ
بَعْدَ إِصْلَٰحِهَا ۚ

after it has been set aright ⌜by God⌝.
This is best for you,
if, indeed, you are believers.

7:86 Moreover, do not sit ⌜as highwaymen⌝
alongside every pathway,
threatening ⌜people with robbery⌝
and barring
those who believe in Him
from the ⌜straight⌝ path of God,
such that you seek to make it a crooked way.
Rather, remember ⌜with gratitude⌝
when you were few,
then He made you many.
So see ⌜for⌝ yourselves
how ⌜devastating⌝ was the end
of the sowers of corruption!

7:87 Moreover, if there is a group of you
that believes in what I have been sent with
and a group that does not believe,
then be patient until God judges between us.
For He is the very best of judges.



7:88 ❊The elders of his people,
who became arrogant,
said:
Most surely,
We shall expel you from our town,
O Shuʿayb,
and those who believe ⌜along⌝ with you,
unless you do, indeed, return to our ways!
He said:
Even if we are unwilling?

7:89 Truly, we would forge a lie against God
if we returned to your way ⌜of worship⌝
after God has delivered us from it.
It is not for us to return to it,

ذَٰلِكُمْ خَيْرٌ لَّكُمْ
إِن كُنتُم مُّؤْمِنِينَ

(٨٦) وَلَا تَقْعُدُوا
بِكُلِّ صِرَاطٍ تُوعِدُونَ
وَتَصُدُّونَ عَن سَبِيلِ اللَّهِ
مَنْ آمَنَ بِهِ
وَتَبْغُونَهَا عِوَجًا ۚ
وَاذْكُرُوا إِذْ كُنتُمْ
قَلِيلًا فَكَثَّرَكُمْ ۖ
وَانظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الْمُفْسِدِينَ

(٨٧) وَإِن كَانَ طَائِفَةٌ مِّنكُمْ
آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ
وَطَائِفَةٌ لَّمْ يُؤْمِنُوا فَاصْبِرُوا
حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا ۚ
وَهُوَ خَيْرُ الْحَاكِمِينَ

(٨٨) ۞ قَالَ الْمَلَأُ
الَّذِينَ اسْتَكْبَرُوا مِن قَوْمِهِ
لَنُخْرِجَنَّكَ يَا شُعَيْبُ
وَالَّذِينَ آمَنُوا مَعَكَ مِن قَرْيَتِنَا
أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا ۚ
قَالَ أَوَلَوْ كُنَّا كَارِهِينَ

(٨٩) قَدِ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا
إِنْ عُدْنَا فِي مِلَّتِكُم
بَعْدَ إِذْ نَجَّانَا اللَّهُ مِنْهَا ۚ
وَمَا يَكُونُ لَنَا أَن نَّعُودَ فِيهَا
إِلَّا أَن يَشَاءَ اللَّهُ رَبُّنَا ۚ

unless God, our Lord, so wills.
Our Lord encompasses all things in knowledge.
On God ˹alone˺ do we rely. Our Lord!
Judge between us and our people
with the truth—
for You are the best of those who judge.

7:90 The elders of his people
who disbelieved said ˹to the people˺:
Indeed, if you follow Shuʿayb,
then assuredly you shall ˹all˺ be utter losers.

7:91 Then the convulsion ˹of the earth˺
seized them, suddenly,
and by morning they were ˹dead,
laying˺ prostrate in their dwelling-place.

7:92 Those who denied Shuʿayb—
˹it was˺ as if they had never dwelled
˹in prosperity˺ therein.
Those who had denied Shuʿayb—
it was they who were the ˹utter˺ losers.

7:93 Then he turned away from them and said:
O my people!
Very truly, I conveyed to you
˹all˺ the messages of my Lord.
And I gave to you good counsel.
So how shall I grieve over a disbelieving people?

7:94 Nor have We sent any prophet
into a town ˹that belied them˺,
but that We seized its ˹disbelieving˺ people
with ˹severe˺ affliction and harm,
so that they might humble themselves
˹before God˺.

7:95 Then We replaced bad ˹conditions˺ with good,
until they thrived and said:
Truly, harm and joy

وَسِعَ رَبُّنَا كُلَّ شَيۡءٍ عِلۡمًاۚ
عَلَى ٱللَّهِ تَوَكَّلۡنَاۚ
رَبَّنَا ٱفۡتَحۡ بَيۡنَنَا
وَبَيۡنَ قَوۡمِنَا بِٱلۡحَقِّ
وَأَنتَ خَيۡرُ ٱلۡفَٰتِحِينَ
(٩٠) وَقَالَ ٱلۡمَلَأُ
ٱلَّذِينَ كَفَرُواْ مِن قَوۡمِهِۦ
لَئِنِ ٱتَّبَعۡتُمۡ شُعَيۡبًا
إِنَّكُمۡ إِذٗا لَّخَٰسِرُونَ
(٩١) فَأَخَذَتۡهُمُ ٱلرَّجۡفَةُ فَأَصۡبَحُواْ
فِي دَارِهِمۡ جَٰثِمِينَ
(٩٢) ٱلَّذِينَ كَذَّبُواْ شُعَيۡبٗا
كَأَن لَّمۡ يَغۡنَوۡاْ فِيهَاۚ
ٱلَّذِينَ كَذَّبُواْ شُعَيۡبٗا
كَانُواْ هُمُ ٱلۡخَٰسِرِينَ
(٩٣) فَتَوَلَّىٰ عَنۡهُمۡ وَقَالَ يَٰقَوۡمِ
لَقَدۡ أَبۡلَغۡتُكُمۡ رِسَٰلَٰتِ رَبِّي
وَنَصَحۡتُ لَكُمۡۖ فَكَيۡفَ
ءَاسَىٰ عَلَىٰ قَوۡمٖ كَٰفِرِينَ
(٩٤) وَمَآ أَرۡسَلۡنَا فِي قَرۡيَةٖ
مِّن نَّبِيٍّ إِلَّآ أَخَذۡنَآ أَهۡلَهَا
بِٱلۡبَأۡسَآءِ وَٱلضَّرَّآءِ
لَعَلَّهُمۡ يَضَّرَّعُونَ
(٩٥) ثُمَّ بَدَّلۡنَا
مَكَانَ ٱلسَّيِّئَةِ ٱلۡحَسَنَةَ
حَتَّىٰ عَفَواْ وَّقَالُواْ
قَدۡ مَسَّ ءَابَآءَنَا
ٱلضَّرَّآءُ وَٱلسَّرَّآءُ

have ⌜likewise⌝ touched our forefathers
⌜throughout time⌝!
Then We seized them suddenly,
while they were ⌜completely⌝ unaware.

فَأَخَذْنَٰهُم بَغْتَةً
وَهُمْ لَا يَشْعُرُونَ

7:96 Yet if only the people
of the ⌜faithless⌝ towns had believed
and feared God,
We most surely would have
opened forth upon them blessings
from the sky and the earth.
But they denied ⌜faith⌝.
So We seized them, suddenly,
for what they had ⌜duly⌝ earned.

(٩٦) وَلَوْ أَنَّ أَهْلَ ٱلْقُرَىٰٓ
ءَامَنُوا۟ وَٱتَّقَوْا۟
لَفَتَحْنَا عَلَيْهِم بَرَكَٰتٍ
مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ
وَلَٰكِن كَذَّبُوا۟ فَأَخَذْنَٰهُم
بِمَا كَانُوا۟ يَكْسِبُونَ

7:97 Do the people of the towns ⌜of the world⌝
then feel secure against Our ⌜deadly⌝ affliction
that may come to them
at night while they sleep?

(٩٧) أَفَأَمِنَ أَهْلُ ٱلْقُرَىٰٓ
أَن يَأْتِيَهُم بَأْسُنَا بَيَٰتًا
وَهُمْ نَآئِمُونَ

7:98 Or do the people of the towns ⌜of the world⌝
feel secure against Our ⌜deadly⌝ affliction
that may come to them
at mid-morning while they play?

(٩٨) أَوَأَمِنَ أَهْلُ ٱلْقُرَىٰٓ
أَن يَأْتِيَهُم بَأْسُنَا ضُحًى
وَهُمْ يَلْعَبُونَ

7:99 Do they, then, feel secure against God's design?
For none feels secure against God's design,
except a people who are losers
⌜of an everlasting Paradise⌝.

(٩٩) أَفَأَمِنُوا۟ مَكْرَ ٱللَّهِ ۚ
فَلَا يَأْمَنُ مَكْرَ ٱللَّهِ
إِلَّا ٱلْقَوْمُ ٱلْخَٰسِرُونَ

7:100 Is it, then, not ⌜enough of⌝ a guiding sign
for those who have inherited the land
after it had been inhabited ⌜by others
whom We destroyed for their sins⌝—
that had We so willed
We could have stricken them ⌜too⌝ for their sins
and set a seal upon their hearts, ⌜as well⌝,
so that they could not hear
⌜the admonitions of God⌝?

(١٠٠) أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ
ٱلْأَرْضَ مِنۢ بَعْدِ أَهْلِهَآ
أَن لَّوْ نَشَآءُ
أَصَبْنَٰهُم بِذُنُوبِهِمْ ۚ
وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ
فَهُمْ لَا يَسْمَعُونَ

7:101 Such were the ˹faithless˺ towns.
We relate to you of their tidings, ˹O Prophet˺.
For very truly, their messengers came to them
with clear ˹and miraculous˺ proofs ˹of God˺.
But they were not such as to believe
in what they had belied of old.
And so it is that God
sets a seal upon the hearts of the disbelievers.

7:102 Nor did We find most of them ˹willing˺
to ˹uphold˺ any ˹sacred˺ covenant.
Rather, We found most of them
utterly ungodly.

7:103 Then after them We sent forth Moses,
with Our ˹miraculous˺ signs,
to Pharaoh and his ˹assembly of˺ nobles.
Yet they did wrong by ˹denying˺ them.
So see how ˹devastating˺
was the end of the sowers of corruption!

7:104 Thus Moses said: O Pharaoh!
I am a messenger
from the Lord of ˹All˺ the Worlds,

7:105 obliged to say nothing about God but the truth.
Indeed, I have come to you
with clear ˹and miraculous˺ proof
from your Lord.
So ˹set free and˺ send forth with me
the Children of Israel.

7:106 ˹Pharaoh˺ said:
If, indeed, you have come with a sign,
then bring it forth,
if you are ˹one˺ of the truthful
˹messengers of God˺.

7:107 So ˹Moses˺ threw his staff ˹to the ground˺,
and, behold, it was a manifest snake.

(١٠١) تِلْكَ ٱلْقُرَىٰ
نَقُصُّ عَلَيْكَ مِنْ أَنۢبَآئِهَا ۚ
وَلَقَدْ جَآءَتْهُمْ
رُسُلُهُم بِٱلْبَيِّنَٰتِ
فَمَا كَانُوا۟ لِيُؤْمِنُوا۟
بِمَا كَذَّبُوا۟ مِن قَبْلُ ۚ
كَذَٰلِكَ يَطْبَعُ ٱللَّهُ
عَلَىٰ قُلُوبِ ٱلْكَٰفِرِينَ

(١٠٢) وَمَا وَجَدْنَا
لِأَكْثَرِهِم مِّنْ عَهْدٍ ۖ
وَإِن وَجَدْنَآ
أَكْثَرَهُمْ لَفَٰسِقِينَ

(١٠٣) ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم مُّوسَىٰ
بِـَٔايَٰتِنَآ إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦ
فَظَلَمُوا۟ بِهَا ۖ
فَٱنظُرْ كَيْفَ كَانَ
عَٰقِبَةُ ٱلْمُفْسِدِينَ

(١٠٤) وَقَالَ مُوسَىٰ يَٰفِرْعَوْنُ
إِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ

(١٠٥) حَقِيقٌ عَلَىٰٓ أَن لَّآ
أَقُولَ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ ۚ
قَدْ جِئْتُكُم
بِبَيِّنَةٍ مِّن رَّبِّكُمْ
فَأَرْسِلْ مَعِىَ بَنِىٓ إِسْرَٰٓءِيلَ

(١٠٦) قَالَ إِن كُنتَ جِئْتَ بِـَٔايَةٍ
فَأْتِ بِهَآ
إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ

(١٠٧) فَأَلْقَىٰ عَصَاهُ
فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ

7:108 And he drew forth his hand
˹from the bosom of his garment˺,
and, behold,
it was ˹radiant˺ white ˹without blemish˺
to ˹all˺ the onlookers.

7:109 The ˹assembly of˺ nobles from Pharaoh's people
˹conferred privately and˺ said ˹to Pharaoh˺:
This is most surely a learned sorcerer!

7:110 He desires ˹only˺ to oust ˹all of˺ you
from your land. ˹Pharaoh said:˺
So what, ˹O assembly of nobles,˺
do you command ˹concerning him˺?

7:111 They said: ˹O Pharaoh˺:
Delay ˹answering˺ him and his brother,
and send forth summoners into the cities.

7:112 They shall come to you
with every learned sorcerer
˹to overcome Moses˺.

7:113 So the sorcerers came to Pharaoh.
They said:
Shall there, indeed, be a reward for us,
if it is we who are triumphant?

7:114 He said: Yes!
Moreover, you shall be of those brought near
˹as an added honor˺.

7:115 They said: O Moses!
Either you throw ˹your staff to the ground˺,
or we shall be the ones
to throw ˹down our objects first˺.

7:116 He said: You throw ˹first˺.
So when they threw ˹down what they had˺,
they bewitched the eyes of the people,
and terrified them,
and came forth with awesome sorcery.

(١٠٨) وَنَزَعَ يَدَهُۥ
فَإِذَا هِيَ بَيۡضَآءُ لِلنَّٰظِرِينَ

(١٠٩) قَالَ ٱلۡمَلَأُ مِن قَوۡمِ فِرۡعَوۡنَ
إِنَّ هَٰذَا لَسَٰحِرٌ عَلِيمٞ

(١١٠) يُرِيدُ أَن يُخۡرِجَكُم مِّنۡ أَرۡضِكُمۡۖ
فَمَاذَا تَأۡمُرُونَ

(١١١) قَالُوٓاْ أَرۡجِهۡ وَأَخَاهُ
وَأَرۡسِلۡ فِي ٱلۡمَدَآئِنِ حَٰشِرِينَ

(١١٢) يَأۡتُوكَ بِكُلِّ سَٰحِرٍ عَلِيمٖ

(١١٣) وَجَآءَ ٱلسَّحَرَةُ فِرۡعَوۡنَ
قَالُوٓاْ إِنَّ لَنَا لَأَجۡرًا
إِن كُنَّا نَحۡنُ ٱلۡغَٰلِبِينَ

(١١٤) قَالَ نَعَمۡ
وَإِنَّكُمۡ لَمِنَ ٱلۡمُقَرَّبِينَ

(١١٥) قَالُواْ يَٰمُوسَىٰٓ
إِمَّآ أَن تُلۡقِيَ وَإِمَّآ
أَن نَّكُونَ نَحۡنُ ٱلۡمُلۡقِينَ

(١١٦) قَالَ أَلۡقُواْۖ فَلَمَّآ أَلۡقَوۡاْ
سَحَرُوٓاْ أَعۡيُنَ ٱلنَّاسِ
وَٱسۡتَرۡهَبُوهُمۡ
وَجَآءُو بِسِحۡرٍ عَظِيمٖ

7:117 ❊But We revealed to Moses:
Throw your staff ⌜to the ground⌝,
and behold ⌜the power of God⌝!
And at once it began swallowing
all that they did falsify.

7:118 Thus the truth befell ⌜them openly⌝,
and all that they had done was obliterated.

7:119 For ⌜right⌝ then and there they were defeated,
and they had become ⌜utterly⌝ disgraced.

7:120 So the sorcerers fell ⌜to the ground,
in astonishment⌝, bowing ⌜their faces⌝ down
⌜in submission to God⌝.

7:121 They said:
We believe in the Lord of ⌜All⌝ the Worlds,

7:122 the Lord of Moses and Aaron!

7:123 Pharaoh said:
Have you believed in him ⌜impetuously⌝
before I have permitted you to do so?
Indeed, this is, most surely, a conspiracy,
in which all of you
have conspired ⌜beforehand⌝ in the city,
so as to drive out its ⌜rightful⌝ people from it.
Yet ⌜now⌝ you shall know
⌜how great is my chastisement⌝?

7:124 I shall, most surely, cut off
your hands and your feet on opposite sides!
Then I shall, most surely, crucify you
all together!

7:125 They said:
Indeed, to our Lord we are returning.

7:126 Moreover, you are only taking revenge on us
because we have believed
in the ⌜sure⌝ signs of our Lord
when they came to us.
⌜Thus they prayed:⌝ Our Lord!

(١١٧) ۞ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ
أَنْ أَلْقِ عَصَاكَ ۖ
فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ

(١١٨) فَوَقَعَ ٱلْحَقُّ
وَبَطَلَ مَا كَانُوا۟ يَعْمَلُونَ

(١١٩) فَغُلِبُوا۟ هُنَالِكَ
وَٱنقَلَبُوا۟ صَٰغِرِينَ

(١٢٠) وَأُلْقِىَ ٱلسَّحَرَةُ سَٰجِدِينَ

(١٢١) قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ

(١٢٢) رَبِّ مُوسَىٰ وَهَٰرُونَ

(١٢٣) قَالَ فِرْعَوْنُ ءَامَنتُم بِهِۦ
قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّ هَٰذَا
لَمَكْرٌ مَّكَرْتُمُوهُ فِى ٱلْمَدِينَةِ
لِتُخْرِجُوا۟ مِنْهَآ أَهْلَهَا ۖ
فَسَوْفَ تَعْلَمُونَ

(١٢٤) لَأُقَطِّعَنَّ أَيْدِيَكُمْ
وَأَرْجُلَكُم مِّنْ خِلَٰفٍ
ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ

(١٢٥) قَالُوٓا۟ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ

(١٢٦) وَمَا تَنقِمُ مِنَّآ
إِلَّآ أَنْ ءَامَنَّا
بِـَٔايَٰتِ رَبِّنَا لَمَّا جَآءَتْنَا ۚ
رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا

Pour forth upon us patience,
and take our souls as *muslims*,
in willing submission to You ˹alone˺.

7:127 So the ˹assembly of˺ nobles
from Pharaoh's people said ˹to him˺:
Will you leave Moses and his people
to spread corruption in the land
and to abandon you and your gods?
He said:
We shall ˹forthwith˺ slay their sons
and keep their womenfolk alive ˹for ourselves
in bondage˺.
Indeed, we are all-dominating over them.

7:128 Moses said to his people:
Seek help from God and be patient.
Indeed, the earth belongs to God,
and He bequeaths it to whomever He so wills
from among His servants.
Thus the ultimate outcome
is ˹success˺ for the God-fearing.

7:129 They said ˹to Moses˺:
We have been harmed
˹with this very persecution˺
before you came to us
and after you have come to us.
He said: It may well be
that your Lord will destroy your enemy
and make you successors ˹to sovereignty˺
in the land ˹after them˺.
Then He shall see how ˹godly˺ you shall act.

7:130 And very truly, We seized the House of Pharaoh
with severe drought and a dearth of fruits,
so that they might become mindful
˹of God's admonition˺.

7:131 Yet when the blessing ˹of God˺

وَتَوَفَّنَا مُسْلِمِينَ
(١٢٧) وَقَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ
أَتَذَرُ مُوسَىٰ وَقَوْمَهُۥ
لِيُفْسِدُوا۟ فِى ٱلْأَرْضِ
وَيَذَرَكَ وَءَالِهَتَكَ ۚ قَالَ
سَنُقَتِّلُ أَبْنَآءَهُمْ
وَنَسْتَحْىِۦ نِسَآءَهُمْ
وَإِنَّا فَوْقَهُمْ قَٰهِرُونَ
(١٢٨) قَالَ مُوسَىٰ لِقَوْمِهِ
ٱسْتَعِينُوا۟ بِٱللَّهِ وَٱصْبِرُوٓا۟ ۖ
إِنَّ ٱلْأَرْضَ لِلَّهِ
يُورِثُهَا
مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ
وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ
(١٢٩) قَالُوٓا۟ أُوذِينَا
مِن قَبْلِ أَن تَأْتِيَنَا
وَمِنۢ بَعْدِ مَا جِئْتَنَا ۚ قَالَ
عَسَىٰ رَبُّكُمْ
أَن يُهْلِكَ عَدُوَّكُمْ
وَيَسْتَخْلِفَكُمْ
فِى ٱلْأَرْضِ
فَيَنظُرَ كَيْفَ تَعْمَلُونَ
(١٣٠) وَلَقَدْ أَخَذْنَآ
ءَالَ فِرْعَوْنَ بِٱلسِّنِينَ
وَنَقْصٍ مِّنَ ٱلثَّمَرَٰتِ
لَعَلَّهُمْ يَذَّكَّرُونَ
(١٣١) فَإِذَا جَآءَتْهُمُ ٱلْحَسَنَةُ

came to them, they said:
This is due to us!
But when any evil afflicted them
⌜for their obstinacy⌝,
they attributed ill-omen to Moses
and those with him.
Now, assuredly,
their ill omen was ⌜decreed⌝ by God ⌜alone⌝.
Yet most of them did not know ⌜this⌝.

7:132 Moreover, they said:
Whatever sign you bring to us
with which to bewitch us—
still, we shall never become believers in you!

7:133 So We sent upon them the flood
and locusts and grasshoppers and frogs
and ⌜turned their waters into⌝ blood—
utterly distinct signs
⌜that could only be from God⌝.
But they grew so very arrogant
and were a people of defiant unbelief.

7:134 Yet whenever ⌜Our⌝ chastisement
fell upon them, they said: O Moses!
Call upon your Lord for us, ⌜to relieve us⌝
by virtue of what He has covenanted with you.
If you remove from us
the ⌜plague of⌝ castigation,
we will, most surely, believe in you
and we will ⌜set free and⌝ send forth with you
the Children of Israel.

7:135 But whenever We removed
the ⌜plague of⌝ castigation from them for a term,
which they would then reach,
at once they would breach ⌜their promise⌝.

7:136 So We took vengeance on them.

قَالُوا لَنَا هَٰذِهِۦ
وَإِن تُصِبْهُمْ سَيِّئَةٌ
يَطَّيَّرُوا بِمُوسَىٰ وَمَن مَّعَهُۥٓ
أَلَآ إِنَّمَا طَٰٓئِرُهُمْ عِندَ ٱللَّهِ
وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

(١٣٢) وَقَالُوا مَهْمَا تَأْتِنَا بِهِۦ مِنْ ءَايَةٍ
لِّتَسْحَرَنَا بِهَا
فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ

(١٣٣) فَأَرْسَلْنَا عَلَيْهِمُ ٱلطُّوفَانَ
وَٱلْجَرَادَ وَٱلْقُمَّلَ
وَٱلضَّفَادِعَ وَٱلدَّمَ
ءَايَٰتٍ مُّفَصَّلَٰتٍ فَٱسْتَكْبَرُوا
وَكَانُوا قَوْمًا مُّجْرِمِينَ

(١٣٤) وَلَمَّا وَقَعَ عَلَيْهِمُ ٱلرِّجْزُ
قَالُوا يَٰمُوسَى ٱدْعُ لَنَا رَبَّكَ
بِمَا عَهِدَ عِندَكَ
لَئِن كَشَفْتَ عَنَّا ٱلرِّجْزَ
لَنُؤْمِنَنَّ لَكَ
وَلَنُرْسِلَنَّ مَعَكَ
بَنِىٓ إِسْرَٰٓءِيلَ

(١٣٥) فَلَمَّا كَشَفْنَا
عَنْهُمُ ٱلرِّجْزَ
إِلَىٰٓ أَجَلٍ هُم بَٰلِغُوهُ
إِذَا هُمْ يَنكُثُونَ

(١٣٦) فَٱنتَقَمْنَا مِنْهُمْ
فَأَغْرَقْنَٰهُمْ فِى ٱلْيَمِّ

Thus We drowned them in the sea.
For they ⌜persistently⌝ denied
Our ⌜miraculous⌝ signs,
and they were ⌜obstinately⌝ heedless of them.

7:137 Thus We caused the people
who had been oppressed
to inherit the eastern and western parts
of the land
wherein We have bestowed blessings.
Thus the good word of your Lord
was fulfilled upon the Children of Israel,
for they were patient.
Moreover, We shattered ⌜to bits⌝
all that Pharaoh and his people wrought
and all that they constructed.

7:138 Now, We caused the Children of Israel
to pass ⌜in safety⌝ through the ⌜divided⌝ sea.
Then they came upon a people
devoting themselves to idols
they had ⌜fashioned⌝.
They said: O Moses!
Make for us a god just as they have gods!
He said:
Indeed, you are a people
who are steeped in ignorance!

7:139 Indeed, all that these ⌜idol-worshippers⌝
are engaged in shall be ruined.
And what they have been doing shall be in vain.

7:140 He said:
Shall I seek for you a god
other than ⌜the One⌝ God,
while He has shown you preference
above the ⌜peoples of all the⌝ world?

بِأَنَّهُمْ كَذَّبُوا بِـَٔايَٰتِنَا
وَكَانُوا عَنْهَا غَٰفِلِينَ
(١٣٧) وَأَوْرَثْنَا ٱلْقَوْمَ ٱلَّذِينَ
كَانُوا يُسْتَضْعَفُونَ
مَشَٰرِقَ ٱلْأَرْضِ
وَمَغَٰرِبَهَا
ٱلَّتِى بَٰرَكْنَا فِيهَا
وَتَمَّتْ كَلِمَتُ رَبِّكَ ٱلْحُسْنَىٰ
عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ بِمَا صَبَرُوا
وَدَمَّرْنَا مَا كَانَ
يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُۥ
وَمَا كَانُوا يَعْرِشُونَ
(١٣٨) وَجَٰوَزْنَا بِبَنِىٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ
فَأَتَوْا عَلَىٰ قَوْمٍ
يَعْكُفُونَ عَلَىٰٓ أَصْنَامٍ لَّهُمْ
قَالُوا يَٰمُوسَى
ٱجْعَل لَّنَآ إِلَٰهًا كَمَا لَهُمْ ءَالِهَةٌ
قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ
(١٣٩) إِنَّ هَٰٓؤُلَآءِ مُتَبَّرٌ مَّا هُمْ فِيهِ
وَبَٰطِلٌ مَّا كَانُوا يَعْمَلُونَ
(١٤٠) قَالَ أَغَيْرَ ٱللَّهِ
أَبْغِيكُمْ إِلَٰهًا وَهُوَ
فَضَّلَكُمْ عَلَى ٱلْعَٰلَمِينَ

7:141 And ˹recall, O Children of Israel˺,
how We delivered you
from the House of Pharaoh.
They were inflicting upon you
˹a most˺ evil torment, killing your sons
and keeping your womenfolk alive
˹for themselves in bondage˺.
And in this, there was a great trial
from your Lord.

7:142 ✻Thereafter, We promised to Moses
thirty nights ˹of retreat in Our presence
at Mount Ṭûr˺,
and We completed them with ten ˹more˺.
Thus the appointed time of his Lord
was completed ˹in˺ forty nights.
So Moses said to his brother, Aaron:
You shall succeed me among my people.
And you shall do what is right.
And you shall not follow the way
of the sowers of corruption.

7:143 So when Moses came at Our appointed time
and his Lord spoke to him, he said:
My Lord, show me ˹Yourself˺,
that I may look upon You.
He said:
You cannot ˹withstand this, so as to˺ see Me.
But look upon the mountain.
If it holds firm in its place,
then shall you see Me.
Yet when his Lord manifested Himself
to the mountain, He caused it to crumble,
and Moses fell down ˹faint, utterly˺ stunned.
Then when he recovered ˹his senses˺, he said:
Highly exalted are You ˹far above all˺!

(١٤١) وَإِذْ أَنجَيْنَٰكُم
مِّنْ ءَالِ فِرْعَوْنَ
يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ
يُقَتِّلُونَ أَبْنَآءَكُمْ
وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ
وَفِى ذَٰلِكُم بَلَآءٌ
مِّن رَّبِّكُمْ عَظِيمٌ

(١٤٢) ۞ وَوَٰعَدْنَا مُوسَىٰ
ثَلَٰثِينَ لَيْلَةً وَأَتْمَمْنَٰهَا بِعَشْرٍ
فَتَمَّ مِيقَٰتُ رَبِّهِۦٓ
أَرْبَعِينَ لَيْلَةً ۚ
وَقَالَ مُوسَىٰ لِأَخِيهِ هَٰرُونَ
ٱخْلُفْنِى فِى قَوْمِى وَأَصْلِحْ
وَلَا تَتَّبِعْ سَبِيلَ ٱلْمُفْسِدِينَ

(١٤٣) وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَٰتِنَا
وَكَلَّمَهُۥ رَبُّهُۥ قَالَ
رَبِّ أَرِنِىٓ أَنظُرْ إِلَيْكَ ۚ
قَالَ لَن تَرَىٰنِى
وَلَٰكِنِ ٱنظُرْ إِلَى ٱلْجَبَلِ
فَإِنِ ٱسْتَقَرَّ مَكَانَهُۥ
فَسَوْفَ تَرَىٰنِى ۚ
فَلَمَّا تَجَلَّىٰ رَبُّهُۥ لِلْجَبَلِ
جَعَلَهُۥ دَكًّا
وَخَرَّ مُوسَىٰ صَعِقًا ۚ
فَلَمَّآ أَفَاقَ قَالَ
سُبْحَٰنَكَ تُبْتُ إِلَيْكَ

I repent to You!
And I am the foremost of the believers ⌜in You
among my people!

7:144 God⌝ said: O Moses!
Indeed, I have chosen you over all people
with ⌜the revelation of⌝ My messages
⌜to bear them to all those
to whom I have sent you⌝—
and with ⌜the revelation of⌝ My words,
⌜which I speak directly to you⌝.
So take the ⌜commandments⌝
I have given you ⌜and hold to them⌝.
And be of those who are ever thankful.

7:145 Thus We inscribed for him on the Tablets
⌜the fundamental Law⌝
of everything ⌜We had decreed⌝ in admonition—
and ⌜given⌝ in explanation—
regarding everything ⌜that We had enjoined
upon the Children of Israel⌝.
So take hold of it
with ⌜utmost⌝ power, ⌜O Moses⌝!
And enjoin your people
to take the ⌜very⌝ best of it ⌜and live by it.
Otherwise,⌝ I shall show you,
⌜O Children of Israel,⌝
the dwelling-place ⌜in Hellfire⌝
of ⌜all⌝ those who are ungodly.

7:146 I shall turn away from My signs
those who have grown arrogant
in the land, without any right.
For even if they were to see
every ⌜natural and revealed⌝ sign
⌜of Heavenly truth,
still⌝ they would not believe in it.
Moreover, if they see

وَأَنَا۠ أَوَّلُ ٱلْمُؤْمِنِينَ
(١٤٤) قَالَ يَـٰمُوسَىٰٓ إِنِّى
ٱصْطَفَيْتُكَ عَلَى ٱلنَّاسِ
بِرِسَـٰلَـٰتِى وَبِكَلَـٰمِى
فَخُذْ مَآ ءَاتَيْتُكَ
وَكُن مِّنَ ٱلشَّـٰكِرِينَ
(١٤٥) وَكَتَبْنَا لَهُۥ فِى ٱلْأَلْوَاحِ
مِن كُلِّ شَىْءٍ مَّوْعِظَةً
وَتَفْصِيلًا لِّكُلِّ شَىْءٍ
فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ
يَأْخُذُوا۟ بِأَحْسَنِهَا ۚ
سَأُو۟رِيكُمْ دَارَ ٱلْفَـٰسِقِينَ
(١٤٦) سَأَصْرِفُ عَنْ ءَايَـٰتِىَ ٱلَّذِينَ
يَتَكَبَّرُونَ فِى ٱلْأَرْضِ
بِغَيْرِ ٱلْحَقِّ
وَإِن يَرَوْا۟ كُلَّ ءَايَةٍ
لَّا يُؤْمِنُوا۟ بِهَا
وَإِن يَرَوْا۟ سَبِيلَ ٱلرُّشْدِ

the way of ⌜faith and⌝ right guidance,
they do not take it as a way ⌜of life⌝.
Yet if they see the way of perversion,
they take it as a way ⌜of life⌝.
That is because
they have belied Our ⌜revealed⌝ signs
and have been heedless of them.

7:147 Yet ⌜all⌝ those who belie Our signs
and the ⌜destined⌝ Meeting of ⌜God
for Judgment in⌝ the Hereafter—
their ⌜good⌝ works
shall be ⌜rendered utterly⌝ futile ⌜with God⌝.
Shall they be recompensed
⌜with eternal Fire⌝ for other than
all ⌜the evil⌝ that they have done?

7:148 Still, the people of Moses,
after his ⌜departure to Mount Ṭûr⌝,
made from their ornaments
a ⌜Golden⌝ Calf ⌜to worship⌝—
a mere ⌜spiritless⌝ body
⌜that⌝ with ⌜the blowing wind
made the sound of⌝ a low.
Did they not consider
that it could not ⌜even⌝ speak to them,
nor guide them in any way?
They took it ⌜as a god⌝,
and ⌜thus⌝ they were wrongdoers,
⌜godless in heart⌝.

7:149 So when they fell
to wringing their hands ⌜in regret⌝,
and they saw that they had strayed, they said:
If our Lord
does not have mercy upon us, and forgive us,
we will, most surely, be among the losers

لَا يَتَّخِذُوهُ سَبِيلًا
وَإِن يَرَوْا۟ سَبِيلَ ٱلْغَىِّ
يَتَّخِذُوهُ سَبِيلًا ۚ
ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا۟ بِـَٔايَٰتِنَا
وَكَانُوا۟ عَنْهَا غَٰفِلِينَ
(١٤٧) وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا
وَلِقَآءِ ٱلْءَاخِرَةِ
حَبِطَتْ أَعْمَٰلُهُمْ ۚ
هَلْ يُجْزَوْنَ
إِلَّا مَا كَانُوا۟ يَعْمَلُونَ
(١٤٨) وَٱتَّخَذَ قَوْمُ مُوسَىٰ مِنۢ بَعْدِهِۦ
مِنْ حُلِيِّهِمْ
عِجْلًا جَسَدًا لَّهُۥ خُوَارٌ ۚ
أَلَمْ يَرَوْا۟ أَنَّهُۥ لَا يُكَلِّمُهُمْ
وَلَا يَهْدِيهِمْ سَبِيلًا ۘ
ٱتَّخَذُوهُ
وَكَانُوا۟ ظَٰلِمِينَ
(١٤٩) وَلَمَّا سُقِطَ فِىٓ أَيْدِيهِمْ
وَرَأَوْا۟ أَنَّهُمْ قَدْ ضَلُّوا۟
قَالُوا۟ لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا
وَيَغْفِرْ لَنَا لَنَكُونَنَّ
مِنَ ٱلْخَٰسِرِينَ

⌜of an everlasting Paradise⌝!

7:150 Thus when Moses returned to his people,
wrathful and sorrowful, he said:
Woeful is that
with which you have succeeded me
after my ⌜departure⌝!
Have you hastened your Lord's command
⌜of destruction⌝?
And he threw the ⌜inscribed⌝ Tablets
⌜to the ground⌝
and seized his brother by the head,
dragging him toward himself.
⌜Aaron⌝ said: Son of my mother!
Indeed, the people oppressed me
and were about to kill me!
So do not make
the enemies ⌜of faith⌝ gloat over me.
And do not place me
among the wrongdoing people.

7:151 ⌜Moses⌝ said: My Lord!
Forgive me and my brother!
And admit us into Your mercy,
for it is You ⌜alone⌝
who are the most merciful
of all who are merciful.

7:152 As to those who took the ⌜Golden⌝ Calf
⌜as a god⌝,
indeed, great wrath from their Lord
shall reach them,
as well as humiliation in the life of this world.
And thus do We recompense
the forgers ⌜of idolatry⌝.

7:153 Yet those who did vile deeds,
then repented thereafter and believed,

(١٥٠) وَلَمَّا رَجَعَ مُوسَىٰٓ إِلَىٰ قَوْمِهِۦ
غَضْبَٰنَ أَسِفًا قَالَ
بِئْسَمَا خَلَفْتُمُونِى مِنۢ بَعْدِىٓ
أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ
وَأَلْقَى ٱلْأَلْوَاحَ
وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُۥٓ إِلَيْهِ
قَالَ ٱبْنَ أُمَّ
إِنَّ ٱلْقَوْمَ ٱسْتَضْعَفُونِى
وَكَادُوا۟ يَقْتُلُونَنِى
فَلَا تُشْمِتْ بِىَ ٱلْأَعْدَآءَ
وَلَا تَجْعَلْنِى
مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ
(١٥١) قَالَ رَبِّ ٱغْفِرْ لِى وَلِأَخِى
وَأَدْخِلْنَا فِى رَحْمَتِكَ
وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ
(١٥٢) إِنَّ ٱلَّذِينَ ٱتَّخَذُوا۟ ٱلْعِجْلَ
سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ
وَذِلَّةٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا
وَكَذَٰلِكَ نَجْزِى ٱلْمُفْتَرِينَ
(١٥٣) وَٱلَّذِينَ عَمِلُوا۟ ٱلسَّيِّـَٔاتِ
ثُمَّ تَابُوا۟ مِنۢ بَعْدِهَا وَءَامَنُوٓا۟
إِنَّ رَبَّكَ مِنۢ بَعْدِهَا
لَغَفُورٌ رَّحِيمٌ

indeed, your Lord, thereafter,
is assuredly all-forgiving, mercy-giving.

7:154 So when Moses' wrath abated,
he retrieved the Tablets.
For in their inscription was ˹divine˺ guidance
and ˹the way to God's˺ mercy
for those who had dread
˹of the punishment˺ of their Lord.

7:155 Moreover, Moses chose from his people
seventy ˹elect˺ men for Our appointed time
˹to meet at Mount Ṭûr,
to offer their repentance˺.
Then when ˹they demanded to see God,
and˺ the convulsion ˹of the earth˺
overtook them, he said: My Lord!
Had You so willed, You would have destroyed
˹all of˺ them before—and myself ˹as well—
for the Golden Calf˺.
Will You destroy us
for what the fools among us have done?
It is only Your trial
by which You leave to stray
whomever You will
and You guide whomever You will.
You are our ˹only˺ Patron.
So forgive us and have mercy upon us.
For You are the best of those who forgive.

7:156 ❊Moreover, decree for us
good in this world and in the Hereafter.
Indeed, we have turned to You ˹in repentance.
God˺ said:
I afflict with My torment whomever I so will.
Yet My mercy encompasses all things.
Thus shall I decree it
for those who are God-fearing

(١٥٤) وَلَمَّا سَكَتَ
عَن مُّوسَى ٱلۡغَضَبُ
أَخَذَ ٱلۡأَلۡوَاحَۖ وَفِي نُسۡخَتِهَا
هُدٗى وَرَحۡمَةٞ
لِّلَّذِينَ هُمۡ لِرَبِّهِمۡ يَرۡهَبُونَ
(١٥٥) وَٱخۡتَارَ مُوسَىٰ قَوۡمَهُۥ
سَبۡعِينَ رَجُلٗا لِّمِيقَٰتِنَاۖ
فَلَمَّآ أَخَذَتۡهُمُ ٱلرَّجۡفَةُ
قَالَ رَبِّ لَوۡ شِئۡتَ
أَهۡلَكۡتَهُم مِّن قَبۡلُ وَإِيَّٰيَۖ
أَتُهۡلِكُنَا بِمَا فَعَلَ ٱلسُّفَهَآءُ مِنَّآۖ
إِنۡ هِيَ إِلَّا فِتۡنَتُكَ
تُضِلُّ بِهَا مَن تَشَآءُ
وَتَهۡدِي مَن تَشَآءُۖ
أَنتَ وَلِيُّنَا فَٱغۡفِرۡ لَنَا وَٱرۡحَمۡنَاۖ
وَأَنتَ خَيۡرُ ٱلۡغَٰفِرِينَ
(١٥٦) ۞ وَٱكۡتُبۡ لَنَا
فِي هَٰذِهِ ٱلدُّنۡيَا حَسَنَةٗ
وَفِي ٱلۡأٓخِرَةِ
إِنَّا هُدۡنَآ إِلَيۡكَۚ قَالَ عَذَابِيٓ
أُصِيبُ بِهِۦ مَنۡ أَشَآءُۖ
وَرَحۡمَتِي وَسِعَتۡ كُلَّ شَيۡءٖۚ
فَسَأَكۡتُبُهَا لِلَّذِينَ يَتَّقُونَ
وَيُؤۡتُونَ ٱلزَّكَوٰةَ

and who give the Zakât-Charity,
and those, moreover,
who believe in ˹all of˺ Our ˹revealed˺ signs.

وَٱلَّذِينَ هُم بِـَٔايَـٰتِنَا يُؤْمِنُونَ

7:157 ˹These are˺ the ones
who shall follow the ˹last˺ Messenger,
the unlettered Prophet, ˹Muhammad—
he˺ whom they find inscribed
in the Torah ˹that is˺ with them
and ˹in˺ the Evangel;
˹he˺ who enjoins them with what is right
and forbids them from what is wrong,
making lawful for them wholesome things,
and prohibiting for them impure things;
and relieving them
from the burden ˹of strict obligation˺
and the yokes ˹of oppression˺
that were ˹before laid˺ upon them.
So those who believe in him,
and who ˹ardently˺ uphold him and support him,
and who follow the ˹guiding˺ light
that has been sent down with him—
it is these who are the ˹truly˺ successful.

(١٥٧) ٱلَّذِينَ يَتَّبِعُونَ
ٱلرَّسُولَ ٱلنَّبِىَّ ٱلْأُمِّىَّ
ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا
عِندَهُمْ فِى ٱلتَّوْرَىٰةِ
وَٱلْإِنجِيلِ
يَأْمُرُهُم بِٱلْمَعْرُوفِ
وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ
وَيُحِلُّ لَهُمُ ٱلطَّيِّبَـٰتِ
وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَـٰٓئِثَ
وَيَضَعُ عَنْهُمْ إِصْرَهُمْ
وَٱلْأَغْلَـٰلَ ٱلَّتِى كَانَتْ عَلَيْهِمْ ۚ
فَٱلَّذِينَ ءَامَنُوا۟ بِهِۦ
وَعَزَّرُوهُ وَنَصَرُوهُ
وَٱتَّبَعُوا۟ ٱلنُّورَ ٱلَّذِىٓ أُنزِلَ مَعَهُۥٓ ۙ
أُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ

7:158 ˹O Muhammad,˺ say: O humankind!
Indeed, I am the Messenger of God
to all of you.
He is the One to whom the kingdom
of the heavens and the earth belong.
There is no God but Him.
He ˹alone˺ gives life. And He ˹alone˺ gives death.
So believe in God and His Messenger,
the unlettered Prophet,
who believes in God and His words.
Moreover, follow him,
so that you may be guided aright.

(١٥٨) قُلْ يَـٰٓأَيُّهَا ٱلنَّاسُ
إِنِّى رَسُولُ ٱللَّهِ
إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ
مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ
لَآ إِلَـٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ ۖ
فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ
ٱلنَّبِىِّ ٱلْأُمِّىِّ
ٱلَّذِى يُؤْمِنُ
بِٱللَّهِ وَكَلِمَـٰتِهِۦ وَٱتَّبِعُوهُ
لَعَلَّكُمْ تَهْتَدُونَ

7:159 Now, among the people of Moses,
there is a community
that guides ˹people˺ by the ˹revealed˺ truth,
and with it they do justice.

(١٥٩) وَمِن قَوْمِ مُوسَىٰٓ
أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ
وَبِهِۦ يَعْدِلُونَ

7:160 For We divided them into twelve tribes,
as communities.
Thus We revealed to Moses,
when his people
sought drinking water from him ˹in the desert˺,
strike the stone with your staff.
Then from it gushed twelve springs.
Each ˹group of˺ people knew its watering place.
Moreover, We shaded them
with thin cloud cover.
And We sent down upon them
manna and quail ˹for sustenance, saying˺:
Eat of the wholesome foods
which We have provided you.
Yet they did not wrong Us
˹with their defiant ingratitude˺.
But, rather, it was their own souls
they were ˹all the while˺ wronging.

(١٦٠) وَقَطَّعْنَٰهُمُ ٱثْنَتَىْ عَشْرَةَ
أَسْبَاطًا أُمَمًا ۚ
وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ
إِذِ ٱسْتَسْقَىٰهُ قَوْمُهُۥٓ أَنِ
ٱضْرِب بِّعَصَاكَ ٱلْحَجَرَ ۖ
فَٱنۢبَجَسَتْ مِنْهُ
ٱثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ
كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۚ
وَظَلَّلْنَا عَلَيْهِمُ ٱلْغَمَٰمَ
وَأَنزَلْنَا عَلَيْهِمُ
ٱلْمَنَّ وَٱلسَّلْوَىٰ ۖ
كُلُوا۟ مِن طَيِّبَٰتِ
مَا رَزَقْنَٰكُمْ ۚ
وَمَا ظَلَمُونَا
وَلَٰكِن كَانُوٓا۟
أَنفُسَهُمْ يَظْلِمُونَ

7:161 For ˹they rebelled˺ when it was said to them:
Dwell in this town.
Moreover, eat from it wherever you will.
Yet say ˹to your Lord˺:
Disburden us ˹from our sins˺!
and enter the gate with bowed head.
We shall forgive you of your sins;
We shall increase ˹abundantly in reward˺
those who excel in ˹doing˺ good.

(١٦١) وَإِذْ قِيلَ لَهُمُ
ٱسْكُنُوا۟ هَٰذِهِ ٱلْقَرْيَةَ
وَكُلُوا۟ مِنْهَا
حَيْثُ شِئْتُمْ وَقُولُوا۟ حِطَّةٌ
وَٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا
نَّغْفِرْ لَكُمْ خَطِيٓـَٰٔتِكُمْ ۚ
سَنَزِيدُ ٱلْمُحْسِنِينَ

7:162 But those of them
who were ˹accustomed to˺ doing wrong
substituted ˹this invocation˺ with a word
unlike ˹the Heavenly command˺

(١٦٢) فَبَدَّلَ ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ
قَوْلًا غَيْرَ ٱلَّذِى قِيلَ لَهُمْ

that was said to them.
So We sent upon them
⌜a plague of⌝ castigation from the sky
for the wrong they were doing.

7:163 Moreover, ask them about the town
which was located by the sea,
when they violated the Sabbath.
Behold, ⌜again and again,⌝
their fish came toward them
on their Sabbath day, shoreward, in plain view.
Yet every day that they had no Sabbath,
they did not come to them.
Thus did We try them,
for the ⌜deeds of⌝ ungodliness
they had committed.

7:164 And behold!
A ⌜group in this⌝ community said
⌜to another who used to admonish
the Sabbath-breakers⌝:
Why do you admonish a ⌜transgressing⌝ people
whom God will destroy
or whom He will torment
with a severe torment ⌜in the Hereafter⌝?
They said: ⌜We enjoin what is right⌝
to be blameless before your Lord,
and that they may become God-fearing.

7:165 So when ⌜the Sabbath-breakers⌝
abandoned ⌜belief
in⌝ what they had been ⌜repeatedly⌝
reminded about ⌜by way of admonition⌝,
We delivered those
who ⌜ever⌝ forbade wrongdoing.
But, suddenly, We seized those
who were ⌜ever⌝ doing wrong
with a most woeful torment

فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا
مِّنَ ٱلسَّمَآءِ بِمَا
كَانُواْ يَظْلِمُونَ

(١٦٣) وَسْـَٔلْهُمْ عَنِ ٱلْقَرْيَةِ
ٱلَّتِى كَانَتْ
حَاضِرَةَ ٱلْبَحْرِ
إِذْ يَعْدُونَ فِى ٱلسَّبْتِ
إِذْ تَأْتِيهِمْ حِيتَانُهُمْ
يَوْمَ سَبْتِهِمْ شُرَّعًا
وَيَوْمَ لَا يَسْبِتُونَ ۙ
لَا تَأْتِيهِمْ ۚ
كَذَٰلِكَ نَبْلُوهُم
بِمَا كَانُواْ يَفْسُقُونَ

(١٦٤) وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ
لِمَ تَعِظُونَ قَوْمًا ۙ
ٱللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ
عَذَابًا شَدِيدًا قَالُواْ
مَعْذِرَةً إِلَىٰ رَبِّكُمْ
وَلَعَلَّهُمْ يَتَّقُونَ

(١٦٥) فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِۦٓ
أَنجَيْنَا ٱلَّذِينَ
يَنْهَوْنَ عَنِ ٱلسُّوٓءِ

for the ˹deeds of˺ ungodliness
they had committed.

7:166 Thus, when they had become insolently defiant
concerning that from which
they had been ˹strictly˺ forbidden,
We said to them:
Be you apes, most despicable!

7:167 And behold!
Your Lord has solemnly proclaimed
that He will assuredly send forth
against ˹all the rebellious among˺ them—
until the Day of Resurrection—
those who shall afflict them
with the worst torment.
Indeed, your Lord
is assuredly swift in punishment.
Yet, indeed, He is most forgiving
˹and˺ mercy-giving ˹to the penitent˺.

7:168 Thus We rent them apart
into ˹diverse˺ communities ˹and scattered them˺
throughout the earth.
Some of them were righteous,
and some of them were otherwise.
So We tried ˹those of˺ them ˹who were sinful˺
with ˹both˺ good things and adversities,
that they might return ˹to the way of God˺.

7:169 Then succeeding after them
came ˹generations of impious˺ descendants
who—despite having inherited
the ˹covenant of the˺ Scripture—
˹chose rather to˺ seize ˹hold
of˺ the ˹ungodly˺, fleeting things
of this lesser world,
while saying ˹to one another˺:
It shall be forgiven for us.

وَأَخَذْنَا ٱلَّذِينَ ظَلَمُوا۟
بِعَذَابٍۭ بَـِٔيسٍۭ
بِمَا كَانُوا۟ يَفْسُقُونَ

(١٦٦) فَلَمَّا عَتَوْا۟ عَن مَّا نُهُوا۟ عَنْهُ
قُلْنَا لَهُمْ
كُونُوا۟ قِرَدَةً خَـٰسِـِٔينَ

(١٦٧) وَإِذْ تَأَذَّنَ رَبُّكَ
لَيَبْعَثَنَّ عَلَيْهِمْ
إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ مَن
يَسُومُهُمْ سُوٓءَ ٱلْعَذَابِ ۗ
إِنَّ رَبَّكَ
لَسَرِيعُ ٱلْعِقَابِ ۖ
وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ

(١٦٨) وَقَطَّعْنَـٰهُمْ
فِى ٱلْأَرْضِ أُمَمًا ۖ
مِّنْهُمُ ٱلصَّـٰلِحُونَ
وَمِنْهُمْ دُونَ ذَٰلِكَ ۖ
وَبَلَوْنَـٰهُم بِٱلْحَسَنَـٰتِ
وَٱلسَّيِّـَٔاتِ لَعَلَّهُمْ يَرْجِعُونَ

(١٦٩) فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ
وَرِثُوا۟ ٱلْكِتَـٰبَ
يَأْخُذُونَ عَرَضَ هَـٰذَا ٱلْأَدْنَىٰ

And should more of the same fleeting things
⌜again⌝ come their way,
they will ⌜yet⌝ seize ⌜hold of⌝ them ⌜obsessively⌝.
Was not the covenant of the Scripture
taken by them, that they should say of God
nothing but the truth?
Moreover, they have studied
what is in it, ⌜as well⌝!
Yet the abode of the Hereafter
is ⌜far⌝ better ⌜than all they have amassed⌝,
for those who are God-fearing.
Will you not, then, understand ⌜this,
O People of the Scripture⌝?

7:170 Thus those who hold firm
to the ⌜tidings and covenants of the⌝ Scripture
and ⌜duly⌝ establish the Prayer
⌜shall be rewarded⌝.
Indeed, We do not waste the reward
of ⌜any of⌝ the righteous.

7:171 ❊And, behold!
We lifted the ⌜very⌝ mountain
⌜of Ṭûr of Sinai⌝ above them,
as though it were a ⌜great⌝ shade ⌜cloud⌝,
and they thought that it would drop upon them.
⌜We said:⌝ Take hold of ⌜the covenant⌝
that We have given you, ⌜O Children of Israel,⌝
with ⌜utmost⌝ power!
And be ⌜ever⌝ mindful of
what is ⌜prescribed⌝ in it,
so that you may become ⌜truly⌝ God-fearing.

7:172 Now, behold!
Your Lord took from the Children of Adam—
from their loins—
⌜all the souls that would become⌝ their posterity.

وَيَقُولُونَ سَيُغْفَرُ لَنَا
وَإِن يَأْتِهِمْ عَرَضٌ مِّثْلُهُۥ يَأْخُذُوهُ
أَلَمْ يُؤْخَذْ عَلَيْهِم
مِّيثَٰقُ ٱلْكِتَٰبِ أَن لَّا
يَقُولُوا۟ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ
وَدَرَسُوا۟ مَا فِيهِ
وَٱلدَّارُ ٱلْءَاخِرَةُ
خَيْرٌ لِّلَّذِينَ يَتَّقُونَ
أَفَلَا تَعْقِلُونَ
(١٧٠) وَٱلَّذِينَ
يُمَسِّكُونَ بِٱلْكِتَٰبِ
وَأَقَامُوا۟ ٱلصَّلَوٰةَ
إِنَّا لَا نُضِيعُ أَجْرَ ٱلْمُصْلِحِينَ
(١٧١) ۞ وَإِذْ نَتَقْنَا ٱلْجَبَلَ فَوْقَهُمْ
كَأَنَّهُۥ ظُلَّةٌ
وَظَنُّوٓا۟ أَنَّهُۥ وَاقِعٌۢ بِهِمْ
خُذُوا۟ مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ
وَٱذْكُرُوا۟ مَا فِيهِ
لَعَلَّكُمْ تَتَّقُونَ
(١٧٢) وَإِذْ أَخَذَ رَبُّكَ
مِنۢ بَنِىٓ ءَادَمَ
مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ

And He made them bear witness
to their own souls—˹saying to them:˺
Am I not your Lord?
They said: Oh yes, indeed!
We do so bear witness!
˹This We did in the event˺ that you should say
on the Day of Resurrection:
Indeed, we were heedless of this ˹truth˺.

7:173 Or that you should say:
It was only that our forefathers
associated gods ˹with You˺ from of old,
and we were ˹merely their˺ posterity
˹following˺ after them.
Will You, then, destroy us
for what the ˹real˺ progenitors of falsehood did?

7:174 And so it is that We make utterly distinct
the ˹revealed˺ signs,
so that they may return ˹to the way of God˺.

7:175 Recite to them, as well,
the account of one to whom We gave
Our ˹illuminating˺ signs,
˹so that he might be upright and godly˺.
But he stripped himself of them.
So Satan followed after him.
Thus did he become of the perverse.

7:176 And had We so willed,
We would, most surely, have elevated him
by these ˹illuminating signs˺.
But, rather, he clung to the earth
and followed his whims.
Thus his likeness is as the example of a dog.
If you chase it, it pants.
Or if you leave it, it pants.
That is the likeness of people

وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ
أَلَسْتُ بِرَبِّكُمْ
قَالُوا۟ بَلَىٰ شَهِدْنَآ
أَن تَقُولُوا۟ يَوْمَ ٱلْقِيَٰمَةِ
إِنَّا كُنَّا عَنْ هَٰذَا غَٰفِلِينَ
(١٧٣) أَوْ تَقُولُوٓا۟
إِنَّمَآ أَشْرَكَ ءَابَآؤُنَا مِن قَبْلُ
وَكُنَّا ذُرِّيَّةً مِّنۢ بَعْدِهِمْ
أَفَتُهْلِكُنَا بِمَا فَعَلَ ٱلْمُبْطِلُونَ
(١٧٤) وَكَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ
وَلَعَلَّهُمْ يَرْجِعُونَ
(١٧٥) وَٱتْلُ عَلَيْهِمْ
نَبَأَ ٱلَّذِىٓ ءَاتَيْنَٰهُ ءَايَٰتِنَا
فَٱنسَلَخَ مِنْهَا
فَأَتْبَعَهُ ٱلشَّيْطَٰنُ
فَكَانَ مِنَ ٱلْغَاوِينَ
(١٧٦) وَلَوْ شِئْنَا لَرَفَعْنَٰهُ بِهَا
وَلَٰكِنَّهُۥٓ
أَخْلَدَ إِلَى ٱلْأَرْضِ
وَٱتَّبَعَ هَوَىٰهُ
فَمَثَلُهُۥ كَمَثَلِ ٱلْكَلْبِ
إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ
أَوْ تَتْرُكْهُ يَلْهَث

who belie Our ˹revealed˺ signs.
So relate ˹to one and all˺
the stories ˹of bygone people˺,
so that they may reflect ˹on the consequences
of their own deeds˺.

7:177 Evil is the likeness of a people who have belied
Our ˹revealed and natural˺ signs.
Yet it is their own souls
they were ˹all the while˺ wronging
˹in rejecting them˺.

7:178 Whomever God guides,
then he is ˹truly˺ guided.
And whomever He leaves to stray,
it is they who are the losers
˹of an everlasting Paradise˺.

7:179 For truly We created for Hell
many of the jinn and humans.
They have hearts
with which they do not understand.
And they have eyes with which they do not see.
And they have ears
with which they do not hear.
Such as these are like cattle.
Rather, they are more astray!
It is these who are the heedless.

7:180 Yet to God belong the most excellent names.
So call upon Him with them.
And leave ˹alone˺ those who profane His names.
They shall be ˹duly˺ recompensed
for all that they have done ˹in life˺.

7:181 Thus, of ˹all˺ those whom We have created,
there is a community
that guides ˹people˺ by the ˹revealed˺ truth,
and with it they do justice ˹to others˺.

ذَٰلِكَ مَثَلُ ٱلْقَوْمِ
ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۚ
فَٱقْصُصِ ٱلْقَصَصَ
لَعَلَّهُمْ يَتَفَكَّرُونَ
(١٧٧) سَآءَ مَثَلًا ٱلْقَوْمُ
ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا
وَأَنفُسَهُمْ كَانُوا۟ يَظْلِمُونَ
(١٧٨) مَن يَهْدِ ٱللَّهُ
فَهُوَ ٱلْمُهْتَدِى ۖ
وَمَن يُضْلِلْ
فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ
(١٧٩) وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ
كَثِيرًا مِّنَ
ٱلْجِنِّ وَٱلْإِنسِ ۖ
لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا
وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا
وَلَهُمْ ءَاذَانٌ لَّا يَسْمَعُونَ بِهَآ ۚ
أُو۟لَٰٓئِكَ كَٱلْأَنْعَٰمِ
بَلْ هُمْ أَضَلُّ ۚ
أُو۟لَٰٓئِكَ هُمُ ٱلْغَٰفِلُونَ
(١٨٠) وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ
فَٱدْعُوهُ بِهَا ۖ وَذَرُوا۟ ٱلَّذِينَ
يُلْحِدُونَ فِىٓ أَسْمَٰٓئِهِۦ ۚ
سَيُجْزَوْنَ مَا كَانُوا۟ يَعْمَلُونَ
(١٨١) وَمِمَّنْ خَلَقْنَآ أُمَّةٌ يَهْدُونَ
بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ

7:182 But as to those who belie Our ˹revealed˺ signs,
We shall draw them forth
˹by the cares of the world˺,
gradually, ˹to their horrific end˺,
from where they do not know.

7:183 Yet I shall ˹first˺ grant them respite.
Indeed, My plan is ˹inescapably˺ firm.

7:184 Do they not reflect?
There is no ˹trace of˺ insanity at all
in their companion, ˹Muhammad˺.
Indeed, he is not less than a clear forewarner.

7:185 Do they not look upon the vast kingdom
of the heavens and the earth,
and everything God has created ˹therein˺,
and ˹consider˺ that it may well be
that their own term ˹of death˺ is drawing near?
Then in which ˹divine˺ pronouncement
after this ˹Quran˺ will they believe?

7:186 Whomever God leaves to stray,
no guide is there for him.
For He will leave them in their transgression,
wandering blindly.

7:187 They ask you ˹scornfully˺
about the Hour ˹of Doom, O Prophet,˺
when its arrival shall be.
Say ˹to them˺:
Indeed, the knowledge of its ˹arrival˺
is solely with my Lord.
None shall reveal it at its time, except Him.
It weighs heavy in the heavens
and ˹upon˺ the earth.
It shall not come to you, save suddenly.
They ask you ˹about the time for it˺
as though you are apprised of it.

(١٨٢) وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِنَا
سَنَسْتَدْرِجُهُم
مِّنْ حَيْثُ لَا يَعْلَمُونَ
(١٨٣) وَأُمْلِى لَهُمْ ۚ
إِنَّ كَيْدِى مَتِينٌ
(١٨٤) أَوَلَمْ يَتَفَكَّرُوا۟ ۗ
مَا بِصَاحِبِهِم مِّن جِنَّةٍ ۚ
إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ
(١٨٥) أَوَلَمْ يَنظُرُوا۟ فِى مَلَكُوتِ
ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ
وَمَا خَلَقَ ٱللَّهُ مِن شَىْءٍ
وَأَنْ عَسَىٰٓ أَن يَكُونَ
قَدِ ٱقْتَرَبَ أَجَلُهُمْ ۖ
فَبِأَىِّ حَدِيثٍۭ بَعْدَهُۥ يُؤْمِنُونَ
(١٨٦) مَن يُضْلِلِ ٱللَّهُ
فَلَا هَادِىَ لَهُۥ ۚ
وَيَذَرُهُمْ فِى طُغْيَـٰنِهِمْ يَعْمَهُونَ
(١٨٧) يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ
أَيَّانَ مُرْسَىٰهَا ۖ
قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّى ۖ
لَا يُجَلِّيهَا لِوَقْتِهَآ إِلَّا هُوَ ۚ
ثَقُلَتْ فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ
لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۗ
يَسْـَٔلُونَكَ كَأَنَّكَ حَفِىٌّ عَنْهَا ۖ

Say: Indeed, its knowledge is solely with God.
But most people do not know ˹this˺.
7:188 Say ˹to them˺:
I do not hold for myself either benefit or harm,
except as God so wills.
And were I to know the ˹hidden˺ unseen,
I would certainly increase myself
in all that is good,
and never would evil touch me.
Yet I am only a forewarner
˹of God's nearing Judgment˺
and a bearer of glad tidings
˹of everlasting delight in Paradise
sent˺ to a people who would believe.
7:189 ❊He is the One
who created ˹all of˺ you from a single soul.
And from it He made its mate,
to ˹find˺ repose with her.
˹And from them both,
descended all humankind.˺
So when ˹he approaches her
in intimacy, and˺ he covers her,
she bears ˹in her womb
what is first˺ a light burden.
Then she goes about with it.
Then when she becomes heavy ˹with child˺,
they call upon God,
the Lord of both of them, ˹praying:˺
If you give us a good ˹child˺,
we will most surely be
of those who are ˹forever˺ thankful.
7:190 Then when He gives them a good ˹child˺,
they ascribe to Him associate-gods
in ˹creating˺ what He ˹alone˺ has given them.
Yet God is most high—

قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ
(١٨٨) قُل لَّآ أَمْلِكُ لِنَفْسِى
نَفْعًا وَلَا ضَرًّا
إِلَّا مَا شَآءَ ٱللَّهُ
وَلَوْ كُنتُ أَعْلَمُ ٱلْغَيْبَ
لَٱسْتَكْثَرْتُ مِنَ ٱلْخَيْرِ
وَمَا مَسَّنِىَ ٱلسُّوٓءُ
إِنْ أَنَا۠ إِلَّا نَذِيرٌ وَبَشِيرٌ
لِّقَوْمٍ يُؤْمِنُونَ
(١٨٩) ۞ هُوَ ٱلَّذِى خَلَقَكُم
مِّن نَّفْسٍ وَٰحِدَةٍ
وَجَعَلَ مِنْهَا زَوْجَهَا
لِيَسْكُنَ إِلَيْهَا
فَلَمَّا تَغَشَّىٰهَا
حَمَلَتْ حَمْلًا خَفِيفًا
فَمَرَّتْ بِهِۦ
فَلَمَّآ أَثْقَلَت دَّعَوَا ٱللَّهَ رَبَّهُمَا
لَئِنْ ءَاتَيْتَنَا صَٰلِحًا
لَّنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ
(١٩٠) فَلَمَّآ ءَاتَىٰهُمَا صَٰلِحًا
جَعَلَا لَهُۥ شُرَكَآءَ
فِيمَآ ءَاتَىٰهُمَا

˹far˺ above all that they associate
as gods ˹with Him˺.

7:191 Do they associate ˹with God
entities˺ that cannot create a thing,
but are themselves created,

7:192 and that are utterly incapable
of offering help to them,
or even of helping themselves?

7:193 Yet when you ˹believers˺ call
˹those of˺ them ˹who are idolaters˺ to guidance,
they do not follow you.
It is the same for you ˹in the end˺
whether you have called them to faith
or were silent.

7:194 Indeed, ˹all˺ those you call upon ˹as deities˺
other than God are servants like yourselves.
So call upon them and let them answer you,
if you are, indeed, truthful.

7:195 Do they have feet, with which they walk?
Or do they have hands, with which they assault?
Or do they have eyes, with which they see?
Or do they have ears, with which they hear?
Say ˹to them, O Prophet˺:
Call upon your associate-gods.
Then plot against me—and give me no respite!

7:196 Indeed, my Patron is God,
who has sent down the ˹Quran
as a Heavenly˺ Book—
and He ˹alone is the Patron
who˺ safeguards the righteous.

7:197 But all those you call upon, apart from Him,
are incapable of helping you.
Nor can they even help themselves.

7:198 Moreover, were you to call them,
to ˹right˺ guidance, they could not hear ˹you˺.

فَتَعَٰلَى ٱللَّهُ عَمَّا يُشۡرِكُونَ

(١٩١) أَيُشۡرِكُونَ مَا لَا يَخۡلُقُ شَيۡـًٔا
وَهُمۡ يُخۡلَقُونَ

(١٩٢) وَلَا يَسۡتَطِيعُونَ لَهُمۡ نَصۡرًا
وَلَآ أَنفُسَهُمۡ يَنصُرُونَ

(١٩٣) وَإِن تَدۡعُوهُمۡ إِلَى ٱلۡهُدَىٰ
لَا يَتَّبِعُوكُمۡۚ
سَوَآءٌ عَلَيۡكُمۡ أَدَعَوۡتُمُوهُمۡ
أَمۡ أَنتُمۡ صَٰمِتُونَ

(١٩٤) إِنَّ ٱلَّذِينَ تَدۡعُونَ
مِن دُونِ ٱللَّهِ
عِبَادٌ أَمۡثَالُكُمۡۖ
فَٱدۡعُوهُمۡ
فَلۡيَسۡتَجِيبُواْ لَكُمۡ
إِن كُنتُمۡ صَٰدِقِينَ

(١٩٥) أَلَهُمۡ أَرۡجُلٞ يَمۡشُونَ بِهَآۖ
أَمۡ لَهُمۡ أَيۡدٖ يَبۡطِشُونَ بِهَآۖ
أَمۡ لَهُمۡ أَعۡيُنٞ يُبۡصِرُونَ بِهَآۖ
أَمۡ لَهُمۡ ءَاذَانٞ يَسۡمَعُونَ بِهَاۗ
قُلِ ٱدۡعُواْ شُرَكَآءَكُمۡ
ثُمَّ كِيدُونِ فَلَا تُنظِرُونِ

(١٩٦) إِنَّ وَلِـِّۧيَ ٱللَّهُ
ٱلَّذِي نَزَّلَ ٱلۡكِتَٰبَۖ
وَهُوَ يَتَوَلَّى ٱلصَّٰلِحِينَ

(١٩٧) وَٱلَّذِينَ تَدۡعُونَ مِن دُونِهِۦ
لَا يَسۡتَطِيعُونَ نَصۡرَكُمۡ
وَلَآ أَنفُسَهُمۡ يَنصُرُونَ

Thus you, ˹O Prophet,˺
see them looking ˹blankly˺ at you,
for they do not see.

7:199 Take the course of pardoning ˹others,
O Prophet,˺ and enjoin what is right.
Yet turn away
from the ignorant ˹and belligerent˺.

7:200 And should there be any insinuation
by Satan to instigate you ˹to do otherwise˺,
then seek refuge in God.
Indeed, He is all-hearing, all-knowing.

7:201 ˹For˺, indeed, those who are God-fearing
remember ˹God's covenant˺ when touched
with a passing impulse from Satan—
and at once they see things ˹as truly they are˺.

7:202 But ˹as for the ungodly˺,
their ˹devilish˺ brethren abet them in perversity;
hence, they do not desist
˹from sinful indulgence˺.

7:203 Moreover, if you do not come forth to them
with a ˹miraculous˺ sign,
they say ˹in mockery˺:
Why do you not concoct one,
˹or acquire it from God˺!
Say ˹to them˺:
I follow only what is revealed to me
from my Lord.
This ˹Quran˺ has ˹many˺ manifest proofs
˹that my message is˺ from your Lord,
and ˹that it is divine˺ guidance
and ˹the way to God's˺ mercy
for a people who believe
˹in Heavenly revelation˺.

(١٩٨) وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ
لَا يَسْمَعُوا۟ ۖ
وَتَرَىٰهُمْ يَنظُرُونَ إِلَيْكَ
وَهُمْ لَا يُبْصِرُونَ

(١٩٩) خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ
وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ

(٢٠٠) وَإِمَّا يَنزَغَنَّكَ
مِنَ ٱلشَّيْطَٰنِ نَزْغٌ
فَٱسْتَعِذْ بِٱللَّهِ ۚ
إِنَّهُۥ سَمِيعٌ عَلِيمٌ

(٢٠١) إِنَّ ٱلَّذِينَ ٱتَّقَوْا۟
إِذَا مَسَّهُمْ طَٰٓئِفٌ
مِّنَ ٱلشَّيْطَٰنِ تَذَكَّرُوا۟
فَإِذَا هُم مُّبْصِرُونَ

(٢٠٢) وَإِخْوَٰنُهُمْ
يَمُدُّونَهُمْ فِى ٱلْغَىِّ
ثُمَّ لَا يُقْصِرُونَ

(٢٠٣) وَإِذَا لَمْ تَأْتِهِم بِـَٔايَةٍ
قَالُوا۟ لَوْلَا ٱجْتَبَيْتَهَا ۚ
قُلْ إِنَّمَآ أَتَّبِعُ
مَا يُوحَىٰٓ إِلَىَّ مِن رَّبِّى ۚ
هَٰذَا بَصَآئِرُ مِن رَّبِّكُمْ
وَهُدًى وَرَحْمَةٌ
لِّقَوْمٍ يُؤْمِنُونَ

7:204 So when the Quran is recited,
listen to it, ˹O humanity,˺ and give heed,
so that you may be shown mercy.

7:205 Moreover, remember your Lord, ˹O Prophet,˺
within your soul with humility and with fear,
yet without being loud of voice,
in the early mornings
and ˹in˺ the late afternoons.
And do not be of the heedless.

7:206 Indeed, those ˹angels˺ near your Lord
are not disdainful of His worship.
Rather, they duly exalt Him.
And to Him ˹alone˺
do they bow ˹their faces˺ down.۩

٢٠٤ وَإِذَا قُرِئَ ٱلْقُرْءَانُ
فَٱسْتَمِعُوا۟ لَهُۥ وَأَنصِتُوا۟
لَعَلَّكُمْ تُرْحَمُونَ

٢٠٥ وَٱذْكُر رَّبَّكَ فِى نَفْسِكَ
تَضَرُّعًا وَخِيفَةً
وَدُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ
بِٱلْغُدُوِّ وَٱلْـَٔاصَالِ
وَلَا تَكُن مِّنَ ٱلْغَٰفِلِينَ

٢٠٦ إِنَّ ٱلَّذِينَ عِندَ رَبِّكَ
لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ
وَيُسَبِّحُونَهُۥ
وَلَهُۥ يَسْجُدُونَ ۩

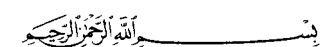


The surah that answers the question that the believers put to the Prophet ﷺ regarding how God and His Messenger ﷺ would have them distribute THE SPOILS OF WAR, *after the believers had differed among themselves about its disbursement.*

Surah 8 / 75 VERSES / REVEALED AT MADINAH

Al-Anfâl

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



8:1 They ask you, ˹O Prophet,˺
about the ˹proper disposition
of the˺ spoils of war.
Say ˹to them:
The authority to disburse˺ the spoils
belongs to God and the Messenger.
So fear God.
And set things aright among yourselves.
And obey God and His Messenger,
if, indeed, you are believers.

(١) يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ
قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ
فَٱتَّقُوا۟ ٱللَّهَ
وَأَصْلِحُوا۟ ذَاتَ بَيْنِكُمْ
وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥٓ
إِن كُنتُم مُّؤْمِنِينَ

8:2 ˹For˺ only those are true believers
who, when God is mentioned,
their hearts tremble;
and when His verses are recited to them,
it increases them in faith;
and upon their Lord ˹alone do˺ they rely;

(٢) إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ
إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ
وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ
زَادَتْهُمْ إِيمَٰنًا
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

8:3 and who ˹duly˺ establish the Prayer
and who spend ˹charitably˺
out of what We have provided them.

(٣) ٱلَّذِينَ
يُقِيمُونَ ٱلصَّلَوٰةَ
وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ

8:4 It is these who are, in truth, the believers.
For them, there are ˹lofty˺ ranks
˹awaiting˺ with their Lord, and forgiveness,
and a generous provision.

(٤) أُو۟لَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّا
لَّهُمْ دَرَجَٰتٌ عِندَ رَبِّهِمْ
وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

8:5 ˹The differing of the believers
over the disbursement of the spoils
is similar to the time˺ when your Lord
brought you out of your house
with the truth, ˹O Muhammad,
with the command to fight the unbelievers
at Badr˺,
when a group of the believers abhorred ˹it˺.

8:6 They argued with you
about the rightful judgment
˹to engage in battle—
even˺ after it had become clear
˹that it was inevitable˺—
as though they were being driven into death
while looking ˹straight˺ on ˹at it˺.

8:7 Yet, behold!
God had promised you ˹believers, then˺
that one of the two hosts
˹that you had come upon˺ would fall to you.
And you wished that the unarmed one,
˹the trade caravan˺, would be yours.
Yet God intended to establish
the ˹religion of˺ truth ˹in the land˺—
in accordance with His words—
and to cut off the ˹very˺ last remnant
of the disbelievers,

8:8 so as to establish, ˹on the field of battle,˺
the truth and nullify falsehood—
even if the defiant unbelievers hate ˹it˺!

8:9 Thus when all of you
cried out to your Lord ˹for victory˺,
He, then, answered you: I will reinforce you
with a thousand ˹forces˺ from the angels,
following ˹upon one another˺ in ranks.

8:10 Nor did God occasion this ˹promise of help˺

٥ كَمَآ أَخْرَجَكَ رَبُّكَ
مِنۢ بَيْتِكَ بِٱلْحَقِّ وَإِنَّ فَرِيقًا
مِّنَ ٱلْمُؤْمِنِينَ لَكَٰرِهُونَ

٦ يُجَٰدِلُونَكَ فِى ٱلْحَقِّ
بَعْدَ مَا تَبَيَّنَ
كَأَنَّمَا يُسَاقُونَ إِلَى ٱلْمَوْتِ
وَهُمْ يَنظُرُونَ

٧ وَإِذْ يَعِدُكُمُ ٱللَّهُ
إِحْدَى ٱلطَّآئِفَتَيْنِ أَنَّهَا لَكُمْ
وَتَوَدُّونَ أَنَّ
غَيْرَ ذَاتِ ٱلشَّوْكَةِ
تَكُونُ لَكُمْ
وَيُرِيدُ ٱللَّهُ أَن يُحِقَّ ٱلْحَقَّ
بِكَلِمَٰتِهِۦ
وَيَقْطَعَ دَابِرَ ٱلْكَٰفِرِينَ

٨ لِيُحِقَّ ٱلْحَقَّ وَيُبْطِلَ ٱلْبَٰطِلَ
وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ

٩ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ
فَٱسْتَجَابَ لَكُمْ
أَنِّى مُمِدُّكُم بِأَلْفٍ
مِّنَ ٱلْمَلَٰٓئِكَةِ مُرْدِفِينَ

(١٠) وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ
وَلِتَطْمَئِنَّ بِهِۦ قُلُوبُكُمْ ۚ
وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ۚ
إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ

as other than a glad tiding ˹for you˺—
and for your hearts to be calmed by it.
For victory comes only from God.
Indeed, God is overpowering, all-wise.

(١١) إِذْ يُغَشِّيكُمُ
ٱلنُّعَاسَ أَمَنَةً مِّنْهُ
وَيُنَزِّلُ عَلَيْكُم مِّنَ ٱلسَّمَآءِ
مَآءً لِّيُطَهِّرَكُم بِهِۦ
وَيُذْهِبَ عَنكُمْ رِجْزَ ٱلشَّيْطَٰنِ
وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ
وَيُثَبِّتَ بِهِ ٱلْأَقْدَامَ

8:11 And behold!
He caused slumber
to overcome ˹all of˺ you ˹believers
before the battle˺,
as a ˹source of˺ security from Him.
Moreover, He sent down upon you,
from the sky, water to purify you thereby;
and to remove from you
the defilement of ˹the whispering of˺ Satan;
and to gird your hearts ˹with strength˺;
and to set firm ˹your˺ feet thereby.

(١٢) إِذْ يُوحِى رَبُّكَ إِلَى ٱلْمَلَٰٓئِكَةِ
أَنِّى مَعَكُمْ
فَثَبِّتُوا۟ ٱلَّذِينَ ءَامَنُوا۟ ۚ
سَأُلْقِى فِى قُلُوبِ
ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ
فَٱضْرِبُوا۟ فَوْقَ ٱلْأَعْنَاقِ
وَٱضْرِبُوا۟ مِنْهُمْ كُلَّ بَنَانٍ

8:12 And behold!
Your Lord revealed to the angels:
Indeed, I am with you.
So confirm those who have believed.
I shall cast terror into the hearts
of those who disbelieve.
So strike at the necks ˹of the disbelievers˺,
and strike from them every fingertip!

(١٣) ذَٰلِكَ بِأَنَّهُمْ
شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ
وَمَن يُشَاقِقِ ٱللَّهَ وَرَسُولَهُۥ
فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ

8:13 That is because
they ˹willfully˺ rebelled against God
and His Messenger.
Yet whoever rebels against God
and His Messenger—
then, indeed, God is severe in punishment.

(١٤) ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ
لِلْكَٰفِرِينَ عَذَابَ ٱلنَّارِ

8:14 ˹O disbelievers!˺
That ˹affliction is for you in this world˺!
So taste it!
Yet, indeed, for the disbelievers,
˹in the Hereafter,˺
there is the torment of the Fire ˹of Hell in wait˺.

8:15 O you who believe!
Whenever you face those who disbelieve,
˹as you are˺ advancing for battle,
do not turn your backs ˹to flee˺ from them.

8:16 For whoever turns his back from them
on such a day—
unless one is maneuvering to fight,
or seeking to join another company
˹of the believers˺—
he has truly brought upon himself
great wrath from God.
Thus his abode shall be Hell—
and a most woeful destination it is!

8:17 ˹O believers!˺
It was ˹thus˺ not you who killed them ˹at Badr˺.
Rather, it is God who ˹in fact˺ killed them.
Nor was it you, ˹O Muhammad,˺
who threw ˹dust at them˺ when you threw ˹it symbolizing their fate˺.
Rather, it was God who threw ˹it˺!
Moreover, He has done so
˹against the disbelievers˺,
so that He might test the believers
with a goodly test ˹of victory˺ from Him.
Indeed, God is all-hearing, all-knowing.

8:18 That is so!
And, indeed,
God will ˹yet further˺ enfeeble the scheming
of the disbelievers.

8:19 If it is ˹a divine˺ judgment
you ˹disbelievers˺ seek,
then judgment has come upon you ˹at Badr˺.
So if you desist ˹from aggression˺,

﴿١٥﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ
إِذَا لَقِيتُمُ
ٱلَّذِينَ كَفَرُواْ زَحْفًا
فَلَا تُوَلُّوهُمُ ٱلْأَدْبَارَ

﴿١٦﴾ وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُۥٓ
إِلَّا مُتَحَرِّفًا لِّقِتَالٍ
أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ
فَقَدْ بَآءَ
بِغَضَبٍ مِّنَ ٱللَّهِ
وَمَأْوَىٰهُ جَهَنَّمُ
وَبِئْسَ ٱلْمَصِيرُ

﴿١٧﴾ فَلَمْ تَقْتُلُوهُمْ
وَلَٰكِنَّ ٱللَّهَ قَتَلَهُمْ
وَمَا رَمَيْتَ إِذْ رَمَيْتَ
وَلَٰكِنَّ ٱللَّهَ رَمَىٰ
وَلِيُبْلِىَ ٱلْمُؤْمِنِينَ مِنْهُ
بَلَآءً حَسَنًا
إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ

﴿١٨﴾ ذَٰلِكُمْ وَأَنَّ ٱللَّهَ
مُوهِنُ كَيْدِ ٱلْكَٰفِرِينَ

it is best for you.
But if you return ⌜to fighting⌝,
then We shall assuredly return ⌜you to defeat⌝—
and never will your assembly avail you
in anything,
even if it grows into a multitude.
For ⌜know that⌝ God is assuredly
with the believers.

8:20 O you who believe!
Obey God and His Messenger,
and do not turn away from ⌜the Messenger⌝,
when you hear ⌜revealed commands⌝.
8:21 Nor be like those who say: We hear!—
while they do not hear.
8:22 ❊Indeed, the worst beasts ⌜treading the earth⌝
in the sight of God
are the deaf and dumb ⌜deniers of revelation⌝—
those who do not ⌜use their reason
to⌝ understand.
8:23 For had God known any good
in ⌜the disbelievers' hearts⌝,
He would have made them hear ⌜the truth⌝.
But ⌜even⌝ if He were ⌜now⌝
to make them hear ⌜it⌝,
they would still turn away,
for they are evading ⌜the truth⌝.

8:24 O you who believe!
Answer God and the Messenger
when he calls you to that which gives you life!
And know that God interposes
between a person and his own heart,
and that it is before Him
that you shall assuredly be assembled.

(١٩) إِن تَسْتَفْتِحُوا۟
فَقَدْ جَآءَكُمُ ٱلْفَتْحُ ۖ
وَإِن تَنتَهُوا۟ فَهُوَ خَيْرٌ لَّكُمْ ۖ
وَإِن تَعُودُوا۟ نَعُدْ وَلَن
تُغْنِىَ عَنكُمْ فِئَتُكُمْ شَيْـًٔا
وَلَوْ كَثُرَتْ
وَأَنَّ ٱللَّهَ مَعَ ٱلْمُؤْمِنِينَ
(٢٠) يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
أَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ
وَلَا تَوَلَّوْا۟ عَنْهُ
وَأَنتُمْ تَسْمَعُونَ
(٢١) وَلَا تَكُونُوا۟ كَٱلَّذِينَ
قَالُوا۟ سَمِعْنَا
وَهُمْ لَا يَسْمَعُونَ
(٢٢) ۞ إِنَّ شَرَّ ٱلدَّوَآبِّ
عِندَ ٱللَّهِ ٱلصُّمُّ ٱلْبُكْمُ
ٱلَّذِينَ لَا يَعْقِلُونَ
(٢٣) وَلَوْ عَلِمَ ٱللَّهُ فِيهِمْ خَيْرًا
لَّأَسْمَعَهُمْ ۖ وَلَوْ أَسْمَعَهُمْ
لَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ
(٢٤) يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
ٱسْتَجِيبُوا۟ لِلَّهِ وَلِلرَّسُولِ
إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۖ

8:25 Moreover, guard yourselves
against ˹suffering˺ a chastisement
that will not merely afflict
those who do wrong among you.
And know that God is severe in punishment.

8:26 And remember when you were few
and ˹utterly˺ helpless in the land.
You were afraid that people
would snatch you away.
Then He sheltered you
and aided you with His victory.
Moreover, He provided you
with wholesome things,
so that you may give thanks.

8:27 O you who believe!
Do not betray God and the Messenger,
˹forsaking your covenants˺.
Nor shall you betray your trusts,
while you know ˹they are to be safeguarded˺.

8:28 Moreover, know that,
indeed, your wealth and your children
are a ˹cause of˺ temptation ˹for you˺
and that, assuredly, with God
is a ˹far more˺ magnificent reward.

8:29 O you who believe!
If you fear God, He will grant you
˹the power of prudent˺ distinction
˹between good and evil˺,
and absolve you of your misdeeds,
and forgive you.
For God ˹alone˺
is the Possessor of Magnificent Bounty.

8:30 And ˹remember, O Muhammad,˺

وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ
يَحُولُ بَيۡنَ ٱلۡمَرۡءِ وَقَلۡبِهِۦ
وَأَنَّهُۥٓ إِلَيۡهِ تُحۡشَرُونَ
(٢٥) وَٱتَّقُواْ فِتۡنَةٗ
لَّا تُصِيبَنَّ ٱلَّذِينَ
ظَلَمُواْ مِنكُمۡ خَآصَّةٗۖ
وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ
شَدِيدُ ٱلۡعِقَابِ
(٢٦) وَٱذۡكُرُوٓاْ إِذۡ أَنتُمۡ قَلِيلٞ
مُّسۡتَضۡعَفُونَ فِي ٱلۡأَرۡضِ
تَخَافُونَ
أَن يَتَخَطَّفَكُمُ ٱلنَّاسُ
فَـَٔاوَىٰكُمۡ وَأَيَّدَكُم بِنَصۡرِهِۦ
وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ
لَعَلَّكُمۡ تَشۡكُرُونَ
(٢٧) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ
لَا تَخُونُواْ ٱللَّهَ وَٱلرَّسُولَ
وَتَخُونُوٓاْ أَمَٰنَٰتِكُمۡ
وَأَنتُمۡ تَعۡلَمُونَ
(٢٨) وَٱعۡلَمُوٓاْ أَنَّمَآ
أَمۡوَٰلُكُمۡ وَأَوۡلَٰدُكُمۡ
فِتۡنَةٞ وَأَنَّ ٱللَّهَ عِندَهُۥٓ
أَجۡرٌ عَظِيمٞ
(٢٩) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ
إِن تَتَّقُواْ ٱللَّهَ
يَجۡعَل لَّكُمۡ فُرۡقَانٗا
وَيُكَفِّرۡ عَنكُمۡ
سَيِّـَٔاتِكُمۡ وَيَغۡفِرۡ لَكُمۡۗ

when those who disbelieved
devised a plan against you,
to confine you, or to kill you, or to expel you.
They were devising a plan.
But God was devising a plan.
And God is the best of those who plan.

8:31 Yet when Our verses are recited to them,
they say: We have heard ˹it all˺ already.
If we so wished,
we could utter the like of this ˹Quran˺.
For this is nothing but tales of the ancients!

8:32 And, behold, they have ˹also˺ said: O God!
If this is truly the truth from You,
then rain down upon us stones from the sky,
or bring us a most painful torment!

8:33 But God would not punish them ˹with ruin˺
while you, ˹O Muhammad,˺ were among them.
Nor would God punish them ˹with ruin˺,
if they sought forgiveness
˹and desisted from idol-worship˺.

8:34 But what ˹plea˺ have they now,
that God should not punish them,
when they bar ˹the believers˺
from the Sacred Mosque,
while they are not its ˹rightful˺ guardians.
Its ˹rightful˺ guardians
are none but the God-fearing.
But most of them do not know ˹this˺.

8:35 Thus their prayers
at the ˹Sacred˺ House ˹in Makkah˺
are nothing but whistling and clapping.
Now, taste ˹this˺ torment ˹of defeat at Badr˺,
in that you have disbelieved!

8:36 Indeed, those who disbelieve
spend their wealth to turn ˹others away˺

وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ

(٣٠) وَإِذْ يَمْكُرُ بِكَ ٱلَّذِينَ كَفَرُوا۟
لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ
أَوْ يُخْرِجُوكَ ۚ
وَيَمْكُرُونَ وَيَمْكُرُ ٱللَّهُ ۖ
وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ

(٣١) وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا
قَالُوا۟ قَدْ سَمِعْنَا لَوْ نَشَآءُ
لَقُلْنَا مِثْلَ هَٰذَآ ۙ إِنْ هَٰذَآ
إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ

(٣٢) وَإِذْ قَالُوا۟
ٱللَّهُمَّ إِن كَانَ هَٰذَا هُوَ
ٱلْحَقَّ مِنْ عِندِكَ
فَأَمْطِرْ عَلَيْنَا حِجَارَةً
مِّنَ ٱلسَّمَآءِ
أَوِ ٱئْتِنَا بِعَذَابٍ أَلِيمٍ

(٣٣) وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ
وَأَنتَ فِيهِمْ ۚ وَمَا كَانَ ٱللَّهُ
مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

(٣٤) وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ ٱللَّهُ
وَهُمْ يَصُدُّونَ
عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ
وَمَا كَانُوٓا۟ أَوْلِيَآءَهُۥٓ ۚ
إِنْ أَوْلِيَآؤُهُۥٓ إِلَّا ٱلْمُتَّقُونَ
وَلَٰكِنَّ أَكْثَرَهُمْ
لَا يَعْلَمُونَ

(٣٥) وَمَا كَانَ صَلَاتُهُمْ
عِندَ ٱلْبَيْتِ
إِلَّا مُكَآءً وَتَصْدِيَةً ۚ

from the path of God.
They will ˹continue˺ to spend it ˹in this way˺.
But then it will become a great regret for them.
Then they will be defeated.
Moreover, ˹all˺ those who ˹die˺ disbelieving
shall be assembled in Hell.

8:37 In this way,
God sets apart those who are depraved
from those who are good.
Moreover, He will pile the depraved
one upon the other;
and thus He will heap them all together.
Then He will place them in Hell.
It is they who are the ˹utter˺ losers
˹of an everlasting Paradise˺.

8:38 Say to those who disbelieve
that if they desist ˹from unbelief˺
what ˹they have done˺ in the past
shall be forgiven them.
But if they return ˹to aggression, warn them
that˺ the example of ˹Our judgment
which befell˺ the earliest ˹generations˺
shall ˹once more˺ come to pass.

8:39 So fight them
until there is no ˹more˺ persecution,
and religion is altogether for God alone.
Yet if they desist,
then, indeed, God is all-seeing of what they do.

8:40 But if they turn away
˹from faith and fight you˺,
then know that God
is, indeed, your ˹Heavenly˺ Patron—
˹and˺ how commendably blessed
a patron ˹is God˺!
And how commendably blessed a supporter!

فَذُوقُوا۟ ٱلْعَذَابَ
بِمَا كُنتُمْ تَكْفُرُونَ
٣٦ إِنَّ ٱلَّذِينَ كَفَرُوا۟
يُنفِقُونَ أَمْوَٰلَهُمْ
لِيَصُدُّوا۟ عَن سَبِيلِ ٱللَّهِ ۚ
فَسَيُنفِقُونَهَا
ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً
ثُمَّ يُغْلَبُونَ ۗ وَٱلَّذِينَ كَفَرُوٓا۟
إِلَىٰ جَهَنَّمَ يُحْشَرُونَ
٣٧ لِيَمِيزَ ٱللَّهُ
ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ
وَيَجْعَلَ ٱلْخَبِيثَ
بَعْضَهُۥ عَلَىٰ بَعْضٍ
فَيَرْكُمَهُۥ جَمِيعًا
فَيَجْعَلَهُۥ فِى جَهَنَّمَ ۚ
أُو۟لَـٰٓئِكَ هُمُ ٱلْخَـٰسِرُونَ
٣٨ قُل لِّلَّذِينَ كَفَرُوٓا۟
إِن يَنتَهُوا۟ يُغْفَرْ لَهُم
مَّا قَدْ سَلَفَ
وَإِن يَعُودُوا۟ فَقَدْ مَضَتْ
سُنَّتُ ٱلْأَوَّلِينَ
٣٩ وَقَـٰتِلُوهُمْ
حَتَّىٰ لَا تَكُونَ فِتْنَةٌ
وَيَكُونَ ٱلدِّينُ
كُلُّهُۥ لِلَّهِ ۚ فَإِنِ ٱنتَهَوْا۟
فَإِنَّ ٱللَّهَ
بِمَا يَعْمَلُونَ بَصِيرٌ
٤٠ وَإِن تَوَلَّوْا۟ فَٱعْلَمُوٓا۟
أَنَّ ٱللَّهَ مَوْلَىٰكُمْ ۚ



8:41 ❊Now,
know that from whatever spoils you gain
˹in just war against the disbelievers,
four-fifths of it
is for the participants in the battle;
and˺ one-fifth is ˹to be set aside˺ for God,
and for the Messenger, and ˹his˺ close relatives,
˹who are prohibited from charity,˺
and ˹for˺ the orphans,
and ˹for˺ the indigent,
and ˹for˺ the wayfarer.
˹Uphold this commandment—˺
if ˹truly˺ you believe in God
and all that We have sent down
to Our servant ˹Muhammad˺
on the Day of Distinction
˹between true faith and idol worship˺,
the day the two hosts met ˹at the Battle of Badr˺.
For God is powerful over all things.

8:42 ˹On that day˺,
you ˹believers˺ were on the hillside
of the valley ˹of Badr˺ nearer ˹to Madinah˺,
and they ˹who disbelieve˺
were on the farther hillside of the valley,
while the trade-caravan ˹of the disbelievers˺
was below you ˹toward the Red Sea˺.
Now, had you mutually appointed
˹the time and place of battle˺,
you would, most surely,
have missed the appointment.
But it was so ˹ordained˺,
that God might fulfill a decree
that had already been determined ˹by Him˺.
Thus whomever would perish ˹in battle˺
would perish after having a clear proof

نِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ
(٤١) ۞ وَٱعْلَمُوٓا۟ أَنَّمَا غَنِمْتُم
مِّن شَىْءٍ فَأَنَّ لِلَّهِ خُمُسَهُۥ
وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ
وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ
وَٱبْنِ ٱلسَّبِيلِ
إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ
وَمَآ أَنزَلْنَا عَلَىٰ عَبْدِنَا
يَوْمَ ٱلْفُرْقَانِ
يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ ۗ
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
(٤٢) إِذْ أَنتُم بِٱلْعُدْوَةِ ٱلدُّنْيَا
وَهُم بِٱلْعُدْوَةِ ٱلْقُصْوَىٰ
وَٱلرَّكْبُ أَسْفَلَ مِنكُمْ ۚ
وَلَوْ تَوَاعَدتُّمْ
لَٱخْتَلَفْتُمْ فِى ٱلْمِيعَٰدِ

˹of God's promise of victory to the believers˺;
and whomever would live
would live with clear proof
˹of the fulfillment of God's promise˺.
For, indeed,
God is assuredly all-hearing, all-knowing.

8:43 Behold, ˹O Prophet˺:
God showed them to you as few
in your sleep ˹before the battle˺.
And had He shown them to you as many,
you ˹believers˺ would most surely
have become fainthearted,
and you would have quarreled
over the matter ˹of how to fight them˺.
But God saved ˹you from this˺.
Indeed, He is all-knowing
of all that is ˹harbored˺
within the breast ˹of people˺.

8:44 Thus He showed them to you
as few in your eyes,
when you faced one another ˹in battle˺.
Moreover, He made you few in their eyes
˹so they would take you lightly˺,
that God might fulfill a decree
that had already been determined.
Indeed, to God ˹alone˺ are all matters returned
˹for just judgment˺.

8:45 O you who believe!
If you face any armed force, stand firm,
and remember God much ˹in supplication˺,
so that you may be successful.

8:46 Moreover, obey God and His Messenger,
and do not quarrel ˹among yourselves˺,
or else you will become fainthearted
and your strength depart.

وَلَٰكِن لِّيَقْضِيَ ٱللَّهُ أَمْرًا
كَانَ مَفْعُولًا
لِّيَهْلِكَ مَنْ هَلَكَ
عَنۢ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ
عَنۢ بَيِّنَةٍ ۗ وَإِنَّ ٱللَّهَ
لَسَمِيعٌ عَلِيمٌ
٤٣ إِذْ يُرِيكَهُمُ ٱللَّهُ
فِى مَنَامِكَ قَلِيلًا ۖ وَلَوْ
أَرَىٰكَهُمْ كَثِيرًا لَّفَشِلْتُمْ
وَلَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ
وَلَٰكِنَّ ٱللَّهَ سَلَّمَ ۗ
إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ
٤٤ وَإِذْ يُرِيكُمُوهُمْ
إِذِ ٱلْتَقَيْتُمْ
فِىٓ أَعْيُنِكُمْ قَلِيلًا
وَيُقَلِّلُكُمْ فِىٓ أَعْيُنِهِمْ
لِيَقْضِيَ ٱللَّهُ أَمْرًا
كَانَ مَفْعُولًا ۗ
وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ
٤٥ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِذَا لَقِيتُمْ فِئَةً فَٱثْبُتُوا۟
وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا
لَّعَلَّكُمْ تُفْلِحُونَ

Furthermore, be patient!
Indeed, God is with those who are patient.

8:47 Moreover, do not become like those
who came forth from their dwellings haughtily,
and as a show ˹of force˺ before the people
to thus ˹intimidate them˺
and turn ˹them˺ away from the path of God.
Yet God is all-encompassing of what they do.

8:48 Behold! Satan made the ˹idolaters'˺ deeds
fair-seeming to them, and said:
Among all people,
there is none to defeat you today,
for I shall be your protector!
But when the two armed forces saw each other,
he fell back upon his heels, and he said:
Indeed, I renounce you!
For I see ˹of the ranks of fighting angels˺
what you do not see.
Indeed, I fear God!
For God is severe in punishment!

8:49 Meanwhile, the hypocrites
and those in whose ˹doubting˺ hearts
there is a sickness were saying:
These ˹outnumbered believers˺
have been deluded by their religion
˹into thinking they shall attain victory˺.
Yet ˹God speaks the truth in saying
that˺ whoever places his trust in God—
God is, indeed, overpowering, all-wise.

8:50 And if only you could ˹now˺ see
as the angels take the souls
of those who disbelieve,
striking their faces and their backs, and ˹saying˺:
Taste the torment of ˹forever˺ burning!

8:51 That is ˹the recompense˺ for all ˹the evil˺

٤٦ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ
وَلَا تَنَـٰزَعُوا۟ فَتَفْشَلُوا۟
وَتَذْهَبَ رِيحُكُمْ ۖ وَٱصْبِرُوٓا۟ ۚ
إِنَّ ٱللَّهَ مَعَ ٱلصَّـٰبِرِينَ

٤٧ وَلَا تَكُونُوا۟ كَٱلَّذِينَ
خَرَجُوا۟ مِن دِيَـٰرِهِم
بَطَرًا وَرِئَآءَ ٱلنَّاسِ
وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۚ
وَٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ

٤٨ وَإِذْ زَيَّنَ لَهُمُ
ٱلشَّيْطَـٰنُ أَعْمَـٰلَهُمْ وَقَالَ
لَا غَالِبَ لَكُمُ ٱلْيَوْمَ
مِنَ ٱلنَّاسِ
وَإِنِّى جَارٌ لَّكُمْ ۖ
فَلَمَّا تَرَآءَتِ ٱلْفِئَتَانِ
نَكَصَ عَلَىٰ عَقِبَيْهِ وَقَالَ
إِنِّى بَرِىٓءٌ مِّنكُمْ
إِنِّىٓ أَرَىٰ مَا لَا تَرَوْنَ
إِنِّىٓ أَخَافُ ٱللَّهَ ۚ
وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ

٤٩ إِذْ يَقُولُ ٱلْمُنَـٰفِقُونَ
وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ
غَرَّ هَـٰٓؤُلَآءِ دِينُهُمْ ۗ
وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ
فَإِنَّ ٱللَّهَ
عَزِيزٌ حَكِيمٌ

that your own hands
have advanced ⸢in the world⸣—
and never does God wrong ⸢His⸣ servants
⸢in the least⸣.

8:52 Such was the case with the House of Pharaoh,
and those before them.
They disbelieved in the signs of God.
So God seized them, suddenly, for their sins.
Indeed, God is all-powerful,
severe in punishment.

8:53 Such ⸢was their due recompense⸣,
for never does God change any blessing
that He has conferred upon a people
until they have changed
what is in themselves ⸢for the worse⸣.
For God is all-hearing, all-knowing.

8:54 Such was the case with the House of Pharaoh
and those before them.
They denied the signs of their Lord.
Then We destroyed them for their sins.
Thus We drowned the House of Pharaoh.
For they were all wrongdoers, ⸢godless in heart⸣.

8:55 Indeed, the worst beasts ⸢treading the earth⸣
in the sight of God
are those who have disbelieved
⸢in His revelation⸣ and who will never believe—

8:56 ⸢such as⸣ those with whom
you made a covenant,
but who, every time thereafter,
broke their covenant—
for never are they God-fearing!

8:57 Thus, if you should overcome them in war,
scatter by their ⸢example⸣
all who would follow their ⸢deceitful⸣ way,

(٥٠) وَلَوْ تَرَىٰٓ إِذْ يَتَوَفَّى
ٱلَّذِينَ كَفَرُوا۟
ٱلْمَلَٰٓئِكَةُ يَضْرِبُونَ
وُجُوهَهُمْ وَأَدْبَٰرَهُمْ
وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ
(٥١) ذَٰلِكَ بِمَا
قَدَّمَتْ أَيْدِيكُمْ
وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ
(٥٢) كَدَأْبِ ءَالِ فِرْعَوْنَ
وَٱلَّذِينَ مِن قَبْلِهِمْ
كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ
فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ
إِنَّ ٱللَّهَ قَوِىٌّ شَدِيدُ ٱلْعِقَابِ
(٥٣) ذَٰلِكَ بِأَنَّ ٱللَّهَ لَمْ يَكُ مُغَيِّرًا
نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ
حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ
وَأَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ
(٥٤) كَدَأْبِ ءَالِ فِرْعَوْنَ
وَٱلَّذِينَ مِن قَبْلِهِمْ
كَذَّبُوا۟ بِـَٔايَٰتِ رَبِّهِمْ
فَأَهْلَكْنَٰهُم بِذُنُوبِهِمْ
وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ
وَكُلٌّ كَانُوا۟ ظَٰلِمِينَ
(٥٥) إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ
ٱلَّذِينَ كَفَرُوا۟ فَهُمْ لَا يُؤْمِنُونَ
(٥٦) ٱلَّذِينَ عَٰهَدتَّ مِنْهُمْ

so that they may remember
˹to uphold their covenants˺.

8:58 Thus, if you ˹have cause to˺
fear treachery from a people,
then cast back to them
˹their covenant˺ equitably.
Indeed, God does not love the treacherous.

8:59 For those who disbelieve should never think
that they can slip away.
Indeed, they cannot escape ˹God˺.

8:60 So prepare for them ˹in deterrence˺
all that you can marshal as to ˹military˺ power
and war-horse garrisons,
through which you shall strike fear
˹in the hearts of˺ the enemy of God,
and your enemy—
and others besides them
whom you do not ˹yet˺ know
but whom God knows.
Moreover, anything you spend
in the path of God
shall be fully rendered to you ˹by God,
here and in the Hereafter˺—
and never shall you be wronged ˹in the least˺.

8:61 ❊Yet if they incline to peace,
then incline to it also—
but rely upon God ˹alone˺.
Indeed, it is He
who is the All-Hearing, the All-Knowing.

8:62 For should they intend to deceive you,
then God ˹alone˺
is sufficient for you, ˹O Prophet˺.
It is He ˹alone˺ who has strengthened you
with His victory,
and with ˹the steadfastness of˺ the believers.

ثُمَّ يَنقُضُونَ عَهْدَهُمْ
فِي كُلِّ مَرَّةٍ
وَهُمْ لَا يَتَّقُونَ

٥٧ فَإِمَّا تَثْقَفَنَّهُمْ فِي ٱلْحَرْبِ
فَشَرِّدْ بِهِم مَّنْ خَلْفَهُمْ
لَعَلَّهُمْ يَذَّكَّرُونَ

٥٨ وَإِمَّا تَخَافَنَّ
مِن قَوْمٍ خِيَانَةً
فَٱنۢبِذْ إِلَيْهِمْ عَلَىٰ سَوَآءٍ ۚ
إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْخَآئِنِينَ

٥٩ وَلَا يَحْسَبَنَّ
ٱلَّذِينَ كَفَرُوا۟ سَبَقُوٓا۟ ۚ
إِنَّهُمْ لَا يُعْجِزُونَ

٦٠ وَأَعِدُّوا۟ لَهُم
مَّا ٱسْتَطَعْتُم مِّن قُوَّةٍ
وَمِن رِّبَاطِ ٱلْخَيْلِ
تُرْهِبُونَ بِهِۦ
عَدُوَّ ٱللَّهِ وَعَدُوَّكُمْ
وَءَاخَرِينَ مِن دُونِهِمْ
لَا تَعْلَمُونَهُمُ ٱللَّهُ يَعْلَمُهُمْ ۚ
وَمَا تُنفِقُوا۟ مِن شَىْءٍ
فِى سَبِيلِ ٱللَّهِ يُوَفَّ إِلَيْكُمْ
وَأَنتُمْ لَا تُظْلَمُونَ

٦١ ۞ وَإِن جَنَحُوا۟ لِلسَّلْمِ
فَٱجْنَحْ لَهَا وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ
إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ

8:63 For ⌜it is⌝ He ⌜alone⌝
who has brought their hearts together.
Had you spent all that is in the earth,
you could not have brought
their hearts together.
Rather, God brought them together.
Indeed, He ⌜alone⌝ is overpowering, all-wise.

8:64 O Prophet! God ⌜alone⌝ is sufficient for you
and ⌜for⌝ those of the believers who follow you.

8:65 O Prophet! Urge the believers on to the fight.
If there are twenty of you who are patient,
they shall ⌜strive to⌝ overcome
two hundred ⌜foes⌝.
And if there are a hundred of you,
they shall ⌜strive to⌝ overcome
a thousand of those who disbelieve,
for they are a people who do not understand
⌜for what cause they fight⌝.

8:66 God has now lightened ⌜the burden⌝ for you,
for He knows that there is weakness in you.
So if there are a hundred of you
who are patient,
they shall ⌜strive to⌝ overcome two hundred.
And if there are a thousand of you,
they shall ⌜strive to⌝ overcome two thousand—
by God's permission.
For God is with those who are patient.

8:67 It is not for a prophet to take prisoners ⌜of war⌝
until he has thoroughly pacified the land.
⌜Most of⌝ you desire
the fleeting things of this world,
while God desires ⌜for you⌝
the ⌜everlasting life of the⌝ Hereafter.
And God ⌜alone⌝ is overpowering, all-wise.

٦٢ وَإِن يُرِيدُوٓا۟ أَن يَخْدَعُوكَ
فَإِنَّ حَسْبَكَ ٱللَّهُ ۚ
هُوَ ٱلَّذِىٓ أَيَّدَكَ بِنَصْرِهِۦ
وَبِٱلْمُؤْمِنِينَ
٦٣ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ
لَوْ أَنفَقْتَ
مَا فِى ٱلْأَرْضِ جَمِيعًا
مَّآ أَلَّفْتَ بَيْنَ قُلُوبِهِمْ
وَلَٰكِنَّ ٱللَّهَ أَلَّفَ بَيْنَهُمْ ۚ
إِنَّهُۥ عَزِيزٌ حَكِيمٌ
٦٤ يَٰٓأَيُّهَا ٱلنَّبِىُّ حَسْبُكَ ٱللَّهُ
وَمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ
٦٥ يَٰٓأَيُّهَا ٱلنَّبِىُّ حَرِّضِ
ٱلْمُؤْمِنِينَ عَلَى ٱلْقِتَالِ ۚ
إِن يَكُن مِّنكُمْ
عِشْرُونَ صَٰبِرُونَ
يَغْلِبُوا۟ مِا۟ئَتَيْنِ ۚ
وَإِن يَكُن مِّنكُم
مِّا۟ئَةٌ يَغْلِبُوٓا۟ أَلْفًا
مِّنَ ٱلَّذِينَ كَفَرُوا۟
بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ
٦٦ ٱلْـَٰٔنَ خَفَّفَ ٱللَّهُ عَنكُمْ
وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ۚ
فَإِن يَكُن مِّنكُم
مِّا۟ئَةٌ صَابِرَةٌ يَغْلِبُوا۟ مِا۟ئَتَيْنِ ۚ
وَإِن يَكُن مِّنكُمْ أَلْفٌ
يَغْلِبُوٓا۟ أَلْفَيْنِ بِإِذْنِ ٱللَّهِ ۗ
وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ

8:68 Had it not been for a prior decree from God,
a great torment would have most surely
afflicted you ˹believers˺
for ˹the ransom˺ that you have taken
˹for the captives˺.

8:69 Now partake of the spoils ˹of ransom˺
you have gained.
It is ˹hereby
made˺ lawful and wholesome ˹for you˺.
Yet fear God.
Indeed, God is all-forgiving, mercy-giving.

8:70 O Prophet! Say to the prisoners ˹of war˺
who are in your hands:
If God knows of any good in your hearts,
He shall give you what is better
than what has been taken from you.
Moreover, He shall forgive you.
For God is all-forgiving, mercy-giving.

8:71 But if they intend treachery against you,
˹worry not, for˺ they have acted treacherously
against God before.
Yet still He empowered ˹you˺ over them.
For God is all-knowing, all-wise.

8:72 Indeed, those who have believed
and emigrated ˹with the Prophet˺
and striven with their wealth and their persons
in the path of God,
and also
those who gave ˹them˺ shelter and help—
it is these who are allies of one another.
As for those who have believed
but did not emigrate, you have no obligation
for their protection at all, until they emigrate.
But if they seek your help
˹against persecution˺ in religion,

(٦٧) مَا كَانَ لِنَبِيٍّ
أَن يَكُونَ لَهُۥٓ أَسْرَىٰ
حَتَّىٰ يُثْخِنَ فِى ٱلْأَرْضِ ۚ
تُرِيدُونَ عَرَضَ ٱلدُّنْيَا
وَٱللَّهُ يُرِيدُ ٱلْءَاخِرَةَ ۗ
وَٱللَّهُ عَزِيزٌ حَكِيمٌ

(٦٨) لَّوْلَا كِتَٰبٌ مِّنَ ٱللَّهِ سَبَقَ
لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ
عَذَابٌ عَظِيمٌ

(٦٩) فَكُلُوا۟ مِمَّا غَنِمْتُمْ
حَلَٰلًا طَيِّبًا ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ
إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

(٧٠) يَٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّمَن فِىٓ
أَيْدِيكُم مِّنَ ٱلْأَسْرَىٰٓ
إِن يَعْلَمِ ٱللَّهُ
فِى قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ
خَيْرًا مِّمَّآ أُخِذَ مِنكُمْ
وَيَغْفِرْ لَكُمْ ۗ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ

(٧١) وَإِن يُرِيدُوا۟ خِيَانَتَكَ
فَقَدْ خَانُوا۟ ٱللَّهَ مِن قَبْلُ
فَأَمْكَنَ مِنْهُمْ ۗ
وَٱللَّهُ عَلِيمٌ حَكِيمٌ

(٧٢) إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟
وَجَٰهَدُوا۟
بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ
فِى سَبِيلِ ٱللَّهِ
وَٱلَّذِينَ ءَاوَوا۟ وَّنَصَرُوٓا۟

then help is incumbent upon you,
except against a people
wherein there is a covenant
between them and yourselves.
And God is all-seeing of all that you do.

8:73 As to those who disbelieve,
they are allies of one another.
Unless you act likewise ˹toward one another˺,
there will be ˹widespread˺ persecution
in the earth and great corruption.

8:74 Those who have believed
and emigrated ˹with the Prophet˺
and striven in the path of God,
and also
those who gave ˹them˺ shelter and help—
it is these who are, in truth, the believers.
For them, there is forgiveness
and a generous provision ˹awaiting with God˺.

8:75 As for those who have believed after
˹God's earlier command to emigrate˺—
and who ˹then˺ emigrated
and strove alongside you ˹believers˺—
they too are of you.
Still those who are related by blood
are more entitled to ˹inherit from˺ one another
˹than those who are not˺,
in accordance with ˹what is decreed
in˺ the Book of God.
Indeed, God is all-knowing of all things.

أُوْلَٰٓئِكَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍۚ
وَٱلَّذِينَ ءَامَنُواْ وَلَمْ يُهَاجِرُواْ
مَا لَكُم مِّن وَلَٰيَتِهِم مِّن شَيْءٍ
حَتَّىٰ يُهَاجِرُواْۚ
وَإِنِ ٱسْتَنصَرُوكُمْ فِي ٱلدِّينِ
فَعَلَيْكُمُ ٱلنَّصْرُ
إِلَّا عَلَىٰ قَوْمِۭ
بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌۗ
وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٞ
(٧٣) وَٱلَّذِينَ كَفَرُواْ
بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍۚ
إِلَّا تَفْعَلُوهُ
تَكُن فِتْنَةٞ فِي ٱلْأَرْضِ
وَفَسَادٞ كَبِيرٞ
(٧٤) وَٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ
وَجَٰهَدُواْ فِي سَبِيلِ ٱللَّهِ
وَٱلَّذِينَ ءَاوَواْ وَّنَصَرُوٓاْ
أُوْلَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقّٗاۚ
لَّهُم مَّغْفِرَةٞ وَرِزْقٞ كَرِيمٞ
(٧٥) وَٱلَّذِينَ ءَامَنُواْ مِنۢ بَعْدُ
وَهَاجَرُواْ وَجَٰهَدُواْ مَعَكُمْ
فَأُوْلَٰٓئِكَ مِنكُمْۚ
وَأُوْلُواْ ٱلْأَرْحَامِ
بَعْضُهُمْ أَوْلَىٰ بِبَعْضٖ
فِي كِتَٰبِ ٱللَّهِۗ
إِنَّ ٱللَّهَ بِكُلِّ شَيْءٍ عَلِيمُۢ

سُورَةُ التَّوْبَةِ *The surah that announces for all time that God granted to His Prophet ﷺ, to the Emigrant and Helping Companions, and to three errant but honest believers* REPENTANCE; *and that He offers the same opportunity to the unbelievers and the hypocrites, provided they forever renounce hostility, idolatry, and duplicity; and which further demonstrates the faithfulness of this offer in God's decree of amnesty for the truly repentant idolaters who fought the believers at a place called Ḥunayn.*

Surah 9 / 129 VERSES / REVEALED AT MADINAH

Al-Tawbah

9:1 ⌜This is⌝ a renunciation ⌜of treaty⌝
from God and His Messenger
⌜issued⌝ to those of the idolaters
with whom you ⌜believers⌝
had ⌜formerly⌝ made a covenant:

(١) بَرَآءَةٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ
إِلَى ٱلَّذِينَ عَٰهَدتُّم
مِّنَ ٱلْمُشْرِكِينَ

9:2 You may journey ⌜safely⌝
throughout the land for four months,
but know that, indeed,
you cannot escape God and that, indeed,
God shall disgrace the disbelievers.

(٢) فَسِيحُوا۟ فِى ٱلْأَرْضِ
أَرْبَعَةَ أَشْهُرٍ وَٱعْلَمُوٓا۟ أَنَّكُمْ
غَيْرُ مُعْجِزِى ٱللَّهِ ۙ
وَأَنَّ ٱللَّهَ مُخْزِى ٱلْكَٰفِرِينَ

9:3 Further, ⌜it is⌝ a proclamation
from God and His Messenger to all people,
on the day of the Greater Ḥajj-Pilgrimage,
that God renounces the idolaters,
as does His Messenger.
So if you ⌜idolaters⌝ repent, that is best for you.
But if you turn away—
then know that you can never escape God.
Thus give ⌜heavy⌝ tidings
of a most painful torment
to those who disbelieve!

(٣) وَأَذَٰنٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ
إِلَى ٱلنَّاسِ
يَوْمَ ٱلْحَجِّ ٱلْأَكْبَرِ
أَنَّ ٱللَّهَ بَرِىٓءٌ
مِّنَ ٱلْمُشْرِكِينَ ۙ وَرَسُولُهُۥ ۚ
فَإِن تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ ۖ
وَإِن تَوَلَّيْتُمْ فَٱعْلَمُوٓا۟
أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ ۗ
وَبَشِّرِ ٱلَّذِينَ كَفَرُوا۟
بِعَذَابٍ أَلِيمٍ

9:4 Exempted ⌜from this renunciation⌝

are those idolaters
with whom you had made a covenant,
and who thereafter
did not undercut you in any way,
nor support anyone against you.
So fulfill with them their covenants
to the limits of their duration.
Indeed, God loves the God-fearing.

9:5 Then when the sacred months elapse,
you may then slay the idolaters
wherever you find them,
or seize them, or besiege them,
or lie in wait for them in every place of ambush.
But if they repent and establish the Prayer
and give the Zakât-Charity,
then let them go their way.
Indeed, God is all-forgiving, mercy-giving.

9:6 Now, if anyone of the idolaters
seeks your refuge, then grant him refuge,
until he hears the words of God ˹in the Quran˺.
Then convey him to his place of security.
That is because assuredly
they are a people who do not know
˹the essence of faith˺.

9:7 How can there ever be a ˹lasting˺ covenant
for the idolaters with God and His Messenger?
Exempted are those with whom
you have made a covenant
near the Sacred Mosque.
As long as they keep straight with you,
keep straight with them.
Indeed, God loves the God-fearing.

9:8 How can there be
˹such a covenant with the idolaters˺,
while if ever they were to prevail over you,

﴿٤﴾ إِلَّا ٱلَّذِينَ عَٰهَدتُّم
مِّنَ ٱلْمُشْرِكِينَ
ثُمَّ لَمْ يَنقُصُوكُمْ شَيْـًٔا
وَلَمْ يُظَٰهِرُوا۟ عَلَيْكُمْ أَحَدًا
فَأَتِمُّوٓا۟ إِلَيْهِمْ عَهْدَهُمْ
إِلَىٰ مُدَّتِهِمْ ۚ
إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ

﴿٥﴾ فَإِذَا ٱنسَلَخَ ٱلْأَشْهُرُ ٱلْحُرُمُ
فَٱقْتُلُوا۟ ٱلْمُشْرِكِينَ
حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ
وَٱحْصُرُوهُمْ وَٱقْعُدُوا۟ لَهُمْ
كُلَّ مَرْصَدٍ ۚ فَإِن تَابُوا۟
وَأَقَامُوا۟ ٱلصَّلَوٰةَ
وَءَاتَوُا۟ ٱلزَّكَوٰةَ
فَخَلُّوا۟ سَبِيلَهُمْ ۚ
إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

﴿٦﴾ وَإِنْ أَحَدٌ مِّنَ ٱلْمُشْرِكِينَ
ٱسْتَجَارَكَ فَأَجِرْهُ
حَتَّىٰ يَسْمَعَ كَلَٰمَ ٱللَّهِ
ثُمَّ أَبْلِغْهُ مَأْمَنَهُۥ ۚ ذَٰلِكَ بِأَنَّهُمْ
قَوْمٌ لَّا يَعْلَمُونَ

﴿٧﴾ كَيْفَ يَكُونُ
لِلْمُشْرِكِينَ عَهْدٌ
عِندَ ٱللَّهِ وَعِندَ رَسُولِهِۦٓ
إِلَّا ٱلَّذِينَ عَٰهَدتُّمْ
عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۖ
فَمَا ٱسْتَقَٰمُوا۟ لَكُمْ
فَٱسْتَقِيمُوا۟ لَهُمْ ۚ
إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ

they would not observe any bond or compact
with you?
They would appease you
merely by their mouths.
Yet their hearts ˹would˺ refuse ˹to comply˺.
For most of them are ungodly.

9:9 They have sold the ˹revealed˺ signs of God
for a small price
and have barred ˹people˺ from His path.
Assuredly, what they have been doing is evil.

9:10 They do not observe any bond or compact
with a believer—
and it is they who are the aggressors.

9:11 But if they repent and ˹duly˺ establish the Prayer
and give the Zakât-Charity,
then they are your brothers in religion.
Thus do We make distinct the ˹revealed˺ signs
for a people who ˹would reflect on them
and˺ know ˹God˺.

9:12 Yet if they breach their oaths
after making their covenant ˹with you˺
and revile your religion,
then fight the leaders of unbelief,
so that they may desist ˹from evildoing˺—
for, indeed, to them
there are no ˹such things as binding˺ oaths.

9:13 Will you not fight a people
who broke their oaths ˹with you˺
and resolved to expel the Messenger—
when they are the ones
who initiated ˹the violations against˺ you
in the first instance? Do you fear them?
Yet worthier is God that you fear Him,
if, indeed, you are believers.

9:14 Fight them!

(٨) كَيْفَ
وَإِن يَظْهَرُوا۟ عَلَيْكُمْ
لَا يَرْقُبُوا۟ فِيكُمْ إِلًّا وَلَا ذِمَّةً ۚ
يُرْضُونَكُم بِأَفْوَٰهِهِمْ
وَتَأْبَىٰ قُلُوبُهُمْ
وَأَكْثَرُهُمْ فَٰسِقُونَ

(٩) ٱشْتَرَوْا۟ بِـَٔايَٰتِ ٱللَّهِ
ثَمَنًا قَلِيلًا
فَصَدُّوا۟ عَن سَبِيلِهِۦٓ ۚ إِنَّهُمْ
سَآءَ مَا كَانُوا۟ يَعْمَلُونَ

(١٠) لَا يَرْقُبُونَ فِى مُؤْمِنٍ
إِلًّا وَلَا ذِمَّةً ۚ
وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُعْتَدُونَ

(١١) فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ
وَءَاتَوُا۟ ٱلزَّكَوٰةَ
فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ ۗ وَنُفَصِّلُ
ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ

(١٢) وَإِن نَّكَثُوٓا۟ أَيْمَٰنَهُم
مِّنۢ بَعْدِ عَهْدِهِمْ
وَطَعَنُوا۟ فِى دِينِكُمْ
فَقَٰتِلُوٓا۟ أَئِمَّةَ ٱلْكُفْرِ ۙ
إِنَّهُمْ لَآ أَيْمَٰنَ لَهُمْ
لَعَلَّهُمْ يَنتَهُونَ

(١٣) أَلَا تُقَٰتِلُونَ قَوْمًا
نَّكَثُوٓا۟ أَيْمَٰنَهُمْ
وَهَمُّوا۟ بِإِخْرَاجِ ٱلرَّسُولِ
وَهُم بَدَءُوكُمْ
أَوَّلَ مَرَّةٍ ۚ أَتَخْشَوْنَهُمْ ۚ
فَٱللَّهُ أَحَقُّ أَن تَخْشَوْهُ
إِن كُنتُم مُّؤْمِنِينَ

God will punish them at your hands.
He will disgrace them
and give you victory over them.
Moreover, He will heal
˹what is within˺ the breast
of the believing people, ˹thereby,˺
9:15 and take away the ˹deep˺ rage from their hearts.
For it is God ˹alone˺ who grants repentance
to whomever He so wills.
For ˹it is˺ God ˹alone
who˺ is all-knowing, all-wise.
9:16 Do you ˹believers˺ think
that you will be left ˹untried˺
without God knowing those of you
who have truly striven ˹in His cause˺
and who have not taken any covert ally
apart from God or His Messenger
or the believers?
For God is all-aware of all that you do.

9:17 It is not for the idolaters
to maintain ˹services in˺ the mosques of God,
for ˹in them˺ they bear witness
to their own unbelief.
It is these whose ˹good˺ works
are ˹rendered utterly˺ futile ˹with God˺,
and in the Fire ˹of Hell˺ they shall abide forever.
9:18 Indeed, the only ones worthy
of maintaining ˹services in˺ the mosques of God
are those who believe in God
and ˹in the coming Judgment of˺ the Last Day,
and who ˹duly˺ establish the Prayer
and give the Zakât-Charity,
and who fear none but God,
wherefore it may be that these shall be among

(١٤) قَٰتِلُوهُمۡ
يُعَذِّبۡهُمُ ٱللَّهُ بِأَيۡدِيكُمۡ
وَيُخۡزِهِمۡ وَيَنصُرۡكُمۡ عَلَيۡهِمۡ
وَيَشۡفِ صُدُورَ
قَوۡمٖ مُّؤۡمِنِينَ
(١٥) وَيُذۡهِبۡ غَيۡظَ قُلُوبِهِمۡۗ
وَيَتُوبُ ٱللَّهُ عَلَىٰ مَن يَشَآءُۗ
وَٱللَّهُ عَلِيمٌ حَكِيمٌ
(١٦) أَمۡ حَسِبۡتُمۡ أَن تُتۡرَكُواْ
وَلَمَّا يَعۡلَمِ ٱللَّهُ
ٱلَّذِينَ جَٰهَدُواْ مِنكُمۡ
وَلَمۡ يَتَّخِذُواْ
مِن دُونِ ٱللَّهِ وَلَا رَسُولِهِۦ
وَلَا ٱلۡمُؤۡمِنِينَ وَلِيجَةٗۚ
وَٱللَّهُ خَبِيرُۢ
بِمَا تَعۡمَلُونَ
(١٧) مَا كَانَ لِلۡمُشۡرِكِينَ
أَن يَعۡمُرُواْ مَسَٰجِدَ ٱللَّهِ
شَٰهِدِينَ عَلَىٰٓ
أَنفُسِهِم بِٱلۡكُفۡرِۚ
أُوْلَٰٓئِكَ حَبِطَتۡ أَعۡمَٰلُهُمۡ
وَفِي ٱلنَّارِ هُمۡ خَٰلِدُونَ
(١٨) إِنَّمَا يَعۡمُرُ مَسَٰجِدَ ٱللَّهِ
مَنۡ ءَامَنَ بِٱللَّهِ
وَٱلۡيَوۡمِ ٱلۡأٓخِرِ

the ˹rightly˺ guided.

9:19 ❊Do you equate the water-offering
for ˹Ḥajj˺ pilgrims
and maintenance of the Sacred Mosque
with ˹the works of˺ those
who have truly believed in God
and ˹in the coming Judgment of˺ the Last Day
and who have striven in the path of God?
They are not equal before God.
For God does not guide the wrongdoing people.

9:20 Those who have believed, and emigrated,
and striven in the path of God
with their wealth and their persons
are greater in rank with God.
And it is they who are the ˹truly˺ triumphant.

9:21 Their Lord gives them glad tidings
of mercy from Him and ˹His˺ good pleasure.
Moreover,
there are Gardens ˹of Paradise˺ for them
wherein is enduring delight.

9:22 Therein they shall abide forever and ever.
Indeed, with God is a magnificent reward.

9:23 O you who believe!
You shall not take ˹even˺ your fathers
and your brothers as allies
if they love unbelief over faith.
So whoever among you
takes them as allies ˹henceforth˺—
then such as these are themselves wrongdoers,
˹godless in heart˺.

9:24 Say ˹to the believers˺:
If your fathers and your children
and your brothers and your wives
and your kinsfolk,

وَأَقَامَ ٱلصَّلَوٰةَ
وَءَاتَى ٱلزَّكَوٰةَ
وَلَمْ يَخْشَ إِلَّا ٱللَّهَ
فَعَسَىٰٓ أُوْلَٰٓئِكَ أَن يَكُونُواْ
مِنَ ٱلْمُهْتَدِينَ

(١٩) ۞ أَجَعَلْتُمْ سِقَايَةَ ٱلْحَآجِّ
وَعِمَارَةَ ٱلْمَسْجِدِ ٱلْحَرَامِ
كَمَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ
وَجَٰهَدَ فِي سَبِيلِ ٱللَّهِ
لَا يَسْتَوُۥنَ عِندَ ٱللَّهِ
وَٱللَّهُ لَا يَهْدِي ٱلْقَوْمَ ٱلظَّٰلِمِينَ

(٢٠) ٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ
وَجَٰهَدُواْ فِي سَبِيلِ ٱللَّهِ
بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ
أَعْظَمُ دَرَجَةً عِندَ ٱللَّهِ
وَأُوْلَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ

(٢١) يُبَشِّرُهُمْ رَبُّهُم
بِرَحْمَةٍ مِّنْهُ وَرِضْوَٰنٍ
وَجَنَّٰتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ

(٢٢) خَٰلِدِينَ فِيهَآ أَبَدًا
إِنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ عَظِيمٌ

(٢٣) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ
لَا تَتَّخِذُوٓاْ
ءَابَآءَكُمْ وَإِخْوَٰنَكُمْ
أَوْلِيَآءَ إِنِ ٱسْتَحَبُّواْ
ٱلْكُفْرَ عَلَى ٱلْإِيمَٰنِ
وَمَن يَتَوَلَّهُم مِّنكُمْ
فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ

(٢٤) قُلْ إِن كَانَ
ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ

and the wealth which you have acquired,
and the commerce that you fear may stagnate,
and the dwellings
with which you are well-pleased
are more beloved to you than God
and His Messenger and striving in His path,
then wait until God brings about His command
⌜to punish the godless wrongdoers⌝!
For God does not guide an ungodly people.

9:25 Truly God ⌜alone⌝ has granted you victory
on many battlefields—
including on the Day of Ḥunayn,
when your large numbers elated you,
though this did not avail you in anything.
Thus the earth, for all its breadth,
narrowed upon you ⌜that day⌝.
Then you ⌜believers⌝ turned away in retreat.
9:26 Then God sent down His tranquility
upon His Messenger and upon the believers.
Moreover, He sent down hosts ⌜of angels⌝
that you could not see.
Thus He punished those who disbelieved—
and such is the recompense of the disbelievers.
9:27 Then ⌜they turned to God in submission,
and⌝ God shall grant repentance after this
to whomever He so wills.
For God is all-forgiving, mercy-giving.

9:28 O you who believe!
Indeed, the idolaters are ⌜ritually⌝ unclean.
So do not let them come near
the Sacred Mosque
after this year of their ⌜Pilgrimage⌝.
And should you fear privation

وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَٰلٌ ٱقْتَرَفْتُمُوهَا
وَتِجَٰرَةٌ تَخْشَوْنَ كَسَادَهَا
وَمَسَٰكِنُ تَرْضَوْنَهَآ
أَحَبَّ إِلَيْكُم
مِّنَ ٱللَّهِ وَرَسُولِهِۦ
وَجِهَادٍ فِى سَبِيلِهِۦ فَتَرَبَّصُوا۟
حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦ ۗ
وَٱللَّهُ لَا يَهْدِى
ٱلْقَوْمَ ٱلْفَٰسِقِينَ
(٢٥) لَقَدْ نَصَرَكُمُ ٱللَّهُ
فِى مَوَاطِنَ كَثِيرَةٍ ۙ
وَيَوْمَ حُنَيْنٍ ۙ إِذْ
أَعْجَبَتْكُمْ كَثْرَتُكُمْ
فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا
وَضَاقَتْ عَلَيْكُمُ
ٱلْأَرْضُ بِمَا رَحُبَتْ
ثُمَّ وَلَّيْتُم مُّدْبِرِينَ
(٢٦) ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ
رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ
وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا
وَعَذَّبَ ٱلَّذِينَ كَفَرُوا۟
وَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ
(٢٧) ثُمَّ يَتُوبُ ٱللَّهُ مِنۢ بَعْدِ ذَٰلِكَ
عَلَىٰ مَن يَشَآءُ ۗ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ
(٢٨) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِنَّمَا ٱلْمُشْرِكُونَ نَجَسٌ

⌜from a diminished turnout⌝,
then ⌜know that⌝ God will enrich you
from His bounty, if He so wills.
Indeed, God is all-knowing, all-wise.

9:29 Fight those who do not believe in God
nor in ⌜the coming Judgment of⌝ the Last Day.
Nor do they consider prohibited
what God and His Messenger
have made prohibited.
Nor do they profess
the religion of truth from among those
who were given the Scripture.
⌜Fight them⌝ until they give the capitation tax
with a willing hand, and they become abased.

9:30 ⌜Some of⌝ the Jews say: Ezra is the son of God.
And the Christians say:
The Messiah is the son of God.
Such is their utterance from their own mouths.
⌜In this,⌝ they compare with the utterance
of those who disbelieved of old.
May God strike them down!
How are they turned away ⌜from the truth⌝?

9:31 They have taken their rabbis and their monks
as lords apart from God
⌜by sanctifying their mortal dictates⌝—
and ⌜so too have they taken⌝ the Messiah,
son of Mary, ⌜as a god⌝,
though they were not commanded
but to worship the One, ⌜true⌝ God.
There is no God but Him.
Highly exalted is He
⌜far⌝ above all that they associate
as gods ⌜with Him⌝.

9:32 They desire to extinguish the light of God

فَلَا يَقۡرَبُواْ ٱلۡمَسۡجِدَ ٱلۡحَرَامَ
بَعۡدَ عَامِهِمۡ هَٰذَاۚ
وَإِنۡ خِفۡتُمۡ عَيۡلَةٗ فَسَوۡفَ
يُغۡنِيكُمُ ٱللَّهُ مِن فَضۡلِهِۦٓ
إِن شَآءَۚ إِنَّ ٱللَّهَ
عَلِيمٌ حَكِيمٞ

(٢٩) قَٰتِلُواْ ٱلَّذِينَ لَا يُؤۡمِنُونَ
بِٱللَّهِ وَلَا بِٱلۡيَوۡمِ ٱلۡأٓخِرِ وَلَا
يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ
وَلَا يَدِينُونَ دِينَ ٱلۡحَقِّ مِنَ
ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ
حَتَّىٰ يُعۡطُواْ ٱلۡجِزۡيَةَ
عَن يَدٖ وَهُمۡ صَٰغِرُونَ

(٣٠) وَقَالَتِ ٱلۡيَهُودُ
عُزَيۡرٌ ٱبۡنُ ٱللَّهِ
وَقَالَتِ ٱلنَّصَٰرَى
ٱلۡمَسِيحُ ٱبۡنُ ٱللَّهِۖ
ذَٰلِكَ قَوۡلُهُم
بِأَفۡوَٰهِهِمۡۖ يُضَٰهِـُٔونَ
قَوۡلَ ٱلَّذِينَ كَفَرُواْ مِن قَبۡلُۚ
قَٰتَلَهُمُ ٱللَّهُۚ
أَنَّىٰ يُؤۡفَكُونَ

(٣١) ٱتَّخَذُوٓاْ أَحۡبَارَهُمۡ
وَرُهۡبَٰنَهُمۡ أَرۡبَابٗا
مِّن دُونِ ٱللَّهِ
وَٱلۡمَسِيحَ ٱبۡنَ مَرۡيَمَ
وَمَآ أُمِرُوٓاْ إِلَّا
لِيَعۡبُدُوٓاْ إِلَٰهٗا وَٰحِدٗاۖ
لَّآ إِلَٰهَ إِلَّا هُوَۚ سُبۡحَٰنَهُۥ
عَمَّا يُشۡرِكُونَ

with their mouths.
But God does not will other than
to perfect His light—
even if the disbelievers hate ˹it˺.

9:33 He is the One
who has sent His Messenger ˹Muhammad˺
with the guidance ˹of the Quran˺
and the religion of truth,
that He may cause it to prevail
˹on its own merit˺ over every religion—
even if the idolaters hate ˹it˺.

9:34 ❊O you who believe!
Indeed, many of the rabbis and the monks
consume the wealth of the people
by false means and bar ˹others˺
from the path of God.
Yet as for those who hoard up gold and silver
and do not spend it in the path of God—
give them ˹heavy˺ tidings
of a most painful torment—

9:35 on a Day ˹Hereafter˺ when ˹gold and silver˺
shall be heated in the Fire of Hell.
Then their foreheads and their sides
and their backs will be branded with it
˹and it shall be said to them˺:
This is what you have hoarded up
for yourselves!
So taste ˹now˺ what you used to hoard up!

9:36 Indeed, the ˹ordained˺ number of the months
with God is twelve ˹lunar˺ months,
˹as was decreed˺
in the ˹Preserved Heavenly˺ Book of God
on the day He created the heavens

(٣٢) يُرِيدُونَ أَن
يُطْفِـُٔواْ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ
وَيَأْبَى ٱللَّهُ إِلَّآ أَن يُتِمَّ نُورَهُۥ
وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ
(٣٣) هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ
بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ
لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ
وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ
(٣٤) ۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ
إِنَّ كَثِيرًا مِّنَ
ٱلْأَحْبَارِ وَٱلرُّهْبَانِ لَيَأْكُلُونَ
أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَٰطِلِ
وَيَصُدُّونَ
عَن سَبِيلِ ٱللَّهِ
وَٱلَّذِينَ يَكْنِزُونَ
ٱلذَّهَبَ وَٱلْفِضَّةَ
وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ
فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ
(٣٥) يَوْمَ يُحْمَىٰ عَلَيْهَا
فِى نَارِ جَهَنَّمَ
فَتُكْوَىٰ بِهَا جِبَاهُهُمْ
وَجُنُوبُهُمْ وَظُهُورُهُمْ هَٰذَا
مَا كَنَزْتُمْ لِأَنفُسِكُمْ
فَذُوقُواْ مَا كُنتُمْ تَكْنِزُونَ
(٣٦) إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ

and the earth.
Four of them are sacred—
˹and˺ that is the upright religion—
so do not wrong yourselves ˹or others˺ in them.
Yet fight the ˹warring˺ idolaters,
all together, ˹even during them,˺
just as all of them fight you ˹therein˺.
And know that God is with the God-fearing.

9:37 As for the ˹practice of˺ deferring
˹the observances of a sacred month˺,
it is only an augmentation
of ˹the customs of˺ unbelief
by which those who disbelieve are led astray.
They permit
˹violating the sanctity of˺ it one year,
and they prohibit it another year,
to match the ˹mere˺ number ˹of months˺
that God has made sacred.
Thus they permit ˹violating the sanctity of˺
what God has made sacred,
and the evil of their deeds
is made fair-seeming to them ˹therein˺.
For God does not guide the disbelieving people.

9:38 O you who believe!
What has become of you
that when it was said to you:
Go forth in the path of God,
you became weighed down to the ground?
Is it that you are so pleased
with the life of this world over the Hereafter?
Yet the enjoyment of the life of this world
is so little
˹as compared˺ to ˹the endless abundance
of˺ the Hereafter.

اثنا عشر شهرا
في كتاب الله يوم
خلق السماوات والأرض
منها أربعة حرم
ذلك الدين القيم فلا
تظلموا فيهن أنفسكم
وقاتلوا المشركين
كافة كما يقاتلونكم
كافة واعلموا
أن الله مع المتقين

(٣٧) إنما النسيء
زيادة في الكفر
يضل به الذين كفروا
يحلونه عاما
ويحرمونه عاما
ليواطئوا عدة ما حرم الله
فيحلوا ما حرم الله
زين لهم سوء أعمالهم
والله لا يهدي
القوم الكافرين

(٣٨) يا أيها الذين آمنوا
ما لكم إذا قيل لكم
انفروا في سبيل الله
اثاقلتم إلى الأرض
أرضيتم بالحياة الدنيا
من الآخرة
فما متاع الحياة الدنيا
في الآخرة إلا قليل

9:39 If you do not go forth
˹to strive in the path of God,˺
He will torment you
with a most painful torment.
Moreover, He shall replace you
with another people ˹who shall do so˺—
and never shall you harm Him ˹thereby˺
in anything.
For God is powerful over all things.

9:40 If you do not support ˹the Prophet,
it suffices that˺ truly God supported him
when those who disbelieve
expelled him ˹from Makkah˺.
He was the second of two ˹alone˺
when they were ˹hiding˺ in the Cave ˹of Thawr˺.
Then he said to his companion:
Do not grieve, for, indeed, God is with us.
Then God sent down His tranquility upon him,
and He aided him with ˹Heavenly˺ hosts,
which you ˹mortals˺ did not see.
Thus He made the ˹false˺ word
of those who disbelieve the lowest,
while the ˹revealed˺ word of God is ever high.
For God ˹alone˺ is overpowering, all-wise.

9:41 You must go forth, then—light or heavy—
and strive with your wealth
and your own persons in the path of God.
That is best for you, if only you were to know
˹God's reward for it˺.

9:42 Had there been a ˹worldly˺ gain ˹to be had˺
near at hand, and a moderate journey,
they ˹who are hypocrites˺
would, most surely, have followed you,
˹O Prophet, on the campaign of Tabûk˺.
But the distance was too far for them.

(٣٩) إِلَّا تَنفِرُوا۟
يُعَذِّبْكُمْ عَذَابًا أَلِيمًا
وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ
وَلَا تَضُرُّوهُ شَيْـًٔا ۗ وَٱللَّهُ
عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
(٤٠) إِلَّا تَنصُرُوهُ
فَقَدْ نَصَرَهُ ٱللَّهُ
إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟
ثَانِىَ ٱثْنَيْنِ
إِذْ هُمَا فِى ٱلْغَارِ
إِذْ يَقُولُ لِصَٰحِبِهِۦ
لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا ۖ
فَأَنزَلَ ٱللَّهُ
سَكِينَتَهُۥ عَلَيْهِ
وَأَيَّدَهُۥ بِجُنُودٍ
لَّمْ تَرَوْهَا وَجَعَلَ
كَلِمَةَ ٱلَّذِينَ
كَفَرُوا۟ ٱلسُّفْلَىٰ ۗ
وَكَلِمَةُ ٱللَّهِ
هِىَ ٱلْعُلْيَا ۗ
وَٱللَّهُ عَزِيزٌ حَكِيمٌ
(٤١) ٱنفِرُوا۟ خِفَافًا وَثِقَالًا
وَجَٰهِدُوا۟
بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ
فِى سَبِيلِ ٱللَّهِ ۚ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ
إِن كُنتُمْ تَعْلَمُونَ
(٤٢) لَوْ كَانَ عَرَضًا قَرِيبًا
وَسَفَرًا قَاصِدًا لَّٱتَّبَعُوكَ

Yet they will swear by God,
⌜upon your return, saying⌝:
Had we been able,
we most surely would have gone forth
with you ⌜believers⌝.
They have destroyed themselves
⌜with their false oaths⌝.
For, most surely, God knows that they are liars.

9:43 May God pardon you, ⌜O Prophet⌝!
Why did you permit them ⌜to stay behind⌝
before it was clear to you
who spoke the truth ⌜in asking your leave⌝,
so you would know ⌜with certainty⌝
who were the ⌜sheer⌝ liars ⌜among them⌝?

9:44 Those who believe in God
and ⌜in the coming Judgment of⌝ the Last Day
do not ask of you leave
from striving with their wealth
and their persons ⌜in the path of God⌝.
And God is all-knowing
of those who are God-fearing.

9:45 Indeed, the ones who ask leave of you
are only those who do not believe in God
and ⌜in the coming Judgment of⌝ the Last Day,
and whose hearts have doubt.
Thus they waver in their doubt.

9:46 ❊For had they intended to go forth,
they would have adequately prepared for it.
Rather, God disliked their going forth,
so He disheartened them.
Thus it was said ⌜to them⌝:
Stay behind with those who stay behind,
⌜helpless and powerless⌝!

9:47 Had they gone forth with you ⌜believers⌝,
they would have added nothing to you

وَلَٰكِن بَعُدَتْ عَلَيْهِمُ ٱلشُّقَّةُ ۚ
وَسَيَحْلِفُونَ بِٱللَّهِ
لَوِ ٱسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ
يُهْلِكُونَ أَنفُسَهُمْ
وَٱللَّهُ يَعْلَمُ إِنَّهُمْ لَكَٰذِبُونَ
(٤٣) عَفَا ٱللَّهُ عَنكَ
لِمَ أَذِنتَ لَهُمْ حَتَّىٰ
يَتَبَيَّنَ لَكَ ٱلَّذِينَ صَدَقُوا۟
وَتَعْلَمَ ٱلْكَٰذِبِينَ
(٤٤) لَا يَسْتَـْٔذِنُكَ
ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ
وَٱلْيَوْمِ ٱلْـَٔاخِرِ
أَن يُجَٰهِدُوا۟
بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۗ
وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ
(٤٥) إِنَّمَا يَسْتَـْٔذِنُكَ ٱلَّذِينَ
لَا يُؤْمِنُونَ بِٱللَّهِ
وَٱلْيَوْمِ ٱلْـَٔاخِرِ
وَٱرْتَابَتْ قُلُوبُهُمْ
فَهُمْ فِى رَيْبِهِمْ يَتَرَدَّدُونَ
(٤٦) ۞ وَلَوْ أَرَادُوا۟ ٱلْخُرُوجَ
لَأَعَدُّوا۟ لَهُۥ عُدَّةً وَلَٰكِن
كَرِهَ ٱللَّهُ ٱنۢبِعَاثَهُمْ
فَثَبَّطَهُمْ وَقِيلَ
ٱقْعُدُوا۟ مَعَ ٱلْقَٰعِدِينَ

but turmoil.
For they would have rushed about
in your midst
seeking to cause sedition among you.
And among you are those
who would listen to them.
Yet God is all-knowing
about the wrongdoers ⌜who are godless in heart⌝.

9:48 They have already sought to cause sedition
⌜among you⌝ before.
For ⌜many are the times⌝
they have turned things upside down
to ⌜overcome⌝ you, ⌜O Prophet⌝—
until the truth came through
and God's decree ⌜of victory⌝
prevailed ⌜in the land⌝,
even though they were averse ⌜to it⌝.

9:49 For among them are those who say:
Grant me leave
⌜to stay behind for this campaign⌝,
and do not subject me to trial
⌜by testing my forbearance⌝!
Most assuredly,
they have already fallen into trial.
For, indeed, Hell shall, most surely,
encompass the disbelievers.

9:50 When good fortune strikes you, ⌜O Prophet,⌝
it troubles them.
But when affliction strikes you, they say:
Truly, we took ⌜care of⌝ our affairs beforehand.
Then they turn away and become exultant.

9:51 Say ⌜to these hypocrites⌝:
Never will anything afflict us
but that which God has written for us.
He is our Patron.

(٤٧) لَوْ خَرَجُوا۟ فِيكُم
مَّا زَادُوكُمْ إِلَّا خَبَالًا
وَلَأَوْضَعُوا۟ خِلَٰلَكُمْ
يَبْغُونَكُمُ ٱلْفِتْنَةَ
وَفِيكُمْ سَمَّٰعُونَ لَهُمْ ۗ
وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ
(٤٨) لَقَدِ ٱبْتَغَوُا۟ ٱلْفِتْنَةَ مِن قَبْلُ
وَقَلَّبُوا۟ لَكَ ٱلْأُمُورَ
حَتَّىٰ جَآءَ ٱلْحَقُّ
وَظَهَرَ أَمْرُ ٱللَّهِ
وَهُمْ كَٰرِهُونَ
(٤٩) وَمِنْهُم مَّن يَقُولُ
ٱئْذَن لِّى وَلَا تَفْتِنِّىٓ ۚ
أَلَا فِى ٱلْفِتْنَةِ سَقَطُوا۟ ۗ
وَإِنَّ جَهَنَّمَ
لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ
(٥٠) إِن تُصِبْكَ حَسَنَةٌ
تَسُؤْهُمْ ۖ وَإِن تُصِبْكَ
مُصِيبَةٌ يَقُولُوا۟
قَدْ أَخَذْنَآ أَمْرَنَا مِن قَبْلُ
وَيَتَوَلَّوا۟ وَّهُمْ فَرِحُونَ
(٥١) قُل لَّن يُصِيبَنَآ
إِلَّا مَا كَتَبَ ٱللَّهُ لَنَا

So upon God ˹alone˺ let the believers rely.

هُوَ مَوْلَىٰنَا ۚ وَعَلَى ٱللَّهِ
فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ

9:52 Say ˹to them˺:
Do you await anything for us
but one of two excellent things,
˹victory or martyrdom˺?
Yet we await in your ˹case˺
for God to afflict you with a torment,
˹either directly˺ from Him or at our hands.
So wait, for we are waiting along with you!

(٥٢) قُلْ هَلْ تَرَبَّصُونَ بِنَآ
إِلَّآ إِحْدَى ٱلْحُسْنَيَيْنِ ۖ
وَنَحْنُ نَتَرَبَّصُ بِكُمْ
أَن يُصِيبَكُمُ ٱللَّهُ بِعَذَابٍ
مِّنْ عِندِهِۦٓ أَوْ بِأَيْدِينَا ۖ
فَتَرَبَّصُوٓا۟
إِنَّا مَعَكُم مُّتَرَبِّصُونَ

9:53 Say ˹to them˺:
Spend ˹in charity all that you have˺,
willingly or unwillingly.
It shall never be accepted ˹by God˺ from you.
For you have been an ungodly people.

(٥٣) قُلْ أَنفِقُوا۟ طَوْعًا أَوْ كَرْهًا
لَّن يُتَقَبَّلَ مِنكُمْ ۖ إِنَّكُمْ
كُنتُمْ قَوْمًا فَٰسِقِينَ

9:54 Yet nothing has prevented
what they spend ˹in charity˺
from being accepted ˹by God˺
but that they have disbelieved in God
and in His Messenger.
Nor do they come to the Prayer
without being lazy.
Nor do they spend anything ˹for charity˺
without being averse ˹to it˺.

(٥٤) وَمَا مَنَعَهُمْ
أَن تُقْبَلَ مِنْهُمْ نَفَقَٰتُهُمْ
إِلَّآ أَنَّهُمْ كَفَرُوا۟ بِٱللَّهِ
وَبِرَسُولِهِۦ وَلَا يَأْتُونَ ٱلصَّلَوٰةَ
إِلَّا وَهُمْ كُسَالَىٰ
وَلَا يُنفِقُونَ
إِلَّا وَهُمْ كَٰرِهُونَ

9:55 So let neither their wealth
nor their children stir your admiration.
God only intends to punish them thereby
in the life of this world
and that their souls may vanish
while they are disbelievers.

(٥٥) فَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ
وَلَآ أَوْلَٰدُهُمْ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ
لِيُعَذِّبَهُم بِهَا
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا
وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ

9:56 For they swear by God that they are of you,
while they are not of you.
Rather, they are a people who are fearful
˹of revealing the malice they bear you˺.

(٥٦) وَيَحْلِفُونَ بِٱللَّهِ
إِنَّهُمْ لَمِنكُمْ
وَمَا هُم مِّنكُمْ
وَلَٰكِنَّهُمْ قَوْمٌ يَفْرَقُونَ

9:57 If they were to find a ˹hidden˺ refuge,
or ˹concealed˺ caverns,

or any place of ˹secret˺ entrance
˹into the earth for protection˺,
they would turn toward it and bolt.

9:58 Moreover, among them are those
who slander you about ˹your disbursement
of˺ charitable offerings ˹to the needy˺.
Yet if they are given from it,
they become well-pleased.
But if they are not given from it,
then they become wrathful.

9:59 ˹It would have been best˺
if they had been well-pleased
with whatever God and His Messenger
gave them, and then said:
Sufficient for us is God.
God shall give us from His bounty,
as shall His Messenger.
Indeed, in God we are hopeful!

9:60 ۞Indeed, ˹prescribed˺ charitable offerings
are only ˹to be given˺ to the poor
and the indigent,
and to those who work on ˹administering˺ it,
and to those whose hearts are to be reconciled,
and to ˹free˺ those in bondage,
and to the debt-ridden,
and for the cause of God,
and to the wayfarer.
˹This is˺ an obligation from God.
And God is all-knowing, all-wise.

9:61 Now, ˹as to the hypocrites,˺
among them are those
who seek to hurt the Prophet ˹by their words˺.
For they say: He is just an ear!
Say ˹to them: His˺ is an ear of goodness for you.
He believes in God

(٥٧) لَوْ يَجِدُونَ مَلْجَـًٔا
أَوْ مَغَٰرَٰتٍ أَوْ مُدَّخَلًا
لَّوَلَّوْا۟ إِلَيْهِ وَهُمْ يَجْمَحُونَ

(٥٨) وَمِنْهُم مَّن يَلْمِزُكَ
فِى ٱلصَّدَقَٰتِ
فَإِنْ أُعْطُوا۟ مِنْهَا رَضُوا۟
وَإِن لَّمْ يُعْطَوْا۟ مِنْهَآ
إِذَا هُمْ يَسْخَطُونَ

(٥٩) وَلَوْ أَنَّهُمْ رَضُوا۟
مَآ ءَاتَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ
وَقَالُوا۟ حَسْبُنَا ٱللَّهُ
سَيُؤْتِينَا ٱللَّهُ
مِن فَضْلِهِۦ وَرَسُولُهُۥٓ
إِنَّآ إِلَى ٱللَّهِ رَٰغِبُونَ

(٦٠) ۞ إِنَّمَا ٱلصَّدَقَٰتُ
لِلْفُقَرَآءِ وَٱلْمَسَٰكِينِ
وَٱلْعَٰمِلِينَ عَلَيْهَا
وَٱلْمُؤَلَّفَةِ قُلُوبُهُمْ
وَفِى ٱلرِّقَابِ وَٱلْغَٰرِمِينَ
وَفِى سَبِيلِ ٱللَّهِ
وَٱبْنِ ٱلسَّبِيلِ ۖ
فَرِيضَةً مِّنَ ٱللَّهِ ۗ
وَٱللَّهُ عَلِيمٌ حَكِيمٌ

(٦١) وَمِنْهُمُ ٱلَّذِينَ
يُؤْذُونَ ٱلنَّبِىَّ

and has faith in the believers.
Indeed, he is a mercy
to those who believe among you.
As to those who hurt the Messenger of God,
for them,
there is a most painful torment ˹awaiting
in the Hereafter˺.

9:62 They swear by God to you ˹believers
that they desire the Prophet's welfare˺,
in order to please you.
Yet it is worthier that they please God
and His Messenger,
if, indeed, they are ˹true˺ believers.

9:63 Do they not know that, indeed, anyone
who opposes God and His Messenger
has ˹assured˺ himself
˹of entering˺ the Fire of Hell,
wherein he shall abide forever?
That is the greatest disgrace!

9:64 The hypocrites are ˹exceedingly˺ wary
that a surah shall be sent down against them,
˹openly˺ telling them about all ˹the evil˺
that is in their hearts.
Say ˹to them˺: Mock on!
Indeed, God will bring out
˹precisely˺ that of which you are wary.

9:65 Yet if you ask them ˹about their slander
of the Prophet and the believers˺,
they will, most surely, say:
We were only indulging
˹in idle-talk˺ and playing.
Say ˹to them˺:
Then, is it God and His ˹revealed˺ signs
and His Messenger
of which you were making mockery?

وَيَقُولُونَ هُوَ أُذُنٌ
قُلْ أُذُنُ خَيْرٍ لَّكُمْ
يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ
لِلْمُؤْمِنِينَ وَرَحْمَةٌ
لِّلَّذِينَ ءَامَنُوا مِنكُمْ
وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ
لَهُمْ عَذَابٌ أَلِيمٌ

(٦٢) يَحْلِفُونَ بِاللَّهِ لَكُمْ
لِيُرْضُوكُمْ وَاللَّهُ وَرَسُولُهُ
أَحَقُّ أَن يُرْضُوهُ
إِن كَانُوا مُؤْمِنِينَ

(٦٣) أَلَمْ يَعْلَمُوا أَنَّهُ
مَن يُحَادِدِ اللَّهَ وَرَسُولَهُ
فَأَنَّ لَهُ نَارَ جَهَنَّمَ
خَالِدًا فِيهَا ذَٰلِكَ
الْخِزْيُ الْعَظِيمُ

(٦٤) يَحْذَرُ الْمُنَافِقُونَ
أَن تُنَزَّلَ عَلَيْهِمْ سُورَةٌ
تُنَبِّئُهُم بِمَا فِي قُلُوبِهِمْ
قُلِ اسْتَهْزِئُوا إِنَّ اللَّهَ
مُخْرِجٌ مَّا تَحْذَرُونَ

(٦٥) وَلَئِن سَأَلْتَهُمْ
لَيَقُولُنَّ إِنَّمَا كُنَّا
نَخُوضُ وَنَلْعَبُ

9:66 Offer no excuse!
For you have truly disbelieved after your belief.
If ever We pardon a group among you
˹that sincerely repents˺,
still We shall torment another group
because they have been defiant unbelievers.

9:67 The hypocrite men and the hypocrite women—
they are all of one another.
They enjoin what is wrong
and forbid what is right,
and they withhold their hands
˹from the giving of due charity˺.
They have forgotten God.
So He has forgotten them.
Indeed, it is the hypocrites who are the ungodly.

9:68 God has promised the hypocrite men
and the hypocrite women,
along with the disbelievers, the Fire of Hell,
wherein they shall abide forever.
It is sufficient for them.
For God has cursed them.
Thus for them, there is an enduring torment.

9:69 ˹You hypocrites have become˺
like those ˹disbelievers˺ before you.
They were mightier than you in power
and greater in wealth and children.
They merely pursued the enjoyment
of their ˹worldly˺ share.
You likewise
have ˹exclusively˺ pursued the enjoyment
of your ˹worldly˺ share,
as those before you pursued the enjoyment
of their share.
Moreover, you have indulged ˹in the world˺,
as they indulged ˹in it˺.

قُلْ أَبِٱللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ
كُنتُمْ تَسْتَهْزِءُونَ
(٦٦) لَا تَعْتَذِرُوا۟ قَدْ كَفَرْتُم
بَعْدَ إِيمَٰنِكُمْ ۚ إِن نَّعْفُ
عَن طَآئِفَةٍ مِّنكُمْ
نُعَذِّبْ طَآئِفَةًۢ بِأَنَّهُمْ
كَانُوا۟ مُجْرِمِينَ
(٦٧) ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ
بَعْضُهُم مِّنۢ بَعْضٍ ۚ
يَأْمُرُونَ بِٱلْمُنكَرِ
وَيَنْهَوْنَ عَنِ ٱلْمَعْرُوفِ
وَيَقْبِضُونَ أَيْدِيَهُمْ ۚ
نَسُوا۟ ٱللَّهَ فَنَسِيَهُمْ ۗ
إِنَّ ٱلْمُنَٰفِقِينَ
هُمُ ٱلْفَٰسِقُونَ
(٦٨) وَعَدَ ٱللَّهُ ٱلْمُنَٰفِقِينَ
وَٱلْمُنَٰفِقَٰتِ وَٱلْكُفَّارَ
نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۚ
هِىَ حَسْبُهُمْ ۚ وَلَعَنَهُمُ ٱللَّهُ ۖ
وَلَهُمْ عَذَابٌ مُّقِيمٌ
(٦٩) كَٱلَّذِينَ مِن قَبْلِكُمْ
كَانُوٓا۟ أَشَدَّ مِنكُمْ قُوَّةً
وَأَكْثَرَ أَمْوَٰلًا وَأَوْلَٰدًا
فَٱسْتَمْتَعُوا۟ بِخَلَٰقِهِمْ
فَٱسْتَمْتَعْتُم بِخَلَٰقِكُمْ

It is these whose ⌜good⌝ works
are ⌜rendered utterly⌝ futile ⌜with God⌝—
in this world and in the Hereafter.
Thus it is these who are the losers
⌜of an everlasting Paradise⌝.

9:70 Have the ⌜heavy⌝ tidings of those before them
not come to them—
the people of Noah, and ⌜the peoples of⌝ ʿÂd,
and Thamûd;
and the people of Abraham,
and the Dwellers of Midian,
and the Overturned Towns
⌜of Sodom and Gomorrah⌝?
Their messengers came to them
with clear ⌜and miraculous⌝ proofs ⌜of God,
and they belied them⌝.
For never would God wrong them
⌜by punishing them without cause⌝.
But, rather, it was their own souls
they were ⌜all the while⌝ wronging
⌜with ungodliness⌝.

9:71 As for the believing men
and the believing women—
all ⌜of them⌝ are allies of one another.
They enjoin what is right
and forbid what is wrong.
Moreover, they ⌜duly⌝ establish the Prayer,
and give the Zakât-Charity,
and they obey God and His Messenger.
It is these upon whom God shall have mercy.
Indeed, God is overpowering, all-wise.

9:72 God has promised the believing men
and the believing women

كَمَا ٱسْتَمْتَعَ ٱلَّذِينَ
مِن قَبْلِكُم بِخَلَـٰقِهِمْ
وَخُضْتُمْ كَٱلَّذِى خَاضُوٓا۟ ۚ
أُو۟لَـٰٓئِكَ حَبِطَتْ أَعْمَـٰلُهُمْ
فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۖ
وَأُو۟لَـٰٓئِكَ هُمُ ٱلْخَـٰسِرُونَ
(٧٠) أَلَمْ يَأْتِهِمْ نَبَأُ
ٱلَّذِينَ مِن قَبْلِهِمْ
قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ
وَقَوْمِ إِبْرَٰهِيمَ
وَأَصْحَـٰبِ مَدْيَنَ
وَٱلْمُؤْتَفِكَـٰتِ ۚ
أَتَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَـٰتِ ۖ
فَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ
وَلَـٰكِن كَانُوٓا۟
أَنفُسَهُمْ يَظْلِمُونَ
(٧١) وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَـٰتُ
بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ
يَأْمُرُونَ بِٱلْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ
وَيُقِيمُونَ ٱلصَّلَوٰةَ
وَيُؤْتُونَ ٱلزَّكَوٰةَ
وَيُطِيعُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ
أُو۟لَـٰٓئِكَ سَيَرْحَمُهُمُ ٱللَّهُ ۗ
إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ

Gardens beneath which rivers flow,
wherein they shall abide forever—
and ˹therein shall they have˺
good ˹and pleasant˺ dwellings
in a Garden everlasting.
Yet the pleasure of God is greater ˹still˺!
Assuredly, it is this
that is the magnificent triumph!

9:73 O Prophet!
Strive against the disbelievers
and the hypocrites, and be stern with them.
For their ˹final˺ abode shall be Hell—
and a most woeful destination it is!

9:74 They swear by God
that they have said nothing ˹blasphemous˺.
But most truly they have spoken
the ˹very˺ word of unbelief.
Indeed, they have disbelieved
after ˹professing˺ their submission ˹to God
in Islam˺.
Moreover, they have ˹all along˺ resolved
˹themselves to do great evil against the Prophet˺
to which they could not attain.
Nor did they take umbrage ˹against him˺
for any ˹prudent˺ reason,
except that God ˹Himself˺ and His Messenger
had enriched them from His bounty!
Thus, if they repent,
it will be ˹far˺ better for them.
Yet if they turn away, God will punish them
with a most painful torment
in this world and ˹in˺ the Hereafter.
Nor do they have on earth
any patron or supporter

(٧٢) وَعَدَ ٱللَّهُ ٱلۡمُؤۡمِنِينَ
وَٱلۡمُؤۡمِنَٰتِ جَنَّٰتٖ تَجۡرِي
مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ
خَٰلِدِينَ فِيهَا
وَمَسَٰكِنَ طَيِّبَةٗ
فِي جَنَّٰتِ عَدۡنٖۚ
وَرِضۡوَٰنٞ مِّنَ ٱللَّهِ أَكۡبَرُۚ
ذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ

(٧٣) يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ
ٱلۡكُفَّارَ وَٱلۡمُنَٰفِقِينَ
وَٱغۡلُظۡ عَلَيۡهِمۡۚ
وَمَأۡوَىٰهُمۡ جَهَنَّمُۖ
وَبِئۡسَ ٱلۡمَصِيرُ

(٧٤) يَحۡلِفُونَ بِٱللَّهِ مَا قَالُواْ
وَلَقَدۡ قَالُواْ كَلِمَةَ ٱلۡكُفۡرِ
وَكَفَرُواْ بَعۡدَ إِسۡلَٰمِهِمۡ
وَهَمُّواْ بِمَا لَمۡ يَنَالُواْۚ
وَمَا نَقَمُوٓاْ إِلَّآ أَنۡ أَغۡنَىٰهُمُ
ٱللَّهُ وَرَسُولُهُۥ مِن فَضۡلِهِۦۚ
فَإِن يَتُوبُواْ يَكُ خَيۡرٗا لَّهُمۡۖ
وَإِن يَتَوَلَّوۡاْ يُعَذِّبۡهُمُ ٱللَّهُ

˹to help them against God˺.

9:75 ۞For among them
are those who made a covenant with God,
˹swearing˺:
If He gives us of His bounty,
we shall, most surely, give charity,
and we shall, most surely,
become of the righteous!

9:76 Yet when He gave them of His bounty,
they became miserly with it.
Then they turned away—
and ˹thus˺ did they forsake ˹their covenant˺.

9:77 Thus in consequence,
He has fixed hypocrisy in their hearts
until the Day ˹Hereafter
when˺ they shall meet Him,
for they have failed before God
in what they had promised Him
and because they have been lying.

9:78 Do they not know
that, indeed, God knows their secrets
and their concealed conversations
and that God is all-knowing
of everything unseen?

9:79 ˹Among the hypocrites
are˺ those who slander the believers
as to the charitable offerings they volunteer.
Indeed, they ˹slander˺ those
who find no more ˹to offer in charity˺
than their ˹personal˺ efforts.
Still, they scoff at them.
˹Rather,˺ God scoffs at
˹the scoffers among˺ them!
And for them,
there is a most painful torment ˹awaiting

عَذَابًا أَلِيمًا
فِي ٱلدُّنْيَا وَٱلْآخِرَةِ
وَمَا لَهُمْ فِي ٱلْأَرْضِ
مِن وَلِيٍّ وَلَا نَصِيرٍ

(٧٥) ۞ وَمِنْهُم مَّنْ عَٰهَدَ ٱللَّهَ
لَئِنْ ءَاتَىٰنَا مِن فَضْلِهِۦ
لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ
مِنَ ٱلصَّٰلِحِينَ

(٧٦) فَلَمَّآ ءَاتَىٰهُم مِّن فَضْلِهِۦ
بَخِلُوا۟ بِهِۦ
وَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ

(٧٧) فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ
إِلَىٰ يَوْمِ يَلْقَوْنَهُۥ
بِمَآ أَخْلَفُوا۟ ٱللَّهَ مَا وَعَدُوهُ
وَبِمَا كَانُوا۟ يَكْذِبُونَ

(٧٨) أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ
يَعْلَمُ سِرَّهُمْ وَنَجْوَىٰهُمْ
وَأَنَّ ٱللَّهَ عَلَّٰمُ ٱلْغُيُوبِ

(٧٩) ٱلَّذِينَ يَلْمِزُونَ
ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ
فِي ٱلصَّدَقَٰتِ
وَٱلَّذِينَ لَا يَجِدُونَ
إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ

in the Hereafter.

9:80 O Prophet!⌝
Seek forgiveness for them,
or do not seek forgiveness for them!
For even if you seek forgiveness ⌜for them⌝
seventy times, never will God forgive them.
That is because they have disbelieved
in God and His Messenger,
and God does not guide the ungodly people.
9:81 Those ⌜hypocrites⌝ who stayed back
⌜from this just fight at Tabûk⌝
rejoiced in their staying behind
⌜in utter defiance of⌝ the Messenger of God,
for they abhorred striving with their wealth
and their persons in the path of God.
Thus they said ⌜to one another⌝:
Do not go forth in the heat! Say ⌜to them⌝:
The Fire of Hell is more ⌜intensely⌝ severe
in ⌜scorching⌝ heat!
If only they were to understand
⌜the consequence of their deed⌝.
9:82 So let them laugh a little ⌜now⌝
and weep much ⌜in the Hereafter⌝—
a recompense for all ⌜the evil⌝
that they have earned.
9:83 So if ever God returns you, ⌜O Prophet,⌝
to any group of ⌜inveterate hypocrites
among⌝ them, and they seek your permission
to go forth ⌜with you on a campaign⌝,
then say ⌜to them⌝:
Never will you go forth with me, ever!
And never will you fight with me any enemy!
Indeed, you were well-pleased
with sitting back the first time ⌜at Tabûk⌝,

سَخِرَ ٱللَّهُ مِنْهُمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ
﴿٨٠﴾ ٱسْتَغْفِرْ لَهُمْ
أَوْ لَا تَسْتَغْفِرْ لَهُمْ
إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً
فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ
ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا۟
بِٱللَّهِ وَرَسُولِهِۦ وَٱللَّهُ
لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ
﴿٨١﴾ فَرِحَ ٱلْمُخَلَّفُونَ
بِمَقْعَدِهِمْ
خِلَٰفَ رَسُولِ ٱللَّهِ
وَكَرِهُوٓا۟ أَن يُجَٰهِدُوا۟
بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ
فِى سَبِيلِ ٱللَّهِ وَقَالُوا۟
لَا تَنفِرُوا۟ فِى ٱلْحَرِّ
قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا
لَّوْ كَانُوا۟ يَفْقَهُونَ
﴿٨٢﴾ فَلْيَضْحَكُوا۟ قَلِيلًا
وَلْيَبْكُوا۟ كَثِيرًا
جَزَآءًۢ بِمَا كَانُوا۟ يَكْسِبُونَ
﴿٨٣﴾ فَإِن رَّجَعَكَ ٱللَّهُ
إِلَىٰ طَآئِفَةٍ مِّنْهُمْ
فَٱسْتَـْٔذَنُوكَ لِلْخُرُوجِ فَقُل
لَّن تَخْرُجُوا۟ مَعِىَ أَبَدًا

so sit back with ˹all˺ those who stay back!

9:84 Therefore, do not ever pray
over any one of them who dies.
Nor stand over the grave of such a one,
for they have disbelieved in God
and His Messenger
and died while they were ungodly.

9:85 And let not their wealth and their children
stir your admiration.
God only intends to punish them thereby
in this world
and ˹intends˺ that their souls may vanish
while they are disbelievers.

9:86 For whenever a surah
˹like this one˺ is sent down
˹exhorting the faithful˺ to believe in God
and ˹to˺ strive ˹in His path˺
alongside His Messenger,
the affluent among ˹those of˺ them
˹who are hypocrites˺ seek ˹exemption
through˺ permission from you, ˹O Prophet˺.
Thus they say:
Leave us to be with those who stay behind!

9:87 They were well-pleased
to be among those who remained behind.
Thus a seal was set upon their hearts,
so that they do not understand
˹what is good and right˺.

9:88 But the Messenger,
and all those who believed with him,
strove with their wealth and their persons.
Thus it is these
for whom all good things ˹are assured˺.
And it is these who are the ˹truly˺ successful.

9:89 God has prepared for them Gardens,

وَلَن تُقَٰتِلُواْ مَعِيَ عَدُوًّا
إِنَّكُمْ رَضِيتُم
بِٱلْقُعُودِ أَوَّلَ مَرَّةٍ
فَٱقْعُدُواْ مَعَ ٱلْخَٰلِفِينَ
(٨٤) وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم
مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ
إِنَّهُمْ كَفَرُواْ بِٱللَّهِ وَرَسُولِهِۦ
وَمَاتُواْ وَهُمْ فَٰسِقُونَ
(٨٥) وَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَأَوْلَٰدُهُمْ
إِنَّمَا يُرِيدُ ٱللَّهُ
أَن يُعَذِّبَهُم بِهَا فِي ٱلدُّنْيَا
وَتَزْهَقَ أَنفُسُهُمْ
وَهُمْ كَٰفِرُونَ
(٨٦) وَإِذَآ أُنزِلَتْ سُورَةٌ
أَنْ ءَامِنُواْ بِٱللَّهِ
وَجَٰهِدُواْ مَعَ رَسُولِهِ ٱسْتَـْٔذَنَكَ
أُوْلُواْ ٱلطَّوْلِ مِنْهُمْ وَقَالُواْ
ذَرْنَا نَكُن مَّعَ ٱلْقَٰعِدِينَ
(٨٧) رَضُواْ بِأَن يَكُونُواْ
مَعَ ٱلْخَوَالِفِ
وَطُبِعَ عَلَىٰ قُلُوبِهِمْ
فَهُمْ لَا يَفْقَهُونَ
(٨٨) لَٰكِنِ ٱلرَّسُولُ
وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ
جَٰهَدُواْ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ

beneath which rivers flow,
wherein they shall abide forever.
That is the magnificent triumph!

9:90 Now, ˹as to˺ the Bedouins
who came ˹to you˺ offering excuses
to be granted leave, ˹O Prophet˺—
and those who were lying
to God and His Messenger
˹in order to be of those who˺ stayed behind—
whoever among them has disbelieved
shall be afflicted with a most painful torment.

9:91 There is no blame ˹cast˺ upon the weak
˹for remaining behind˺, nor on the sick,
nor on those who found nothing to spend
˹to outfit themselves for battle˺,
provided they were sincere to God
and His Messenger.
˹For˺ never is there a cause ˹to cast blame
upon˺ those who excel in ˹doing˺ good.
For God is all-forgiving, mercy-giving.

9:92 Nor is there any cause ˹for blame˺
against those who, when they came to you,
˹O Prophet,˺ to provide them with mounts,
you said:
I find nothing upon which to mount you.
Thus did they turn away,
their eyes overflowing with tears
of ˹heartfelt˺ sorrow
because they found nothing to spend
˹to go out in the path of God˺.

9:93 ❊ There is only cause ˹for blame˺
against those who seek leave
from ˹going forth with˺ you,
though they have wealth.

وَأُوْلَٰٓئِكَ لَهُمُ ٱلْخَيْرَٰتُ
وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ
(٨٩) أَعَدَّ ٱللَّهُ لَهُمْ جَنَّٰتٍ
تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَا
ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ
(٩٠) وَجَآءَ ٱلْمُعَذِّرُونَ مِنَ
ٱلْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ
ٱلَّذِينَ كَذَبُوا۟ ٱللَّهَ وَرَسُولَهُۥ
سَيُصِيبُ ٱلَّذِينَ كَفَرُوا۟
مِنْهُمْ عَذَابٌ أَلِيمٌ
(٩١) لَّيْسَ عَلَى ٱلضُّعَفَآءِ
وَلَا عَلَى ٱلْمَرْضَىٰ وَلَا عَلَى
ٱلَّذِينَ لَا يَجِدُونَ
مَا يُنفِقُونَ حَرَجٌ
إِذَا نَصَحُوا۟ لِلَّهِ وَرَسُولِهِۦ مَا عَلَى
ٱلْمُحْسِنِينَ مِن سَبِيلٍ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ
(٩٢) وَلَا عَلَى ٱلَّذِينَ إِذَا مَآ أَتَوْكَ
لِتَحْمِلَهُمْ قُلْتَ لَآ أَجِدُ
مَآ أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوا۟
وَّأَعْيُنُهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ
حَزَنًا أَلَّا يَجِدُوا۟ مَا يُنفِقُونَ
(٩٣) ۞ إِنَّمَا ٱلسَّبِيلُ
عَلَى ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ



They were well-pleased
to be among those who remained behind.
Thus God has set a seal upon their hearts,
so they do not know ˹their woeful destiny˺.

9:94 They make ˹insincere˺ excuses to you ˹believers˺
when you return to them.
Say ˹to them, O Prophet˺: Do not make excuses!
For we will never believe you.
God has already told us the news
of your ˹evildoing˺—
and ˹still˺ God will see your works,
as will His Messenger.
Then you shall be returned ˹in the end˺
to the ˹Sole˺ Knower of the ˹realms
of all the˺ unseen and the seen.
Then He shall tell you ˹the due recompense˺
of all that you have been doing ˹in life˺.

9:95 They will swear ˹falsely˺ to you by God
when you ˹believers˺ return to them,
so that you may turn ˹any blame˺
aside from them.
Rather, turn aside from them ˹instead˺!
For, indeed, they are defilement ˹itself˺,
and their abode shall be Hell—
a recompense for all ˹the evil˺
that they have earned!

9:96 They swear ˹their fidelity˺ to you ˹believers˺,
so that you may be pleased with them.
But even if
you should become pleased with them,
assuredly, God will not be pleased
with the ungodly people.

9:97 The Bedouin are even more vehement
in unbelief and hypocrisy
˹than the faithless of Madinah˺—

وَهُمْ أَغْنِيَآءُ رَضُوا
بِأَن يَكُونُوا مَعَ الْخَوَالِفِ
وَطَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ
فَهُمْ لَا يَعْلَمُونَ
٩٤ يَعْتَذِرُونَ إِلَيْكُمْ
إِذَا رَجَعْتُمْ إِلَيْهِمْ
قُل لَّا تَعْتَذِرُوا
لَن نُّؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا
اللَّهُ مِنْ أَخْبَارِكُمْ
وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ
ثُمَّ تُرَدُّونَ إِلَىٰ
عَالِمِ الْغَيْبِ وَالشَّهَادَةِ
فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ
٩٥ سَيَحْلِفُونَ بِاللَّهِ لَكُمْ
إِذَا انقَلَبْتُمْ إِلَيْهِمْ
لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ
إِنَّهُمْ رِجْسٌ
وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً
بِمَا كَانُوا يَكْسِبُونَ
٩٦ يَحْلِفُونَ لَكُمْ
لِتَرْضَوْا عَنْهُمْ
فَإِن تَرْضَوْا عَنْهُمْ
فَإِنَّ اللَّهَ لَا يَرْضَىٰ
عَنِ الْقَوْمِ الْفَاسِقِينَ

and likelier not to know the ordained limits
that God has sent down to His Messenger.
Yet God is all-knowing, all-wise.

9:98 For among the Bedouins
are those who regard what they spend
˹for the sake of God˺ as a ˹burdensome˺ penalty.
Thus they await misfortunes
to ˹befall˺ you ˹believers˺.
May evil misfortune ˹befall˺ them!
For God is all-hearing, all-knowing.

9:99 Yet among the Bedouins, ˹as well,˺
are those who believe in God
and ˹in the coming Judgment of˺ the Last Day.
Thus they regard what they spend
˹for the sake of God˺ as goodly offerings
that gain them nearness to God
and prayers ˹of blessing˺ from the Messenger.
Most surely,
it is a means of nearness for them, indeed.
God shall admit them into His mercy.
Indeed, God is all-forgiving, mercy-giving.

9:100 As to the forerunners ˹in faith˺—
the first of the Émigrés and the Helpers—
as well as ˹all˺ those
who have followed their course in goodness,
God is well-pleased with them.
And they are well-pleased with Him.
He has prepared for them
Gardens beneath which rivers flow—
wherein they shall abide, forever and ever.
That is the magnificent triumph!

9:101 Thus among the Bedouins
who dwell ˹in the desert˺ around you,

(٩٧) ٱلْأَعْرَابُ
أَشَدُّ كُفْرًا وَنِفَاقًا
وَأَجْدَرُ أَلَّا يَعْلَمُوا۟
حُدُودَ مَآ أَنزَلَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ ۗ
وَٱللَّهُ عَلِيمٌ حَكِيمٌ
(٩٨) وَمِنَ ٱلْأَعْرَابِ
مَن يَتَّخِذُ مَا يُنفِقُ مَغْرَمًا
وَيَتَرَبَّصُ بِكُمُ ٱلدَّوَآئِرَ ۚ
عَلَيْهِمْ دَآئِرَةُ ٱلسَّوْءِ ۗ
وَٱللَّهُ سَمِيعٌ عَلِيمٌ
(٩٩) وَمِنَ ٱلْأَعْرَابِ
مَن يُؤْمِنُ بِٱللَّهِ
وَٱلْيَوْمِ ٱلْءَاخِرِ
وَيَتَّخِذُ مَا يُنفِقُ
قُرُبَٰتٍ عِندَ ٱللَّهِ
وَصَلَوَٰتِ ٱلرَّسُولِ ۚ
أَلَآ إِنَّهَا قُرْبَةٌ لَّهُمْ ۚ
سَيُدْخِلُهُمُ ٱللَّهُ فِى رَحْمَتِهِۦٓ ۗ
إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
(١٠٠) وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ
مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ
وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ
رَّضِىَ ٱللَّهُ عَنْهُمْ
وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّٰتٍ
تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَآ أَبَدًا ۚ
ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ

there are hypocrites.
And also among the people of Madinah,
there are those who have become habituated
to hypocrisy.
You do not know them. We know them.
We shall punish them twice ˹in this life˺.
Then they will be returned
˹to God in the Hereafter˺ to a great torment.

(١٠١) وَمِمَّنْ حَوْلَكُم
مِّنَ ٱلْأَعْرَابِ مُنَٰفِقُونَ
وَمِنْ أَهْلِ ٱلْمَدِينَةِ
مَرَدُوا۟ عَلَى ٱلنِّفَاقِ
لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ
سَنُعَذِّبُهُم مَّرَّتَيْنِ
ثُمَّ يُرَدُّونَ
إِلَىٰ عَذَابٍ عَظِيمٍ

9:102 Moreover, there are others
who have admitted their own sins.
They have mingled their righteous deeds
with evildoing.
God may grant them repentance.
Indeed, God is all-forgiving, mercy-giving.

(١٠٢) وَءَاخَرُونَ ٱعْتَرَفُوا۟ بِذُنُوبِهِمْ
خَلَطُوا۟ عَمَلًا صَٰلِحًا
وَءَاخَرَ سَيِّئًا عَسَى ٱللَّهُ
أَن يَتُوبَ عَلَيْهِمْ
إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

9:103 Take from their wealth
a charitable offering to cleanse them
and purify them thereby.
Moreover, pray for them.
Indeed, your prayer is a comfort to them.
For God is all-hearing, all-knowing.

(١٠٣) خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً
تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا
وَصَلِّ عَلَيْهِمْ إِنَّ صَلَوٰتَكَ
سَكَنٌ لَّهُمْ
وَٱللَّهُ سَمِيعٌ عَلِيمٌ

9:104 Do they not know that it is God ˹alone˺
who accepts repentance
from ˹all˺ His ˹true-hearted˺ servants,
accepting, as well,
˹their sincere˺ charitable offerings,
and that, indeed, it is God ˹alone˺
who is the All-Relenting, the Mercy-Giving?

(١٠٤) أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ هُوَ
يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ
وَيَأْخُذُ ٱلصَّدَقَٰتِ
وَأَنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ

9:105 Therefore, say ˹to them˺:
Do works ˹of righteousness˺!
For God will assuredly see your work,
and so will His Messenger and the believers.
Moreover, you shall be returned ˹in the end˺
to the ˹Sole˺ Knower of the ˹realms
of all the˺ unseen and the seen.
Then He shall tell you ˹the due recompense˺

(١٠٥) وَقُلِ ٱعْمَلُوا۟
فَسَيَرَى ٱللَّهُ عَمَلَكُمْ
وَرَسُولُهُۥ وَٱلْمُؤْمِنُونَ

of all that you have been doing ˹in life˺.
9:106 There are yet others
˹who remained behind from the campaign˺
who have been deferred
until God's ˹further˺ decree.
Either He will punish them,
or He will grant them repentance.
For God is all-knowing, all-wise.

9:107 ˹But hypocrites all
are˺ those who have made a mosque
to instigate much harm, and unbelief,
and division among the believers,
and as ˹a station of˺ ambush,
˹backing˺ one who has before waged war
against God and His Messenger.
Though they shall swear, ˹O Prophet˺:
We desired nothing but good!
Yet God ˹Himself˺ bears witness
that they are, most surely, liars!
9:108 Do not ever stand ˹for the Prayer˺ in it.
Most surely, the mosque ˹of Qubâ'˺—
founded on the fear of God from the first day—
is worthier of you to stand therein
˹for the Prayer˺.
Therein are men who love to purify themselves.
And God loves those who purify themselves.
9:109 Who then is better:
One who founds his building
on the fear of God and ˹His˺ pleasure,
or one who founds his building
on the brink of a crumbling bank
that then tumbles with him
into the Fire of Hell?
For God does not guide the wrongdoing people

وَسَتُرَدُّونَ إِلَىٰ
عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ
فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ
(١٠٦) وَءَاخَرُونَ
مُرْجَوْنَ لِأَمْرِ ٱللَّهِ إِمَّا يُعَذِّبُهُمْ
وَإِمَّا يَتُوبُ عَلَيْهِمْ ۗ
وَٱللَّهُ عَلِيمٌ حَكِيمٌ
(١٠٧) وَٱلَّذِينَ ٱتَّخَذُوا۟ مَسْجِدًا
ضِرَارًا وَكُفْرًا
وَتَفْرِيقًۢا بَيْنَ ٱلْمُؤْمِنِينَ
وَإِرْصَادًا لِّمَنْ حَارَبَ
ٱللَّهَ وَرَسُولَهُۥ مِن قَبْلُ ۚ
وَلَيَحْلِفُنَّ إِنْ أَرَدْنَآ إِلَّا ٱلْحُسْنَىٰ ۖ
وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ
(١٠٨) لَا تَقُمْ فِيهِ أَبَدًا ۚ
لَّمَسْجِدٌ أُسِّسَ عَلَى ٱلتَّقْوَىٰ
مِنْ أَوَّلِ يَوْمٍ
أَحَقُّ أَن تَقُومَ فِيهِ ۚ
فِيهِ رِجَالٌ
يُحِبُّونَ أَن يَتَطَهَّرُوا۟ ۚ
وَٱللَّهُ يُحِبُّ ٱلْمُطَّهِّرِينَ
(١٠٩) أَفَمَنْ أَسَّسَ بُنْيَٰنَهُۥ
عَلَىٰ تَقْوَىٰ مِنَ ٱللَّهِ
وَرِضْوَٰنٍ خَيْرٌ

˹who are godless in heart˺.

9:110 The building that they have built
˹with hypocrisy˺ will ˹forever˺ remain
a source of doubt in their hearts,
until it be that their hearts are cut into pieces.
And God is all-knowing, all-wise.

9:111 ۞Indeed, God has purchased from the believers
their lives and their wealth,
for which they shall assuredly have
the Garden ˹of Paradise in return˺.
For they fight in the path of God.
Thus they kill and are killed.
That is a true promise binding upon Him
in the Torah, and the Evangel,
and the Quran.
And who better fulfills his covenant than God?
So rejoice in the bargain
that you have made with Him.
For, assuredly, it is this
that is the magnificent triumph.

9:112 Such are the repentant,
the worshipful, the praise-giving;
those who go out ˹in God's cause˺,
who bow ˹to Him alone˺
and who bow ˹their faces˺ down
to the ground ˹in Prayer to Him˺;
those who enjoin what is right
and forbid what is wrong,
and who ˹diligently˺ observe
the ordained limits of God.
So give glad tidings to the believers
˹of everlasting delight in Paradise˺.

9:113 It is not for the Prophet and those who believe
to seek forgiveness for the idolaters—

أَمْ مَّنْ أَسَّسَ بُنْيَـٰنَهُۥ
عَلَىٰ شَفَا جُرُفٍ هَارٍ
فَٱنْهَارَ بِهِۦ فِى نَارِ جَهَنَّمَ ۗ وَٱللَّهُ
لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ
(١١٠) لَا يَزَالُ بُنْيَـٰنُهُمُ ٱلَّذِى بَنَوْا۟
رِيبَةً فِى قُلُوبِهِمْ
إِلَّآ أَن تَقَطَّعَ قُلُوبُهُمْ ۗ
وَٱللَّهُ عَلِيمٌ حَكِيمٌ
(١١١) ۞ إِنَّ ٱللَّهَ ٱشْتَرَىٰ
مِنَ ٱلْمُؤْمِنِينَ
أَنفُسَهُمْ وَأَمْوَٰلَهُم
بِأَنَّ لَهُمُ ٱلْجَنَّةَ ۚ
يُقَـٰتِلُونَ فِى سَبِيلِ ٱللَّهِ
فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ
وَعْدًا عَلَيْهِ حَقًّا فِى
ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ
وَٱلْقُرْءَانِ ۚ وَمَنْ أَوْفَىٰ
بِعَهْدِهِۦ مِنَ ٱللَّهِ ۚ
فَٱسْتَبْشِرُوا۟ بِبَيْعِكُمُ
ٱلَّذِى بَايَعْتُم بِهِۦ ۚ
وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ
(١١٢) ٱلتَّـٰٓئِبُونَ ٱلْعَـٰبِدُونَ
ٱلْحَـٰمِدُونَ ٱلسَّـٰٓئِحُونَ
ٱلرَّٰكِعُونَ
ٱلسَّـٰجِدُونَ
ٱلْـَٔامِرُونَ بِٱلْمَعْرُوفِ
وَٱلنَّاهُونَ
عَنِ ٱلْمُنكَرِ

even if they are ˹their˺ close relatives—
after it has become clear to them
that they are the Companions of Hellfire.

9:114 Abraham's seeking of forgiveness for his father
was only because of a promise
˹Abraham˺ had made to him.
But when it became clear to him that ˹his father˺
was an ˹inveterate˺ enemy of God,
he renounced him;
for Abraham was, indeed, tenderhearted,
most forbearing.

9:115 Never would God leave any people to stray
after He has guided them,
until He has made clear to them
˹the commandments˺ they should fear ˹violating˺.
Indeed, God is all-knowing of all things.

9:116 Indeed, to God ˹alone˺
belongs all dominion
over the heavens and the earth.
He gives life. And He gives death.
And you do not have, apart from God,
any patron or supporter ˹to help you˺.

9:117 God has already granted repentance
to the Prophet—
as well as to the Émigrés, and the Helpers,
those who followed him
in the hour of hardship, after the hearts
of a party ˹of the believers˺ among them
had nearly swerved
˹from the path of the righteous.
It was˺ then He granted them repentance.
Indeed, He was all-kind,
mercy-giving toward them—

وَٱلْحَٰفِظُونَ لِحُدُودِ ٱللَّهِ
وَبَشِّرِ ٱلْمُؤْمِنِينَ
(١١٣) مَا كَانَ لِلنَّبِيِّ
وَٱلَّذِينَ ءَامَنُوٓاْ
أَن يَسْتَغْفِرُواْ لِلْمُشْرِكِينَ
وَلَوْ كَانُوٓاْ أُوْلِي قُرْبَىٰ
مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ
أَنَّهُمْ أَصْحَٰبُ ٱلْجَحِيمِ
(١١٤) وَمَا كَانَ
ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ
إِلَّا عَن مَّوْعِدَةٍ
وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُۥٓ
أَنَّهُۥ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ
إِنَّ إِبْرَٰهِيمَ لَأَوَّٰهٌ حَلِيمٌ
(١١٥) وَمَا كَانَ ٱللَّهُ
لِيُضِلَّ قَوْمًۢا بَعْدَ إِذْ هَدَىٰهُمْ
حَتَّىٰ يُبَيِّنَ لَهُم مَّا يَتَّقُونَ
إِنَّ ٱللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ
(١١٦) إِنَّ ٱللَّهَ لَهُۥ
مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
يُحْيِۦ وَيُمِيتُ
وَمَا لَكُم مِّن دُونِ ٱللَّهِ
مِن وَلِيٍّ وَلَا نَصِيرٍ
(١١٧) لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ
وَٱلْمُهَٰجِرِينَ
وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ
فِي سَاعَةِ ٱلْعُسْرَةِ

9:118 and so too upon the three ⌜believers⌝
who were left behind,
⌜who are herewith granted repentance⌝.
When, behold, the earth, for all its breadth,
⌜seemed to⌝ close in about them,
and ⌜the very reaches of⌝ their souls
closed in about them, as well, and they realized
that there is no refuge from God
except in Him—
then He relented toward them,
so that they may repent.
Indeed, it is God
who is the All-Relenting, the Mercy-Giving.

9:119 O you who believe! Be ever God-fearing!
And be with those who are ⌜ever⌝ truthful.

9:120 Never should the people of Madinah
and the Bedouins dwelling around them
remain behind
⌜when⌝ the Messenger of God ⌜campaigns
in the path of God⌝.
Nor should they prefer their souls over his soul.
That is because
never are they stricken with thirst,
nor weariness, nor starvation
in the path of God, nor do they tread a step
that enrages the disbelievers ⌜therein⌝,
nor do they inflict any loss on an enemy—
but that it is written for them
⌜in the divine scroll of their works⌝
as a righteous act.
Indeed, God never wastes the reward
of those who excel in ⌜doing⌝ good.

9:121 Nor do they spend any sum,
neither small nor great, nor cut across any valley,

مِنۢ بَعۡدِ مَا كَادَ
يَزِيغُ قُلُوبُ فَرِيقٖ مِّنۡهُمۡ
ثُمَّ تَابَ عَلَيۡهِمۡۚ
إِنَّهُۥ بِهِمۡ رَءُوفٞ رَّحِيمٞ
١١٨ وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُواْ
حَتَّىٰٓ إِذَا ضَاقَتۡ عَلَيۡهِمُ
ٱلۡأَرۡضُ بِمَا رَحُبَتۡ
وَضَاقَتۡ عَلَيۡهِمۡ أَنفُسُهُمۡ
وَظَنُّوٓاْ أَن لَّا مَلۡجَأَ مِنَ ٱللَّهِ
إِلَّآ إِلَيۡهِ
ثُمَّ تَابَ عَلَيۡهِمۡ لِيَتُوبُوٓاْۚ
إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ
١١٩ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ
ٱتَّقُواْ ٱللَّهَ
وَكُونُواْ مَعَ ٱلصَّٰدِقِينَ
١٢٠ مَا كَانَ لِأَهۡلِ ٱلۡمَدِينَةِ
وَمَنۡ حَوۡلَهُم مِّنَ ٱلۡأَعۡرَابِ
أَن يَتَخَلَّفُواْ عَن رَّسُولِ ٱللَّهِ
وَلَا يَرۡغَبُواْ بِأَنفُسِهِمۡ عَن نَّفۡسِهِۦۚ
ذَٰلِكَ بِأَنَّهُمۡ لَا يُصِيبُهُمۡ
ظَمَأٞ وَلَا نَصَبٞ
وَلَا مَخۡمَصَةٞ فِي سَبِيلِ ٱللَّهِ
وَلَا يَطَـُٔونَ مَوۡطِئٗا
يَغِيظُ ٱلۡكُفَّارَ
وَلَا يَنَالُونَ مِنۡ عَدُوّٖ نَّيۡلًا
إِلَّا كُتِبَ لَهُم بِهِۦ
عَمَلٞ صَٰلِحٌۚ

but that it is recorded for them
˹therein as a good deed˺,
so that God may give them
the very best recompense
for what they were doing.

9:122 ۞Yet never should the believers march out
to ˹fight˺ all at once.
Why should there not be—
from every division of them
that marches out ˹to battle˺—
a company ˹that stays behind˺
to become learned in religion,
so that they may admonish their people
˹about faith˺ when they return to them,
so that they may ˹sustain their˺ fear ˹of God˺?

9:123 O you who believe!
Fight those ˹in the region˺ surrounding you
who are disbelievers ˹in God˺,
and let them find in you sternness.
And know that God is with the God-fearing.

9:124 And, ˹again,˺ whenever a surah ˹like this one˺
is sent down ˹exposing the hypocrites˺,
then some of them say
˹in denial and derision to the others˺:
Which of you has this ˹surah˺ increased in faith?
Yet as for those who believe,
˹truly˺ it has increased them in faith,
and they rejoice.

9:125 But as for those
in whose ˹doubting˺ hearts there is a sickness,
it ˹merely˺ adds defilement to their defilement.
Thus they shall have died
while they are disbelievers.

9:126 Do they not see

إِنَّ ٱللَّهَ لَا يُضِيعُ
أَجۡرَ ٱلۡمُحۡسِنِينَ
(١٢١) وَلَا يُنفِقُونَ نَفَقَةٗ صَغِيرَةٗ
وَلَا كَبِيرَةٗ
وَلَا يَقۡطَعُونَ وَادِيًا
إِلَّا كُتِبَ لَهُمۡ
لِيَجۡزِيَهُمُ ٱللَّهُ
أَحۡسَنَ مَا كَانُواْ يَعۡمَلُونَ
(١٢٢) ۞ وَمَا كَانَ ٱلۡمُؤۡمِنُونَ
لِيَنفِرُواْ كَآفَّةٗۚ فَلَوۡلَا نَفَرَ
مِن كُلِّ فِرۡقَةٖ مِّنۡهُمۡ طَآئِفَةٞ
لِّيَتَفَقَّهُواْ فِي ٱلدِّينِ
وَلِيُنذِرُواْ قَوۡمَهُمۡ
إِذَا رَجَعُوٓاْ إِلَيۡهِمۡ
لَعَلَّهُمۡ يَحۡذَرُونَ
(١٢٣) يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ
قَٰتِلُواْ ٱلَّذِينَ يَلُونَكُم
مِّنَ ٱلۡكُفَّارِ
وَلۡيَجِدُواْ فِيكُمۡ غِلۡظَةٗۚ
وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ مَعَ ٱلۡمُتَّقِينَ
(١٢٤) وَإِذَا مَآ أُنزِلَتۡ سُورَةٞ
فَمِنۡهُم مَّن يَقُولُ
أَيُّكُمۡ زَادَتۡهُ هَٰذِهِۦٓ إِيمَٰنٗاۚ
فَأَمَّا ٱلَّذِينَ ءَامَنُواْ
فَزَادَتۡهُمۡ إِيمَٰنٗا
وَهُمۡ يَسۡتَبۡشِرُونَ
(١٢٥) وَأَمَّا ٱلَّذِينَ
فِي قُلُوبِهِم مَّرَضٞ

that each year they are tried ⌜by God⌝,
once or twice?
Yet still they do not repent.
Nor do they ⌜even⌝ reflect.

9:127 Yet, ⌜again⌝, whenever a surah
⌜like this one⌝ is sent down ⌜exposing them⌝,
they look at each other ⌜utterly astonished
and signal⌝:
Does anyone see you
⌜when you speak in secret⌝?
Then ⌜stealthily⌝ they turn away
⌜from the Prophet⌝.
God has turned their hearts away
because they are a people
who do not have ⌜minds open to⌝ understanding.

9:128 Truly, ⌜O believers⌝,
a Messenger has come to you
from among yourselves—
⌜one⌝ upon whom it weighs heavily
that you should suffer ⌜in this life
or in the life to come⌝,
who is solicitous about you ⌜and your welfare,
whose very nature⌝ toward the believers
is ⌜sheer⌝ kindness and mercy.

9:129 Yet if they ⌜who doubt or disbelieve⌝
turn away ⌜from you, O Prophet,⌝
then say ⌜to them⌝: Sufficient for me is God.
There is no God but Him.
Upon Him ⌜alone⌝ I have relied.
For He is the Lord of the Magnificent Throne.

فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ
وَمَاتُوا وَهُمْ كَافِرُونَ
(١٢٦) أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ
فِي كُلِّ عَامٍ مَّرَّةً
أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ
وَلَا هُمْ يَذَّكَّرُونَ
(١٢٧) وَإِذَا مَا أُنزِلَتْ سُورَةٌ
نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ
هَلْ يَرَاكُم مِّنْ أَحَدٍ
ثُمَّ انصَرَفُوا
صَرَفَ اللَّهُ قُلُوبَهُم
بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ
(١٢٨) لَقَدْ جَاءَكُمْ
رَسُولٌ مِّنْ أَنفُسِكُمْ
عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ
حَرِيصٌ عَلَيْكُم
بِالْمُؤْمِنِينَ
رَءُوفٌ رَّحِيمٌ
(١٢٩) فَإِن تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ
لَا إِلَٰهَ إِلَّا هُوَ
عَلَيْهِ تَوَكَّلْتُ
وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ



The surah that mentions the repentance of the people of the Prophet JONAH ﷺ *as an exception among the communities to whom the prophets came. They heeded Jonah's call. Thus, God shed His grace upon them and exempted them from ruin.*

Surah **10** / 109 VERSES / REVEALED AT MAKKAH

Yûnus

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

10:1 *Alif Lâm Râ*
These are the ⌜revealed⌝ verses
of the all-wise Book.

١ الٓر
تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْحَكِيمِ

10:2 Is it an astounding ⌜thing⌝ for people
that We have revealed ⌜Our word⌝
to a man from among them, ⌜saying to him:⌝
Forewarn the people
⌜of God's nearing Judgment⌝
and give glad tidings
to those who believe that for them
there is a true foothold
⌜of everlasting honor⌝ with their Lord
⌜in Paradise?
Yet⌝ the disbelievers say:
Indeed, this is, most surely, a manifest sorcerer!

٢ أَكَانَ لِلنَّاسِ عَجَبًا
أَنْ أَوْحَيْنَآ إِلَىٰ رَجُلٍ مِّنْهُمْ
أَنْ أَنذِرِ ٱلنَّاسَ
وَبَشِّرِ ٱلَّذِينَ ءَامَنُوٓا۟ أَنَّ لَهُمْ
قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ ۗ
قَالَ ٱلْكَٰفِرُونَ
إِنَّ هَٰذَا لَسَٰحِرٌ مُّبِينٌ

10:3 ⌜Rather,⌝ your Lord, ⌜O humanity,⌝
is, indeed, God,
the One who created the heavens and the Earth
in ⌜a span of⌝ six ⌜Heavenly⌝ days.
Then, ⌜befittingly,⌝
He settled Himself over the Throne.
He conducts every affair ⌜of existence
with wisdom and perfection⌝.

٣ إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
فِى سِتَّةِ أَيَّامٍ
ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۖ
يُدَبِّرُ ٱلْأَمْرَ

There shall not be any intercessor
˹with God on the Day of Resurrection˺,
except after His permission ˹is given˺.
That is God, your Lord!
So worship Him ˹alone˺.
Will you not, then,
become mindful ˹of God's signs˺?

10:4 To Him is your return, all ˹of you˺ together.
It is the promise of God in truth.
Indeed, it is He who originates creation.
Then He causes it to return ˹to being
after it passes away˺,
so that He may recompense
with ˹perfect˺ justice those who believe
and do righteous deeds.
But for those who disbelieve,
there shall be a drink of scalding fluid
along with a most painful torment
˹awaiting in the Hereafter˺
in that they have disbelieved.

10:5 He is the One who has made the sun radiant
and the moon a light and measured out for it
˹heavenly˺ mansions ˹through which it traverses˺,
so that you may know the number of the years
and ˹their˺ calculation.
God did not create ˹all˺ this,
except with ˹the very essence of˺ truth.
He makes distinct the signs ˹in creation˺
for a people who ˹would reflect on them
and˺ know ˹God˺.

10:6 Indeed, in the alternation of night and daylight,
and in all that God has created
in the heavens and the earth,
there are most surely signs
˹that there is One God˺

مَا مِن شَفِيعٍ إِلَّا مِنۢ بَعۡدِ إِذۡنِهِۦۚ
ذَٰلِكُمُ ٱللَّهُ رَبُّكُمۡ
فَٱعۡبُدُوهُۚ
أَفَلَا تَذَكَّرُونَ
(٤) إِلَيۡهِ مَرۡجِعُكُمۡ جَمِيعٗاۖ
وَعۡدَ ٱللَّهِ حَقًّاۚ
إِنَّهُۥ يَبۡدَؤُاْ ٱلۡخَلۡقَ ثُمَّ يُعِيدُهُۥ
لِيَجۡزِيَ ٱلَّذِينَ ءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ بِٱلۡقِسۡطِۚ
وَٱلَّذِينَ كَفَرُواْ لَهُمۡ
شَرَابٞ مِّنۡ حَمِيمٖ
وَعَذَابٌ أَلِيمُۢ
بِمَا كَانُواْ يَكۡفُرُونَ
(٥) هُوَ ٱلَّذِي
جَعَلَ ٱلشَّمۡسَ ضِيَآءٗ
وَٱلۡقَمَرَ نُورٗا وَقَدَّرَهُۥ مَنَازِلَ
لِتَعۡلَمُواْ عَدَدَ
ٱلسِّنِينَ وَٱلۡحِسَابَۚ
مَا خَلَقَ ٱللَّهُ ذَٰلِكَ
إِلَّا بِٱلۡحَقِّۚ يُفَصِّلُ ٱلۡأٓيَٰتِ
لِقَوۡمٖ يَعۡلَمُونَ
(٦) إِنَّ فِي ٱخۡتِلَٰفِ ٱلَّيۡلِ وَٱلنَّهَارِ
وَمَا خَلَقَ ٱللَّهُ
فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ

for a people who are God-fearing.

10:7 Yet those who do not hope
for Our ˹destined˺ Meeting ˹on Judgment Day˺,
and ˹who˺ are pleased with the life of this world
and appeased by it, as well as ˹all˺ those
who are ˹utterly˺ heedless of Our signs—

10:8 for ˹such as˺ these,
their ˹final˺ abode shall be the Fire ˹of Hell˺,
for all ˹the evil˺ that they have earned ˹in life˺.

10:9 As to those who believe and do righteous deeds,
their Lord shall guide them
by their faith ˹to Paradise˺,
rivers running beneath them ˹at their feet˺
in the Gardens of Delight.

10:10 Their invocation therein shall be, ˹eternally˺:
Highly exalted are You, O God!
And their salutation therein shall ˹forever˺ be:
Peace!
And the last of their prayers shall be ˹always˺:
All praise is for God ˹alone˺,
Lord of ˹All˺ the Worlds.

10:11 ❊Now, if God were to hasten on for people
the evil ˹they invoke even˺ as they seek
to hasten on for themselves good,
their term ˹of divine judgment˺
would come due ˹at once
and˺ be ˹irrevocably˺ determined for them.
Yet We leave ˹for a time˺
those who do not hope
for Our ˹destined˺ Meeting ˹on Judgment Day˺
in their ˹state of˺ transgression,
wandering blindly.

10:12 For when harm touches a human being,
he calls upon Us ˹for relief˺—

لَآيَٰتٍ لِّقَوْمٍ يَتَّقُونَ

(٧) إِنَّ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا
وَرَضُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا
وَٱطْمَأَنُّوا۟ بِهَا وَٱلَّذِينَ هُمْ
عَنْ ءَايَٰتِنَا غَٰفِلُونَ

(٨) أُو۟لَٰٓئِكَ مَأْوَىٰهُمُ ٱلنَّارُ
بِمَا كَانُوا۟ يَكْسِبُونَ

(٩) إِنَّ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
يَهْدِيهِمْ رَبُّهُم بِإِيمَٰنِهِمْ
تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ
فِى جَنَّٰتِ ٱلنَّعِيمِ

(١٠) دَعْوَىٰهُمْ فِيهَا سُبْحَٰنَكَ ٱللَّهُمَّ
وَتَحِيَّتُهُمْ فِيهَا سَلَٰمٌ
وَءَاخِرُ دَعْوَىٰهُمْ أَنِ
ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ

(١١) ۞ وَلَوْ يُعَجِّلُ ٱللَّهُ
لِلنَّاسِ ٱلشَّرَّ
ٱسْتِعْجَالَهُم بِٱلْخَيْرِ
لَقُضِىَ إِلَيْهِمْ أَجَلُهُمْ
فَنَذَرُ ٱلَّذِينَ
لَا يَرْجُونَ لِقَآءَنَا
فِى طُغْيَٰنِهِمْ يَعْمَهُونَ

(١٢) وَإِذَا مَسَّ ٱلْإِنسَٰنَ ٱلضُّرُّ
دَعَانَا لِجَنۢبِهِۦٓ
أَوْ قَاعِدًا أَوْ قَآئِمًا

lying on his side, or sitting, or standing.
Yet when We remove from him his harm,
he goes about as if he had never called upon Us
concerning the harm that touched him.
In this way, what the transgressors do
is made fair-seeming to them.

10:13 Yet, very truly, We have destroyed
⌜unbelieving⌝ generations before you
when they did wrong.
For their messengers came to them
with clear ⌜and miraculous⌝ proofs ⌜of God⌝,
but they would not believe.
Thus do We recompense
the people of defiant unbelief.

10:14 Then We made you
successors in the earth after them—
⌜O you to whom this Prophet has come⌝—
so that We may see how you shall do.

10:15 But when Our ⌜revealed⌝ verses
were recited to them
as clear evidence ⌜that God is One⌝,
those who do not hope
for Our ⌜destined⌝ Meeting
⌜on Judgment Day⌝ said:
Bring to us a Quran other than this,
or change it.
Say ⌜to them, O Prophet⌝:
It is not for me to change it of my own accord.
I only follow what is revealed to me.
Indeed, I fear—were I to disobey my Lord—
the torment of an awesome Day ⌜Hereafter⌝!

10:16 Say ⌜to them⌝:
Had God so willed I would not ⌜now⌝
have ⌜received this Quran and⌝ recited it to you.
Nor would He have made it known to you.

فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُۥ
مَرَّ كَأَن لَّمْ يَدْعُنَآ
إِلَىٰ ضُرٍّ مَّسَّهُۥ
كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ
مَا كَانُوا۟ يَعْمَلُونَ

(١٣) وَلَقَدْ أَهْلَكْنَا ٱلْقُرُونَ
مِن قَبْلِكُمْ لَمَّا ظَلَمُوا۟
وَجَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ
وَمَا كَانُوا۟ لِيُؤْمِنُوا۟
كَذَٰلِكَ نَجْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ

(١٤) ثُمَّ جَعَلْنَٰكُمْ خَلَٰٓئِفَ
فِى ٱلْأَرْضِ مِنۢ بَعْدِهِمْ
لِنَنظُرَ كَيْفَ تَعْمَلُونَ

(١٥) وَإِذَا تُتْلَىٰ عَلَيْهِمْ
ءَايَاتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ
لَا يَرْجُونَ لِقَآءَنَا ٱئْتِ
بِقُرْءَانٍ غَيْرِ هَٰذَآ أَوْ بَدِّلْهُ
قُلْ مَا يَكُونُ لِىٓ
أَنْ أُبَدِّلَهُۥ مِن تِلْقَآئِ نَفْسِىٓ
إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ
إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى
عَذَابَ يَوْمٍ عَظِيمٍ

(١٦) قُل لَّوْ شَآءَ ٱللَّهُ
مَا تَلَوْتُهُۥ عَلَيْكُمْ
وَلَآ أَدْرَىٰكُم بِهِۦ
فَقَدْ لَبِثْتُ فِيكُمْ
عُمُرًا مِّن قَبْلِهِۦٓ

For, truly, I have dwelled among you a lifetime
before it ⌜was revealed to me
as an admonition to you⌝.
Will you not, then, understand?

10:17 For who does a greater wrong
than one who forges lies against God
or belies His ⌜revealed⌝ signs.
Indeed, the defiant unbelievers do not succeed.

10:18 Still, they worship apart from God
what neither harms them nor benefits them,
and ⌜then⌝ they say:
These ⌜idols⌝ are our intercessors with God!
Say ⌜to them⌝: Will ⌜the likes of⌝ you inform God
as to what He does not know
in the heavens or in the earth?
Highly exalted is He, and most high,
⌜far⌝ above all that they associate
as gods ⌜with Him⌝.

10:19 Rather, humanity was not ⌜at first⌝
other than one ⌜faith⌝-community.
Then they disputed ⌜and some disbelieved⌝.
And were it not for a ⌜preordained⌝ word
that preceded from your Lord, ⌜O Prophet,
to requite all people in the Hereafter,⌝
most surely, judgment between them
would have been decided ⌜at once⌝,
concerning ⌜all⌝ that wherein they are in dispute
⌜and the disbelievers duly punished⌝.

10:20 Thus they ⌜who disbelieve⌝ say:
If only a ⌜miraculous⌝ sign
were to be sent down from his Lord
to ⌜confirm⌝ him!
Then say, ⌜O Prophet⌝:
Indeed, the unseen ⌜realm⌝
belongs to God ⌜alone⌝.

أَفَلَا تَعۡقِلُونَ
(١٧) فَمَنۡ أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ
عَلَى ٱللَّهِ كَذِبًا
أَوۡ كَذَّبَ بِـَٔايَٰتِهِۦٓۚ
إِنَّهُۥ لَا يُفۡلِحُ ٱلۡمُجۡرِمُونَ
(١٨) وَيَعۡبُدُونَ مِن دُونِ ٱللَّهِ
مَا لَا يَضُرُّهُمۡ وَلَا يَنفَعُهُمۡ
وَيَقُولُونَ
هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِۚ
قُلۡ أَتُنَبِّـُٔونَ ٱللَّهَ
بِمَا لَا يَعۡلَمُ فِي ٱلسَّمَٰوَٰتِ
وَلَا فِي ٱلۡأَرۡضِۚ
سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ
عَمَّا يُشۡرِكُونَ
(١٩) وَمَا كَانَ ٱلنَّاسُ إِلَّآ
أُمَّةٗ وَٰحِدَةٗ فَٱخۡتَلَفُواْۚ
وَلَوۡلَا كَلِمَةٞ
سَبَقَتۡ مِن رَّبِّكَ
لَقُضِيَ بَيۡنَهُمۡ
فِيمَا فِيهِ يَخۡتَلِفُونَ
(٢٠) وَيَقُولُونَ لَوۡلَآ أُنزِلَ عَلَيۡهِ
ءَايَةٞ مِّن رَّبِّهِۦۖ فَقُلۡ
إِنَّمَا ٱلۡغَيۡبُ لِلَّهِ فَٱنتَظِرُوٓاْ

So wait ˹for the Judgment of God˺.
Indeed, I too am waiting with you.

10:21 Now, when We give ˹such˺ people
a taste of mercy, after harm has touched them,
at once they have a device ˹of mockery
to employ˺ against Our ˹revealed˺ signs.
Say ˹to them˺:
God is more swift in devising ˹chastisement˺.
Indeed, Our messenger-angels
are writing down all that you devise.

10:22 He is the One who empowers you to journey
through the land and the sea—
until, suddenly,
when ˹some of˺ you are ˹embarked˺ on ships,
and they are running with them
˹upon the water˺ with a good wind
and they are exulting therein,
there comes upon them a stormy wind;
and the waves whelm them from every side;
and they think that they shall, most surely,
be engulfed by them.
˹It is then that˺ they call upon God
˹for rescue˺ with ˹all˺ sincerity,
˹devoting their˺ religion to Him ˹alone, saying˺:
Truly if You deliver us from this,
we shall, most surely, be
of those who are ˹forever˺ thankful!

10:23 But when He delivers them,
at once they commit ˹and multiply˺
offenses in the land without any right.
O humankind!
Indeed your offenses
are but ˹committed˺ against your own souls,
˹and are the˺ mere enjoyment

إِنِّي مَعَكُم
مِّنَ ٱلْمُنتَظِرِينَ
(٢١) وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً
مِّنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُمْ
إِذَا لَهُم مَّكْرٌ فِىٓ ءَايَاتِنَا
قُلِ ٱللَّهُ أَسْرَعُ مَكْرًا
إِنَّ رُسُلَنَا
يَكْتُبُونَ مَا تَمْكُرُونَ
(٢٢) هُوَ ٱلَّذِى يُسَيِّرُكُمْ
فِى ٱلْبَرِّ وَٱلْبَحْرِ
حَتَّىٰٓ إِذَا كُنتُمْ فِى ٱلْفُلْكِ
وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ
وَفَرِحُوا۟ بِهَا
جَآءَتْهَا رِيحٌ عَاصِفٌ
وَجَآءَهُمُ ٱلْمَوْجُ مِن كُلِّ مَكَانٍ
وَظَنُّوٓا۟ أَنَّهُمْ أُحِيطَ بِهِمْ
دَعَوُا۟ ٱللَّهَ
مُخْلِصِينَ لَهُ ٱلدِّينَ
لَئِنْ أَنجَيْتَنَا مِنْ هَـٰذِهِۦ
لَنَكُونَنَّ مِنَ ٱلشَّـٰكِرِينَ
(٢٣) فَلَمَّآ أَنجَىٰهُمْ إِذَا هُمْ
يَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ
يَـٰٓأَيُّهَا ٱلنَّاسُ
إِنَّمَا بَغْيُكُمْ عَلَىٰٓ أَنفُسِكُم
مَّتَـٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا

of the life of this world.
Then to Us is your ˹final˺ return.
Then We shall tell you ˹the due recompense˺
of all that you have been doing ˹in life˺.

10:24 Indeed, the parable of the life of this world
is like the water
that We send down from the sky.
Then the plants of the earth mingle with it,
˹and˺ from them people and cattle eat.
Then when the earth assumes its floridness
and becomes adorned, and its inhabitants think
they have power over it,
Our command ˹of doom˺
comes upon it, by night or by day,
and so We turn it into stubble,
as if it had never flourished just the day before.
Thus do We make distinct the signs ˹of God˺
for a people who would reflect
˹on the wonder of creation˺.

10:25 Now, God calls ˹all people˺
to the ˹Everlasting˺ Abode of Peace ˹in Paradise˺
and guides whomever He so wills
to a straight way ˹of salvation˺.

10:26 ❊For those who do good,
there shall be great goodness
and more ˹in the Hereafter˺.
Their faces shall not be overspread with grime,
nor ˹with˺ humiliation.
These are the Companions
of the ˹Everlasting˺ Garden ˹of Paradise˺.
They shall abide therein forever.

10:27 But for those who earn great sins
˹and disbelieve˺,
the recompense of an evil deed

ثُمَّ إِلَيۡنَا مَرۡجِعُكُمۡ فَنُنَبِّئُكُم
بِمَا كُنتُمۡ تَعۡمَلُونَ

(٢٤) إِنَّمَا مَثَلُ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا
كَمَآءٍ أَنزَلۡنَٰهُ مِنَ ٱلسَّمَآءِ
فَٱخۡتَلَطَ بِهِۦ نَبَاتُ ٱلۡأَرۡضِ
مِمَّا يَأۡكُلُ ٱلنَّاسُ وَٱلۡأَنۡعَٰمُ
حَتَّىٰٓ إِذَآ أَخَذَتِ ٱلۡأَرۡضُ
زُخۡرُفَهَا وَٱزَّيَّنَتۡ
وَظَنَّ أَهۡلُهَآ
أَنَّهُمۡ قَٰدِرُونَ عَلَيۡهَآ
أَتَىٰهَآ أَمۡرُنَا لَيۡلًا أَوۡ نَهَارٗا
فَجَعَلۡنَٰهَا حَصِيدٗا
كَأَن لَّمۡ تَغۡنَ بِٱلۡأَمۡسِۚ
كَذَٰلِكَ نُفَصِّلُ ٱلۡأٓيَٰتِ
لِقَوۡمٖ يَتَفَكَّرُونَ

(٢٥) وَٱللَّهُ يَدۡعُوٓاْ إِلَىٰ دَارِ ٱلسَّلَٰمِ
وَيَهۡدِي مَن يَشَآءُ
إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ

(٢٦) ۞ لِّلَّذِينَ أَحۡسَنُواْ ٱلۡحُسۡنَىٰ
وَزِيَادَةٞۖ وَلَا يَرۡهَقُ وُجُوهَهُمۡ
قَتَرٞ وَلَا ذِلَّةٌۚ
أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَنَّةِۖ
هُمۡ فِيهَا خَٰلِدُونَ

(٢٧) وَٱلَّذِينَ كَسَبُواْ ٱلسَّيِّـَٔاتِ
جَزَآءُ سَيِّئَةِۭ بِمِثۡلِهَا

shall be the like of it.
Thus humiliation shall overtake them—
for there is none to preserve them,
apart from God—
˹and it shall be˺ as if their faces
were enveiled by patches of deeply dark night.
These are the Companions of the Fire ˹of Hell˺.
They shall abide therein forever.

وَتَرۡهَقُهُمۡ ذِلَّةٞۖ
مَّا لَهُم مِّنَ ٱللَّهِ مِنۡ عَاصِمٖۖ
كَأَنَّمَآ أُغۡشِيَتۡ وُجُوهُهُمۡ
قِطَعٗا مِّنَ ٱلَّيۡلِ مُظۡلِمًاۚ
أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ
هُمۡ فِيهَا خَٰلِدُونَ

10:28 For on the Day ˹of Judgment
when˺ We shall assemble them all together,
We shall then say to those
who associated gods with God:
Stay in your place, you and your associate-gods!
For We shall have set up a divide between them;
thus their associate-gods shall say ˹to them˺:
It was not us you were worshipping!

(٢٨) وَيَوۡمَ نَحۡشُرُهُمۡ جَمِيعٗا
ثُمَّ نَقُولُ لِلَّذِينَ أَشۡرَكُواْ
مَكَانَكُمۡ أَنتُمۡ وَشُرَكَآؤُكُمۡۚ
فَزَيَّلۡنَا بَيۡنَهُمۡۖ وَقَالَ شُرَكَآؤُهُم
مَّا كُنتُمۡ إِيَّانَا تَعۡبُدُونَ

10:29 So sufficient is God
as a witness between us and you.
Indeed,
we were utterly unaware of your worship.

(٢٩) فَكَفَىٰ بِٱللَّهِ
شَهِيدَۢا بَيۡنَنَا وَبَيۡنَكُمۡ إِن كُنَّا
عَنۡ عِبَادَتِكُمۡ لَغَٰفِلِينَ

10:30 Then and there,
each soul shall put to the test ˹the true worth
of˺ all that it had formerly done ˹in life˺—
for they shall have been returned to God,
their true Patron.
Thus all ˹the false gods˺ that they used to forge
shall have strayed from them.

(٣٠) هُنَالِكَ تَبۡلُواْ
كُلُّ نَفۡسٖ مَّآ أَسۡلَفَتۡۚ
وَرُدُّوٓاْ إِلَى ٱللَّهِ
مَوۡلَىٰهُمُ ٱلۡحَقِّۖ وَضَلَّ عَنۡهُم
مَّا كَانُواْ يَفۡتَرُونَ

10:31 Say ˹to those who associate others with God˺:
Who provides for you from heaven and earth?
Or who holds ˹power˺ over hearing and sight?
And who brings forth the living from the dead,
and brings forth the dead from the living?
And who conducts every affair
˹of existence with perfection and wisdom˺?

(٣١) قُلۡ مَن يَرۡزُقُكُم
مِّنَ ٱلسَّمَآءِ وَٱلۡأَرۡضِ
أَمَّن يَمۡلِكُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ
وَمَن يُخۡرِجُ ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ
وَيُخۡرِجُ ٱلۡمَيِّتَ مِنَ ٱلۡحَيِّ
وَمَن يُدَبِّرُ ٱلۡأَمۡرَۚ
فَسَيَقُولُونَ ٱللَّهُۚ

Then they shall say: God!
Then say ˹to them˺:
Will you not, then, be God-fearing?

10:32 This, then, is God, your Lord,
the ˹Eternal˺ Truth.
So after the truth, what is there but error?
How, then, are you turned away ˹from God˺?

10:33 And so it is that the word of your Lord
will come to pass
against those who commit ungodly deeds,
for they do not believe.

10:34 Say ˹to them˺:
Is there any among your associate-gods
who originates creation
then causes it to return ˹to being
after it passes away˺?
Say ˹to them:
It is˺ God ˹alone who˺ originates creation
then causes it to return ˹to being˺.
How, then, are you turned away
˹from worshipping Him alone˺?

10:35 Say ˹to them˺:
Is there any among your associate-gods
who guides to the truth?
Say: ˹It is˺ God ˹alone
who˺ guides to the truth.
Then, is One who guides to the truth
more worthy of being followed,
or one who can find no guidance
except if he himself is guided ˹by another˺?
What has become of you?
How do you make
such an ˹irrational˺ judgment?

10:36 For most of them do not follow anything
but mere conjecture—

فَقُلْ أَفَلَا تَتَّقُونَ
(٣٢) فَذَٰلِكُمُ ٱللَّهُ رَبُّكُمُ ٱلْحَقُّ
فَمَاذَا بَعْدَ ٱلْحَقِّ إِلَّا ٱلضَّلَٰلُ
فَأَنَّىٰ تُصْرَفُونَ
(٣٣) كَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ
عَلَى ٱلَّذِينَ فَسَقُوٓا۟
أَنَّهُمْ لَا يُؤْمِنُونَ
(٣٤) قُلْ هَلْ مِن شُرَكَآئِكُم
مَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ
قُلِ ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ
ثُمَّ يُعِيدُهُۥ فَأَنَّىٰ تُؤْفَكُونَ
(٣٥) قُلْ هَلْ مِن شُرَكَآئِكُم
مَّن يَهْدِىٓ إِلَى ٱلْحَقِّ
قُلِ ٱللَّهُ يَهْدِى لِلْحَقِّ
أَفَمَن يَهْدِىٓ إِلَى ٱلْحَقِّ
أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّىٓ
إِلَّآ أَن يُهْدَىٰ فَمَا لَكُمْ
كَيْفَ تَحْكُمُونَ
(٣٦) وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا
إِنَّ ٱلظَّنَّ لَا يُغْنِى
مِنَ ٱلْحَقِّ شَيْـًٔا

and conjecture avails nothing ˹at all˺
against the truth.
Indeed, God is all-knowing of all that they do.

10:37 Yet never could this Quran
have been forged ˹by anyone
so as to have originated˺ apart from God.
Rather, it is a confirmation
of all ˹the Heavenly Scriptures˺ that preceded it
and a distinct detailing
of ˹God's˺ decreed commandments.
There is no doubt in it.
It is from the Lord of ˹All˺ the Worlds.

10:38 So is it that they say:
˹This Quran is not from God.
Rather,˺ he ˹who has claimed prophethood˺
has forged it?
Say ˹to them, O Prophet˺:
Bring forth, then, ˹even˺ a ˹single˺ surah like it!
Moreover, call upon
whomever you can ˹for assistance˺,
apart from God, if you are truthful.

10:39 Rather, ˹more astonishing
is that˺ they have ˹hastily˺ belied ˹a Book,
the˺ knowledge of which
they did not ˹even seek to˺ comprehend—
even before its unfolding ˹signs and portents˺
could come to ˹light for˺ them.
So too did those before them
belie ˹their Heavenly messages˺.
Then see how ˹devastating˺
was the end of the wrongdoers
˹who are godless in heart˺!

10:40 Thus among them
are those who ˹insincerely profess
to˺ believe in this ˹Quran˺.

إِنَّ ٱللَّهَ عَلِيمُۢ بِمَا يَفۡعَلُونَ
(٣٧) وَمَا كَانَ هَٰذَا ٱلۡقُرۡءَانُ
أَن يُفۡتَرَىٰ مِن دُونِ ٱللَّهِ
وَلَٰكِن تَصۡدِيقَ ٱلَّذِي
بَيۡنَ يَدَيۡهِ وَتَفۡصِيلَ
ٱلۡكِتَٰبِ لَا رَيۡبَ فِيهِ
مِن رَّبِّ ٱلۡعَٰلَمِينَ
(٣٨) أَمۡ يَقُولُونَ ٱفۡتَرَىٰهُۖ
قُلۡ فَأۡتُواْ بِسُورَةٖ مِّثۡلِهِۦ
وَٱدۡعُواْ مَنِ ٱسۡتَطَعۡتُم
مِّن دُونِ ٱللَّهِ إِن كُنتُمۡ صَٰدِقِينَ
(٣٩) بَلۡ كَذَّبُواْ
بِمَا لَمۡ يُحِيطُواْ بِعِلۡمِهِۦ
وَلَمَّا يَأۡتِهِمۡ تَأۡوِيلُهُۥۚ كَذَٰلِكَ
كَذَّبَ ٱلَّذِينَ مِن قَبۡلِهِمۡۖ
فَٱنظُرۡ كَيۡفَ كَانَ
عَٰقِبَةُ ٱلظَّٰلِمِينَ
(٤٠) وَمِنۡهُم مَّن يُؤۡمِنُ بِهِۦ

And among them are those
who ⸢openly⸣ do not believe in it.
Yet your Lord knows best
who are the sowers of corruption.

10:41 So if they belie you, ⸢O Prophet,⸣
then say ⸢to them⸣:
For me shall be ⸢the outcome
of⸣ my work ⸢in life⸣,
and for you shall be ⸢the outcome
of⸣ your work ⸢in life⸣.
You are innocent of all that I do.
And I am innocent of all that you do.

10:42 Moreover, among them
are those who listen to you
⸢but do not give heed⸣.
Will you, then, make the deaf ⸢of heart⸣ hear,
even though they do not understand?

10:43 And among them are those who look at you
⸢but have no insight⸣.
Will you, then, guide the blind ⸢in heart⸣,
even though they do not see?

10:44 Indeed, God does not wrong people
in anything.
But rather,
⸢it is⸣ people ⸢who⸣ wrong themselves.

10:45 Yet on a Day ⸢Hereafter
when⸣ He shall assemble them ⸢for Judgment⸣,
it shall be as if
they did not remain ⸢in the world⸣
for more than an hour of a day.
⸢There,⸣ they shall recognize one another.
Truly those ⸢in life⸣
who have belied ⸢resurrection
and⸣ the ⸢destined⸣ Meeting of God
⸢for Judgment in the Hereafter⸣ shall lose ⸢all⸣—

وَمِنْهُم مَّن لَّا يُؤْمِنُ بِهِۦ
وَرَبُّكَ أَعْلَمُ بِٱلْمُفْسِدِينَ
(٤١) وَإِن كَذَّبُوكَ فَقُل
لِّى عَمَلِى وَلَكُمْ عَمَلُكُمْ
أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعْمَلُ
وَأَنَا۠ بَرِىٓءٌ مِّمَّا تَعْمَلُونَ
(٤٢) وَمِنْهُم مَّن يَسْتَمِعُونَ إِلَيْكَ
أَفَأَنتَ تُسْمِعُ ٱلصُّمَّ
وَلَوْ كَانُوا۟ لَا يَعْقِلُونَ
(٤٣) وَمِنْهُم مَّن يَنظُرُ إِلَيْكَ
أَفَأَنتَ تَهْدِى ٱلْعُمْىَ
وَلَوْ كَانُوا۟ لَا يُبْصِرُونَ
(٤٤) إِنَّ ٱللَّهَ
لَا يَظْلِمُ ٱلنَّاسَ شَيْـًٔا
وَلَٰكِنَّ ٱلنَّاسَ
أَنفُسَهُمْ يَظْلِمُونَ
(٤٥) وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوٓا۟
إِلَّا سَاعَةً مِّنَ ٱلنَّهَارِ
يَتَعَارَفُونَ بَيْنَهُمْ
قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُوا۟
بِلِقَآءِ ٱللَّهِ وَمَا كَانُوا۟ مُهْتَدِينَ

for they were not guided.

10:46 But whether We show you ⌜in your lifetime⌝
the advent of⌝ some of⌜the punishment⌝
which We have promised them,
or We take your soul ⌜first⌝,
still to Us is their ⌜final⌝ return
⌜for recompense⌝—and God is a witness
over all that they do ⌜in life⌝.

10:47 Indeed, for every community,
there is a messenger ⌜appointed
to admonish them⌝.
Thus when their messenger has come to them
⌜and they resolutely belie him⌝,
it is ⌜then that God's judgment
is irrevocably⌝ decided concerning ⌜all of⌝ them
with ⌜perfect⌝ justice—
and they are not wronged ⌜in the least⌝.

10:48 Yet they say ⌜in contempt⌝:
When will this promise
⌜of divine judgment⌝ be ⌜fulfilled⌝,
if you ⌜believers⌝ are, indeed, truthful?

10:49 Say ⌜to them⌝:
I do not hold for myself any harm or benefit,
except what God so wills.
For every nation,
there is an ⌜appointed⌝ term ⌜of existence.
Then⌝ when their term comes ⌜due⌝,
they shall not tarry ⌜for⌝ even an hour;
nor shall they go in advance ⌜of their time⌝.

10:50 Say ⌜to them⌝:
Have you considered if His punishment
were to come upon you by night or by daylight?
What ⌜form⌝ of its ⌜utter destruction⌝
would the defiant unbelievers seek to hasten!

10:51 Then is it only when it befalls

(٤٦) وَإِمَّا نُرِيَنَّكَ
بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ
فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ ٱللَّهُ
شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ

(٤٧) وَلِكُلِّ أُمَّةٍ رَّسُولٌ
فَإِذَا جَآءَ رَسُولُهُمْ
قُضِىَ بَيْنَهُم بِٱلْقِسْطِ
وَهُمْ لَا يُظْلَمُونَ

(٤٨) وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ
إِن كُنتُمْ صَٰدِقِينَ

(٤٩) قُل لَّآ أَمْلِكُ لِنَفْسِى
ضَرًّا وَلَا نَفْعًا
إِلَّا مَا شَآءَ ٱللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ
إِذَا جَآءَ أَجَلُهُمْ
فَلَا يَسْتَـْٔخِرُونَ سَاعَةً
وَلَا يَسْتَقْدِمُونَ

(٥٠) قُلْ أَرَءَيْتُمْ إِنْ أَتَىٰكُمْ عَذَابُهُۥ
بَيَٰتًا أَوْ نَهَارًا
مَّاذَا يَسْتَعْجِلُ
مِنْهُ ٱلْمُجْرِمُونَ

(٥١) أَثُمَّ إِذَا مَا وَقَعَ ءَامَنتُم بِهِۦٓ

that you shall believe in it,
⌜whereupon it shall be said to you:⌝
Now ⌜do you believe in this punishment⌝,
while truly ⌜in insolence⌝
you were seeking to hasten it?

10:52 Then it shall be said to those who did wrong:
Taste the torment of eternity!
Are you to be recompensed
with other than all ⌜the evil⌝
that you ⌜consciously⌝ used to earn ⌜in life⌝?

10:53 ❊Still they inquire of you: Can ⌜all⌝ this be true?
Say ⌜to them⌝: Oh yes!
By my Lord, it is, most surely, true—
and never shall you be able to elude ⌜it⌝!

10:54 Moreover, if each soul that had done wrong
were to have all that is in the earth,
it would, most surely, ⌜wish in vain
to⌝ ransom itself ⌜in the Hereafter⌝
with ⌜every last bit of⌝ it.
And ⌜oh how⌝ they will whisper regret
when they see the torment
⌜of Hell that awaits them loom⌝
and the matter ⌜of their doom⌝
is ⌜irrevocably⌝ decided ⌜by God⌝
concerning ⌜all of⌝ them with ⌜perfect⌝ justice—
and never shall they be wronged ⌜in the least⌝.

10:55 Most surely, to God ⌜alone⌝ belongs
all that is in the heavens and the earth.
Most surely, the promise of God is ⌜ever⌝ true,
but most of them do not know ⌜this⌝.

10:56 He gives life. And He gives death.
And to Him ⌜alone⌝ shall you ⌜all⌝ be returned.

10:57 O humankind!
There has come to you ⌜in this Quran⌝
an ⌜inspired⌝ admonition

ءَآلْـَٔـٰنَ وَقَدْ كُنتُم
بِهِۦ تَسْتَعْجِلُونَ
٥٢ ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا۟
ذُوقُوا۟ عَذَابَ ٱلْخُلْدِ
هَلْ تُجْزَوْنَ إِلَّا
بِمَا كُنتُمْ تَكْسِبُونَ
٥٣ ۞ وَيَسْتَنۢبِـُٔونَكَ أَحَقٌّ هُوَ ۖ
قُلْ إِى وَرَبِّىٓ إِنَّهُۥ لَحَقٌّ ۖ
وَمَآ أَنتُم بِمُعْجِزِينَ
٥٤ وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ
مَا فِى ٱلْأَرْضِ لَٱفْتَدَتْ بِهِۦ ۗ
وَأَسَرُّوا۟ ٱلنَّدَامَةَ
لَمَّا رَأَوُا۟ ٱلْعَذَابَ ۖ
وَقُضِىَ بَيْنَهُم بِٱلْقِسْطِ ۚ
وَهُمْ لَا يُظْلَمُونَ
٥٥ أَلَآ إِنَّ لِلَّهِ
مَا فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۗ
أَلَآ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ
وَلَـٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ
٥٦ هُوَ يُحْىِۦ وَيُمِيتُ
وَإِلَيْهِ تُرْجَعُونَ
٥٧ يَـٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم
مَّوْعِظَةٌ مِّن رَّبِّكُمْ

˹of imminent Judgment˺ from your Lord—
and a healing for all that is in the ˹human˺ breast,
as well as guidance ˹for your salvation˺,
and a mercy for the ˹well-being of the˺ believers.

10:58 Say ˹to all people˺:
In the favor of God ˹for this Heavenly guidance˺,
and in His mercy—
in this let them rejoice!
It is ˹far˺ better than all that they amass
˹of the fleeting world˺.

10:59 Say ˹to believers in false gods˺:
Have you considered
˹the way you place dietary restrictions
on˺ any of the ˹wholesome˺ provision
that God has sent down to you,
such that you have ˹arbitrarily˺ made
some of it forbidden and some ˹of it˺ lawful?
Say ˹to them˺:
Has God given you permission ˹for this˺,
or do you ˹merely˺ forge ˹lies˺ against God?

10:60 Yet what do those who forge lies against God
think ˹He will do to them˺
on the Day of Resurrection?
Indeed, God is ever bountiful to ˹all˺ people.
But most people do not give thanks
˹for the plenty He gives them˺.

10:61 For you shall never be ˹engaged˺
in any affair, ˹O Prophet,˺
nor will you recite ˹any verses˺ concerning it
from the Quran,
nor shall you do any deed ˹at all, O people˺,
but that We shall be witness
over ˹each one of˺ you
when you are occupied therein.
For there is not even an atom's weight

وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ
وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ
(٥٨) قُلْ بِفَضْلِ ٱللَّهِ وَبِرَحْمَتِهِۦ
فَبِذَٰلِكَ فَلْيَفْرَحُوا۟
هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ
(٥٩) قُلْ أَرَءَيْتُم مَّآ أَنزَلَ ٱللَّهُ
لَكُم مِّن رِّزْقٍ
فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلَٰلًا
قُلْ ءَآللَّهُ أَذِنَ لَكُمْ
أَمْ عَلَى ٱللَّهِ تَفْتَرُونَ
(٦٠) وَمَا ظَنُّ ٱلَّذِينَ يَفْتَرُونَ
عَلَى ٱللَّهِ ٱلْكَذِبَ
يَوْمَ ٱلْقِيَٰمَةِ إِنَّ ٱللَّهَ
لَذُو فَضْلٍ عَلَى ٱلنَّاسِ
وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ
(٦١) وَمَا تَكُونُ فِى شَأْنٍ
وَمَا تَتْلُوا۟ مِنْهُ مِن قُرْءَانٍ
وَلَا تَعْمَلُونَ مِنْ عَمَلٍ
إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا
إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ
عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ

in the earth, nor in the heaven,
that eludes your Lord.
Nor is there anything smaller than that,
nor larger, but that it is ⌜registered⌝
in a clear ⌜Heavenly⌝ Book.

10:62 Most surely, the friends of God
shall have no fear upon them
⌜when they Meet God for Judgment⌝.
Nor shall they ever grieve
⌜over the life of the world⌝—

10:63 those who believed and were ever God-fearing.

10:64 For them, there are glad tidings
⌜of hope and consolation⌝
in the life of this world
and ⌜the promise of Paradise⌝ in the Hereafter.
Never can the ⌜decreed⌝ words
of God's ⌜tidings⌝ be changed.
This is, ⌜in truth,⌝ the magnificent triumph.

10:65 Thus, do not let ⌜any of⌝ their words grieve you.
Indeed, invincibility is altogether with God.
He is the All-Hearing, the All-Knowing.

10:66 Most surely, to God belongs
all who are in the heavens
and all who are in the earth.
Thus those who call upon anything
apart from God
do not ⌜in reality⌝ follow associate-gods.
Rather, they do not follow anything
but conjecture
and do nothing but bring forth lies.

10:67 He is the One who has made the night
for you to repose therein and the daylight
⌜by which⌝ to see.
Indeed, in this there are sure signs
for a people who would hear
⌜the truth and reflect on it.

فِي ٱلْأَرْضِ وَلَا فِي ٱلسَّمَآءِ
وَلَآ أَصْغَرَ مِن ذَٰلِكَ
وَلَآ أَكْبَرَ إِلَّا فِي كِتَٰبٍ مُّبِينٍ
٦٢ أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ
لَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ
٦٣ ٱلَّذِينَ ءَامَنُوا۟
وَكَانُوا۟ يَتَّقُونَ
٦٤ لَهُمُ ٱلْبُشْرَىٰ
فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا
وَفِي ٱلْءَاخِرَةِ
لَا تَبْدِيلَ لِكَلِمَٰتِ ٱللَّهِ
ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ
٦٥ وَلَا يَحْزُنكَ قَوْلُهُمْ
إِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا
هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ
٦٦ أَلَآ إِنَّ لِلَّهِ
مَن فِي ٱلسَّمَٰوَٰتِ
وَمَن فِي ٱلْأَرْضِ
وَمَا يَتَّبِعُ
ٱلَّذِينَ يَدْعُونَ
مِن دُونِ ٱللَّهِ شُرَكَآءَ
إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ
وَإِنْ هُمْ إِلَّا يَخْرُصُونَ
٦٧ هُوَ ٱلَّذِي جَعَلَ لَكُمُ
ٱلَّيْلَ لِتَسْكُنُوا۟ فِيهِ
وَٱلنَّهَارَ مُبْصِرًا
إِنَّ فِي ذَٰلِكَ
لَءَايَٰتٍ لِّقَوْمٍ يَسْمَعُونَ

10:68 The idolaters lie when⌝ they say:
God has taken ⌜for Himself⌝ offspring.
Highly exalted is He!
He is the Self-Sufficient.
To Him ⌜alone⌝ belongs
all that is in the heavens
and all that is in the earth.
You do not have any authority for this ⌜claim⌝.
Do you say of God what you do not know?

(٦٨) قَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا ۗ
سُبْحَـٰنَهُۥ ۖ هُوَ ٱلْغَنِىُّ ۖ
لَهُۥ مَا فِى ٱلسَّمَـٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ ۚ
إِنْ عِندَكُم
مِّن سُلْطَـٰنٍۭ بِهَـٰذَآ ۚ
أَتَقُولُونَ عَلَى ٱللَّهِ
مَا لَا تَعْلَمُونَ

10:69 Say ⌜to them⌝:
Indeed, those who forge ⌜such⌝ a lie against God
shall not succeed.

(٦٩) قُلْ إِنَّ ٱلَّذِينَ
يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ
لَا يُفْلِحُونَ

10:70 ⌜A little⌝ enjoyment ⌜shall they have⌝
in this world—then to Us is their ⌜final⌝ return.
Then We shall make them taste
the severe torment ⌜of Hellfire⌝
because they used to disbelieve.

(٧٠) مَتَـٰعٌ فِى ٱلدُّنْيَا
ثُمَّ إِلَيْنَا مَرْجِعُهُمْ
ثُمَّ نُذِيقُهُمُ
ٱلْعَذَابَ ٱلشَّدِيدَ
بِمَا كَانُوا۟ يَكْفُرُونَ

10:71 ❊Thus recite to them the account of Noah.
Behold! He said to his people: O my people!
If my stand ⌜among you⌝
and my reminding you of God's signs
has become ⌜too⌝ burdensome for you
⌜to abide⌝, then ⌜know
that⌝ upon God ⌜alone⌝ have I relied.
So be resolved in your ⌜evil⌝ affair
⌜to do away with me,
you⌝ and your associate-gods.
Therefore, let not your affair
be veiled among you.
Rather, ⌜openly⌝ determine ⌜my fate⌝ for me—
nor give me respite.

(٧١) ❊ وَٱتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ
إِذْ قَالَ لِقَوْمِهِۦ يَـٰقَوْمِ
إِن كَانَ كَبُرَ عَلَيْكُم مَّقَامِى
وَتَذْكِيرِى بِـَٔايَـٰتِ ٱللَّهِ
فَعَلَى ٱللَّهِ تَوَكَّلْتُ
فَأَجْمِعُوٓا۟ أَمْرَكُمْ وَشُرَكَآءَكُمْ
ثُمَّ لَا يَكُنْ
أَمْرُكُمْ عَلَيْكُمْ غُمَّةً
ثُمَّ ٱقْضُوٓا۟ إِلَىَّ وَلَا تُنظِرُونِ

10:72 Yet if you shall ⌜continue to⌝ turn away,
⌜know that⌝ I have not asked of you any reward.
Indeed, my reward is only from God.

(٧٢) فَإِن تَوَلَّيْتُمْ
فَمَا سَأَلْتُكُم مِّنْ أَجْرٍ ۖ
إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۖ
وَأُمِرْتُ أَنْ أَكُونَ
مِنَ ٱلْمُسْلِمِينَ

For I have been commanded
to be of those who are *muslims*,
in willing submission to God ˹alone˺.

10:73 Still they belied him.
So We delivered him and ˹all˺ those with him
˹to safety˺ in the Ark.
Thus did We make them successors
˹to sovereignty in the earth˺.
For We drowned ˹all˺ those
who belied Our ˹self-evident˺ signs.
So see how ˹devastating˺ was the end
of those who had been forewarned
˹of God's nearing Judgment˺!

10:74 Then We sent forth, after him,
˹other˺ messengers to their own people.
They came to them
with clear ˹and miraculous˺ proofs ˹of God˺.
Yet ˹their people˺ were not ˹of a mind˺
to believe in what those ˹of past generations˺
had denied of old.
And so it is that We set a seal on the hearts
of those who commit aggression.

10:75 Then We sent forth, after them,
Moses and Aaron
with Our signs to Pharaoh
and his ˹assembly of˺ nobles.
But they grew so very arrogant—
and they were ˹indeed˺
a people of defiant unbelief.

10:76 So when the truth came to them from Us,
they said:
Indeed, this is, most surely, manifest sorcery.

10:77 Moses said:
Do you say this of the truth
when it has come to you?

٧٣ فَكَذَّبُوهُ فَنَجَّيْنَٰهُ وَمَن مَّعَهُۥ
فِى ٱلْفُلْكِ
وَجَعَلْنَٰهُمْ خَلَٰٓئِفَ
وَأَغْرَقْنَا ٱلَّذِينَ
كَذَّبُوا۟ بِـَٔايَٰتِنَا ۖ فَٱنظُرْ
كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُنذَرِينَ

٧٤ ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِۦ رُسُلًا
إِلَىٰ قَوْمِهِمْ
فَجَآءُوهُم بِٱلْبَيِّنَٰتِ
فَمَا كَانُوا۟ لِيُؤْمِنُوا۟
بِمَا كَذَّبُوا۟ بِهِۦ مِن قَبْلُ ۚ
كَذَٰلِكَ نَطْبَعُ
عَلَىٰ قُلُوبِ ٱلْمُعْتَدِينَ

٧٥ ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم
مُّوسَىٰ وَهَٰرُونَ
إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦ بِـَٔايَٰتِنَا
فَٱسْتَكْبَرُوا۟
وَكَانُوا۟ قَوْمًا مُّجْرِمِينَ

٧٦ فَلَمَّا جَآءَهُمُ ٱلْحَقُّ
مِنْ عِندِنَا قَالُوٓا۟
إِنَّ هَٰذَا لَسِحْرٌ مُّبِينٌ

٧٧ قَالَ مُوسَىٰٓ أَتَقُولُونَ لِلْحَقِّ
لَمَّا جَآءَكُمْ ۖ أَسِحْرٌ هَٰذَا
وَلَا يُفْلِحُ ٱلسَّٰحِرُونَ

Is this, then, sorcery,
while never shall the sorcerers succeed?
10:78 They said:
Have you come to us
to divert us from that ˹path˺
which we found our forefathers
˹following˺ upon,
so that majesty in the land will be yours?
Yet never shall we be believers
in ˹either of˺ you ˹as messengers of God˺!
10:79 Thus Pharaoh said ˹to his assembly˺:
Bring to me every learned sorcerer.
10:80 Then when the sorcerers came,
Moses said to them:
Throw ˹to the ground˺
whatever you shall throw ˹down
to transform by your sorcery˺.
10:81 So when they had thrown ˹their objects down˺,
Moses said:
What you have brought ˹forth˺ is sorcery!
Most surely, God will render it ˹utterly˺ futile.
Indeed, God does not uphold the work
of the sowers of corruption.
10:82 Moreover, God will establish the truth
by His words—
even if the defiant unbelievers hate ˹it˺.
10:83 But no one ˹there˺ believed in Moses,
except some youths,
˹descended˺ from his own people,
˹while˺ being fearful that Pharaoh
and their ˹assembly of˺ nobles
would persecute them.
For Pharaoh was truly haughty in the land.
And, indeed,
he was one of the exceedingly rebellious.
10:84 Thus Moses said: O my people!

(٧٨) قَالُوٓا۟ أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا
وَجَدْنَا عَلَيْهِ ءَابَآءَنَا
وَتَكُونَ لَكُمَا ٱلْكِبْرِيَآءُ
فِى ٱلْأَرْضِ
وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ
(٧٩) وَقَالَ فِرْعَوْنُ
ٱئْتُونِى بِكُلِّ سَـٰحِرٍ عَلِيمٍ
(٨٠) فَلَمَّا جَآءَ ٱلسَّحَرَةُ
قَالَ لَهُم مُّوسَىٰٓ
أَلْقُوا۟ مَآ أَنتُم مُّلْقُونَ
(٨١) فَلَمَّآ أَلْقَوْا۟ قَالَ مُوسَىٰ
مَا جِئْتُم بِهِ ٱلسِّحْرُ ۖ
إِنَّ ٱللَّهَ سَيُبْطِلُهُۥٓ ۖ إِنَّ ٱللَّهَ
لَا يُصْلِحُ عَمَلَ ٱلْمُفْسِدِينَ
(٨٢) وَيُحِقُّ ٱللَّهُ ٱلْحَقَّ بِكَلِمَـٰتِهِۦ
وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ
(٨٣) فَمَآ ءَامَنَ لِمُوسَىٰٓ
إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِۦ
عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ
وَمَلَإِي۟هِمْ أَن يَفْتِنَهُمْ ۚ
وَإِنَّ فِرْعَوْنَ
لَعَالٍ فِى ٱلْأَرْضِ
وَإِنَّهُۥ لَمِنَ ٱلْمُسْرِفِينَ
(٨٤) وَقَالَ مُوسَىٰ
يَـٰقَوْمِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ
فَعَلَيْهِ تَوَكَّلُوٓا۟

If you have believed in God,
then rely on Him ⌜alone⌝,
if, indeed, you are *muslims*,
in willing submission to Him ⌜alone⌝.

10:85 So they said: Upon God ⌜alone⌝ do we rely.
Our Lord! Subject us not to a trial ⌜of defeat⌝
to ⌜tempt⌝ the wrongdoing people
⌜to exult in their unbelief⌝.

10:86 Rather, deliver us by Your mercy
from the disbelieving people.

10:87 Thus We revealed to Moses and his brother:
Settle your people in Egypt
in ⌜neighboring⌝ dwellings ⌜as a refuge for them⌝.
Moreover, ⌜let each of you⌝
make ⌜of⌝ your dwellings a prayer niche,
and ⌜duly⌝ establish the Prayer ⌜therein⌝.
And give glad tidings ⌜of deliverance⌝
to the believers, ⌜O Moses⌝.

10:88 And, Moses said ⌜in prayer⌝: Our Lord!
You have given Pharaoh
and his ⌜assembly of⌝ nobles
adornment and wealth
in the life of this world, our Lord!
Thus they lead ⌜people⌝ astray from Your way.
Our Lord!
Blot out their wealth and harden their hearts,
so that they will not believe
until they see the painful torment
⌜that awaits them⌝.

10:89 He said: ⌜O Moses and Aaron⌝:
Your prayer has been answered.
So keep ⌜steadfastly⌝ straight
⌜upon the path of your Lord⌝,
and do not follow the way of those
who do not know ⌜the truth⌝.

إِن كُنتُم مُّسْلِمِينَ
(٨٥) فَقَالُوا۟ عَلَى ٱللَّهِ تَوَكَّلْنَا
رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً
لِّلْقَوْمِ ٱلظَّـٰلِمِينَ
(٨٦) وَنَجِّنَا بِرَحْمَتِكَ
مِنَ ٱلْقَوْمِ ٱلْكَـٰفِرِينَ
(٨٧) وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰ وَأَخِيهِ
أَن تَبَوَّءَا لِقَوْمِكُمَا
بِمِصْرَ بُيُوتًا وَٱجْعَلُوا۟
بُيُوتَكُمْ قِبْلَةً
وَأَقِيمُوا۟ ٱلصَّلَوٰةَ
وَبَشِّرِ ٱلْمُؤْمِنِينَ
(٨٨) وَقَالَ مُوسَىٰ رَبَّنَآ إِنَّكَ
ءَاتَيْتَ فِرْعَوْنَ وَمَلَأَهُۥ
زِينَةً وَأَمْوَٰلًا
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا
رَبَّنَا لِيُضِلُّوا۟ عَن سَبِيلِكَ ۖ
رَبَّنَا ٱطْمِسْ عَلَىٰٓ أَمْوَٰلِهِمْ
وَٱشْدُدْ عَلَىٰ قُلُوبِهِمْ
فَلَا يُؤْمِنُوا۟
حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ
(٨٩) قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا
فَٱسْتَقِيمَا وَلَا تَتَّبِعَآنِّ
سَبِيلَ ٱلَّذِينَ لَا يَعْلَمُونَ
(٩٠) ۞ وَجَٰوَزْنَا
بِبَنِىٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ

10:90 ❊Thus We caused the Children of Israel
to pass ˹in safety˺ through the ˹divided˺ sea.
Then Pharaoh and his hosts followed them
in ˹ruthless˺ injustice and aggression—until,
when the drowning ˹waters˺ overwhelmed him,
he said: I believe that there is no God
but the One in whom
the Children of Israel have believed.
And I am ˹now˺ of those who are *muslims*,
in willing submission to God ˹alone.
It was said:˺

فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُۥ
بَغْيًا وَعَدْوًا
حَتَّىٰٓ إِذَآ أَدْرَكَهُ ٱلْغَرَقُ
قَالَ ءَامَنتُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا
ٱلَّذِىٓ ءَامَنَتْ بِهِۦ بَنُوٓا۟ إِسْرَٰٓءِيلَ
وَأَنَا۠ مِنَ ٱلْمُسْلِمِينَ

10:91 Now ˹you believe,˺
while before you have truly disobeyed
˹your Lord˺, and you were ˹ever˺ of those
who sowed corruption?

(٩١) ءَآلْـَٰٔنَ وَقَدْ عَصَيْتَ قَبْلُ
وَكُنتَ مِنَ ٱلْمُفْسِدِينَ

10:92 Rather, today, We shall deliver you—
˹preserving you˺ in your body ˹only˺—
so that you will become a sign
for those ˹who come˺ after you
˹that God is exalted in His power˺.
For, indeed, many of the people
are heedless of Our signs.

(٩٢) فَٱلْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ
لِتَكُونَ لِمَنْ خَلْفَكَ ءَايَةً ۚ
وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ
عَنْ ءَايَٰتِنَا لَغَٰفِلُونَ

10:93 Now, very truly,
We settled the Children of Israel
in a goodly settlement.
Moreover, We provided them
with wholesome nourishment.
Thus they did not dispute ˹among themselves
regarding the true religion˺,
until after the ˹revealed˺ knowledge
˹of the Scripture˺ had come to them
˹on the tongues of the messengers,
and some belied them˺.
Indeed, your Lord shall judge between them ˹all˺
on the Day of Resurrection

(٩٣) وَلَقَدْ بَوَّأْنَا بَنِىٓ إِسْرَٰٓءِيلَ
مُبَوَّأَ صِدْقٍ
وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ
فَمَا ٱخْتَلَفُوا۟
حَتَّىٰ جَآءَهُمُ ٱلْعِلْمُ ۚ إِنَّ رَبَّكَ
يَقْضِى بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ
فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ

as to that wherein they have been disputing.

10:94 So if you, ˹O Muhammad,˺ are in doubt
about what We have sent down to you
˹concerning such events˺,
then ask those who have read
˹the Heavenly˺ Scripture ˹that came˺ before you.
Most surely, the ˹very essence of all˺ truth
has come to you from your Lord.
So do not ever be of those who doubt ˹it˺.

10:95 Nor are you ˹ever˺ to be one of those
who deny the signs of God,
so as to become ˹one of˺ the losers
˹of an everlasting Paradise˺.

10:96 Indeed, those against whom
the word of your Lord
has come to pass will not believe—

10:97 even if every ˹divine˺ sign
should come to them ˹in evidence˺—
until they see ˹for themselves˺
the painful torment ˹of God's Judgment˺.

10:98 Yet if only there had been a single town
that had believed ˹among those forewarned
of God's nearing Judgment˺,
such that its faith profited it—
besides ˹that of˺ the people of Jonah!
When ˹truly˺ they believed,
We removed the torment of disgrace from them
in the life of this world,
and We gave them ˹its˺ enjoyment, for a time.

10:99 But had your Lord so willed,
all who are on the earth
would have believed ˹in your message˺—
each ˹one˺ of them and all ˹of them˺ together.
Will you, then, ˹be the one

٩٤ فَإِن كُنتَ فِي شَكٍّ
مِّمَّآ أَنزَلۡنَآ إِلَيۡكَ
فَسۡـَٔلِ ٱلَّذِينَ يَقۡرَءُونَ
ٱلۡكِتَٰبَ مِن قَبۡلِكَۚ
لَقَدۡ جَآءَكَ ٱلۡحَقُّ مِن رَّبِّكَ
فَلَا تَكُونَنَّ مِنَ ٱلۡمُمۡتَرِينَ

٩٥ وَلَا تَكُونَنَّ مِنَ ٱلَّذِينَ
كَذَّبُواْ بِـَٔايَٰتِ ٱللَّهِ
فَتَكُونَ مِنَ ٱلۡخَٰسِرِينَ

٩٦ إِنَّ ٱلَّذِينَ حَقَّتۡ عَلَيۡهِمۡ
كَلِمَتُ رَبِّكَ لَا يُؤۡمِنُونَ

٩٧ وَلَوۡ جَآءَتۡهُمۡ كُلُّ ءَايَةٍ
حَتَّىٰ يَرَوُاْ ٱلۡعَذَابَ ٱلۡأَلِيمَ

٩٨ فَلَوۡلَا كَانَتۡ قَرۡيَةٌ ءَامَنَتۡ
فَنَفَعَهَآ إِيمَٰنُهَآ
إِلَّا قَوۡمَ يُونُسَ لَمَّآ ءَامَنُواْ
كَشَفۡنَا عَنۡهُمۡ عَذَابَ ٱلۡخِزۡيِ
فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا
وَمَتَّعۡنَٰهُمۡ إِلَىٰ حِينٖ

٩٩ وَلَوۡ شَآءَ رَبُّكَ لَأٓمَنَ مَن
فِي ٱلۡأَرۡضِ كُلُّهُمۡ جَمِيعًاۚ
أَفَأَنتَ تُكۡرِهُ ٱلنَّاسَ
حَتَّىٰ يَكُونُواْ مُؤۡمِنِينَ

to⌝ compel people ⌜to faith⌝
so that they become believers, ⌜O Prophet⌝?

10:100 It is not for any soul to believe
except by God's permission.
Thus He shall bring chastisement
upon those who do not ⌜use their reason
to⌝ understand ⌜the signs of God⌝.

10:101 Say ⌜to them⌝:
Look at what is in the heavens and the earth!
But neither signs nor warnings
shall avail a people who do not believe.

10:102 So do they await other than the days
like those ⌜of the generations⌝
who passed away before them?
Say ⌜to them⌝:
Then wait ⌜for the judgment of God⌝.
Indeed, I too am waiting with you.

10:103 Then ⌜from its midst⌝,
We shall deliver Our messengers
and those who have believed ⌜along with them⌝.
Thus is it incumbent upon Us
to deliver the believers.

10:104 ⌜O Prophet,⌝ say: O humankind!
If you are in doubt of my religion,
then ⌜know⌝, I do not worship
those whom you worship, apart from God.
But, rather, I worship God,
who takes your souls ⌜when you die⌝.
Moreover, I have been commanded
to be of the believers.

10:105 Therefore, set your face
⌜devoutly toward God
and⌝ to the ⌜true⌝ religion, ⌜O Prophet,⌝
being ever upright ⌜of heart⌝.
Nor shall you ⌜ever⌝ be of those

(١٠٠) وَمَا كَانَ لِنَفْسٍ
أَن تُؤْمِنَ إِلَّا بِإِذْنِ ٱللَّهِ
وَيَجْعَلُ ٱلرِّجْسَ
عَلَى ٱلَّذِينَ لَا يَعْقِلُونَ

(١٠١) قُلِ ٱنظُرُوا۟ مَاذَا
فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَمَا تُغْنِى ٱلْءَايَٰتُ وَٱلنُّذُرُ
عَن قَوْمٍ لَّا يُؤْمِنُونَ

(١٠٢) فَهَلْ يَنتَظِرُونَ إِلَّا
مِثْلَ أَيَّامِ
ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِهِمْ
قُلْ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم
مِّنَ ٱلْمُنتَظِرِينَ

(١٠٣) ثُمَّ نُنَجِّى رُسُلَنَا
وَٱلَّذِينَ ءَامَنُوا۟ كَذَٰلِكَ
حَقًّا عَلَيْنَا نُنجِ ٱلْمُؤْمِنِينَ

(١٠٤) قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ
إِن كُنتُمْ فِى شَكٍّ مِّن دِينِى
فَلَآ أَعْبُدُ
ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ ٱللَّهِ
وَلَٰكِنْ أَعْبُدُ ٱللَّهَ
ٱلَّذِى يَتَوَفَّىٰكُمْ
وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُؤْمِنِينَ

(١٠٥) وَأَنْ أَقِمْ وَجْهَكَ
لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ
مِنَ ٱلْمُشْرِكِينَ

(١٠٦) وَلَا تَدْعُ مِن دُونِ ٱللَّهِ

who associate gods with God!

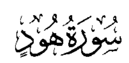
10:106 Nor shall you ⌜ever⌝ call upon,
apart from God,
that which neither benefits you nor harms you!
For if you do so, then, indeed,
you will be ⌜one⌝ of the wrongdoers,
⌜godless in heart⌝.

10:107 And should God touch you with harm,
there is none who can remove it but Him.
Yet should He intend any good for you,
there is none to repel His bounty.
He bestows with it whomever He so wills
of His servants.
For He is the All-Forgiving, the Mercy-Giving.

10:108 Say, ⌜O Prophet⌝: O humankind!
Most surely, the ⌜very essence of all⌝ truth
has come to you from your Lord ⌜in this Quran⌝.
So whoever is guided ⌜aright in the world⌝,
then he is but guided
for ⌜the good of⌝ his own soul.
And whoever goes astray,
he but strays, then, against
⌜all that is good for⌝ it.
For I am not a guardian over you
⌜to compel you to believe.

10:109 As for you, O Muhammad,⌝
follow all that is revealed to you,
and be patient ⌜with the unbelievers⌝
until God judges ⌜between you⌝—
and He is the very best of judges.

مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ
فَإِن فَعَلْتَ
فَإِنَّكَ إِذًا مِّنَ ٱلظَّٰلِمِينَ
(١٠٧) وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ
فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ
وَإِن يُرِدْكَ بِخَيْرٍ
فَلَا رَآدَّ لِفَضْلِهِۦ
يُصِيبُ بِهِۦ
مَن يَشَآءُ مِنْ عِبَادِهِۦ
وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ
(١٠٨) قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ
قَدْ جَآءَكُمُ
ٱلْحَقُّ مِن رَّبِّكُمْ
فَمَنِ ٱهْتَدَىٰ
فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ
وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا
وَمَآ أَنَا۠ عَلَيْكُم بِوَكِيلٍ
(١٠٩) وَٱتَّبِعْ مَا يُوحَىٰٓ إِلَيْكَ
وَٱصْبِرْ حَتَّىٰ يَحْكُمَ ٱللَّهُ
وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ



The surah that mentions an ancient prophet after Noah ﷺ named HÛD ﷺ, whom God sent to the mighty people of ʿÂd, the dwellers of a great pillared city called Iram.

Surah 11 / 123 VERSES / REVEALED AT MAKKAH

Hûd

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

11:1 *Alif Lâm Râ*
⌜This is⌝ a Book whose verses are perfectly set,
then made utterly distinct,
from One who is all-wise, all-aware.

11:2 ⌜O Prophet! Say to one and all:⌝
You shall not worship other than God.
Indeed, I am a forewarner ⌜sent⌝ to ⌜all of⌝ you
⌜of His nearing Judgment⌝,
and a bearer of glad tidings from Him
⌜of everlasting delight in Paradise⌝.

11:3 Moreover, you shall ⌜all⌝
seek forgiveness from your Lord.
Then repent to Him.
He shall bestow on you the joy
of goodly enjoyment,
for a stated term ⌜in this world⌝;
and ⌜to⌝ every person of benevolent work
He shall give ⌜of⌝ His benevolent grace
⌜in the Hereafter⌝.
But if you turn away,
then I fear for you the torment
of a great ⌜and terrible⌝ Day ⌜Hereafter⌝.

11:4 To God is your return—

(١) الٓرۚ
كِتَٰبٌ أُحۡكِمَتۡ ءَايَٰتُهُۥ
ثُمَّ فُصِّلَتۡ مِن لَّدُنۡ
حَكِيمٍ خَبِيرٍ
(٢) أَلَّا تَعۡبُدُوٓاْ إِلَّا ٱللَّهَۚ
إِنَّنِي لَكُم مِّنۡهُ نَذِيرٞ وَبَشِيرٞ
(٣) وَأَنِ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ
ثُمَّ تُوبُوٓاْ إِلَيۡهِ
يُمَتِّعۡكُم مَّتَٰعًا حَسَنًا
إِلَىٰٓ أَجَلٖ مُّسَمّٗى
وَيُؤۡتِ كُلَّ ذِي فَضۡلٖ فَضۡلَهُۥۖ
وَإِن تَوَلَّوۡاْ فَإِنِّيٓ أَخَافُ عَلَيۡكُمۡ
عَذَابَ يَوۡمٖ كَبِيرٍ
(٤) إِلَى ٱللَّهِ مَرۡجِعُكُمۡۖ

and He is powerful over all things.

11:5 Most surely,
they enfold ⌜unbelief within⌝ their breast
to hide ⌜it⌝ from Him.
Yet, most surely, ⌜even⌝ when they seek
to cover themselves with their garments,
He knows ⌜well⌝ all that they conceal
and all that they reveal.
Indeed, He is all-knowing
of all that is ⌜harbored⌝
within the breast ⌜of people⌝.

11:6 ❊Moreover, there is not a single beast
⌜treading⌝ on the earth but that its provision
depends solely upon God.
Thus He knows well
its habitation ⌜upon the earth⌝
and its repository ⌜in the grave⌝.
All is ⌜decreed⌝ in a clear Book
⌜preserved in Heaven⌝.

11:7 For He is the One
who created the heavens and the Earth
in ⌜a span of⌝ six ⌜Heavenly⌝ days—
while ⌜before this⌝
His Throne was over the water—
to test you ⌜and reveal⌝
which of you is best in deeds.
Yet if ever, ⌜O Prophet,⌝
you say ⌜to the people⌝:
You shall, indeed, be raised up after death,
those who disbelieve will, assuredly, say:
This is nothing but manifest sorcery!

11:8 Moreover, if We defer the torment for them
to a calculated period of time,
they shall, assuredly, say: What keeps it back?
Most surely, the day it comes to them,

وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
(٥) أَلَآ إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ
لِيَسْتَخْفُوا۟ مِنْهُ ۚ أَلَا حِينَ
يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ
مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ
إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ
(٦) ۞ وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ
إِلَّا عَلَى ٱللَّهِ رِزْقُهَا
وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ
كُلٌّ فِى كِتَٰبٍ مُّبِينٍ
(٧) وَهُوَ ٱلَّذِى خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
فِى سِتَّةِ أَيَّامٍ وَكَانَ
عَرْشُهُۥ عَلَى ٱلْمَآءِ
لِيَبْلُوَكُمْ
أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ
وَلَئِن قُلْتَ إِنَّكُم
مَّبْعُوثُونَ مِنۢ بَعْدِ ٱلْمَوْتِ
لَيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓا۟
إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ
(٨) وَلَئِنْ أَخَّرْنَا عَنْهُمُ ٱلْعَذَابَ
إِلَىٰٓ أُمَّةٍ مَّعْدُودَةٍ
لَّيَقُولُنَّ مَا يَحْبِسُهُۥٓ ۗ
أَلَا يَوْمَ يَأْتِيهِمْ
لَيْسَ مَصْرُوفًا عَنْهُمْ

it shall not be turned back from them,
and that ⌜very punishment⌝
at which they used to mock
shall have whelmed them from every side.

11:9 Now, if We give man a taste of mercy from Us,
then We strip it from him,
indeed, he is a most despairing,
⌜unbelieving⌝ ingrate.
11:10 Yet if We give him a taste of blessing,
after harm has touched him,
he does, assuredly, say:
The evils have gone from me.
Indeed, he becomes exultant, boastful—
11:11 except for those who are patient
and do righteous deeds.
For such as these, there is forgiveness
and a great reward.
11:12 Then is it conceivable, ⌜O Muhammad,⌝
that you would leave
some of what has been revealed to you—
and that your breast become constrained by it—
⌜just⌝ because they say:
If only a treasure trove were sent down to him
⌜instead of the Quran⌝;
or ⌜if only⌝ an angel had come with him
⌜to confirm him⌝?
Indeed, you are not but a forewarner
⌜sent to all people⌝,
and it is God who is guardian over all things.
11:13 So is it that they say:
⌜The Quran is not from God;
rather⌝, he has forged it?
Say ⌜to them, O Prophet⌝:
Then bring forth ten forged surahs like it!

وَحَاقَ بِهِم
مَّا كَانُواْ بِهِۦ يَسْتَهْزِءُونَ
(٩) وَلَئِنْ أَذَقْنَا ٱلْإِنسَٰنَ مِنَّا
رَحْمَةً ثُمَّ نَزَعْنَٰهَا مِنْهُ
إِنَّهُۥ لَيَـُٔوسٌ كَفُورٌ
(١٠) وَلَئِنْ أَذَقْنَٰهُ نَعْمَآءَ
بَعْدَ ضَرَّآءَ مَسَّتْهُ
لَيَقُولَنَّ
ذَهَبَ ٱلسَّيِّـَٔاتُ عَنِّىٓ
إِنَّهُۥ لَفَرِحٌ فَخُورٌ
(١١) إِلَّا ٱلَّذِينَ صَبَرُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
أُوْلَٰٓئِكَ لَهُم مَّغْفِرَةٌ
وَأَجْرٌ كَبِيرٌ
(١٢) فَلَعَلَّكَ تَارِكٌۢ
بَعْضَ مَا يُوحَىٰٓ إِلَيْكَ
وَضَآئِقٌۢ بِهِۦ صَدْرُكَ أَن
يَقُولُواْ لَوْلَآ أُنزِلَ عَلَيْهِ كَنزٌ
أَوْ جَآءَ مَعَهُۥ مَلَكٌ
إِنَّمَآ أَنتَ نَذِيرٌ
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ
(١٣) أَمْ يَقُولُونَ ٱفْتَرَىٰهُ قُلْ
فَأْتُواْ بِعَشْرِ سُوَرٍ مِّثْلِهِۦ
مُفْتَرَيَٰتٍ

Moreover, call upon
whomever you can ⌜for assistance⌝,
apart from God, if, indeed, you are truthful.

11:14 Yet if they do not answer you,
then know, ⌜indeed⌝,
that this ⌜Quran⌝ has been sent down
with the knowledge of God ⌜alone⌝
and that there is no God but Him.
So will you, ⌜O people,⌝ become *muslims*,
in willing submission to God ⌜alone⌝?

11:15 Whoever desires the life of this world
and its adornment,
We shall render to them in full
⌜the outcome of⌝ their works in it,
and therein they shall not be defrauded.

11:16 These are the ones
for whom there is nothing in the Hereafter,
except the Fire ⌜of Hell⌝.
And therein whatever they have wrought
shall be ⌜rendered utterly⌝ futile,
and all that they have been doing ⌜in life⌝
shall be nullified.

11:17 What, then, of one ⌜whose faith
is based⌝ on manifest proof from his Lord,
who has—bearing witness to this—
a ⌜revealed⌝ testament from ⌜God⌝
that has a precedent in the Book of Moses
as a ⌜revealed⌝ exemplar and mercy?
⌜Such is the case of⌝ those
who believe in ⌜this Quran⌝.
Yet whosoever disbelieves in it
from the allies ⌜of unbelief⌝,
then the Fire ⌜of Hell⌝
shall be his promised place ⌜in the Hereafter⌝.
So never be in doubt about ⌜the Quran

وَٱدۡعُواْ مَنِ ٱسۡتَطَعۡتُم
مِّن دُونِ ٱللَّهِ
إِن كُنتُمۡ صَٰدِقِينَ

(١٤) فَإِلَّمۡ يَسۡتَجِيبُواْ لَكُمۡ
فَٱعۡلَمُوٓاْ أَنَّمَآ أُنزِلَ بِعِلۡمِ ٱللَّهِ
وَأَن لَّآ إِلَٰهَ إِلَّا هُوَۖ
فَهَلۡ أَنتُم مُّسۡلِمُونَ

(١٥) مَن كَانَ يُرِيدُ
ٱلۡحَيَوٰةَ ٱلدُّنۡيَا وَزِينَتَهَا
نُوَفِّ إِلَيۡهِمۡ أَعۡمَٰلَهُمۡ فِيهَا
وَهُمۡ فِيهَا لَا يُبۡخَسُونَ

(١٦) أُوْلَٰٓئِكَ ٱلَّذِينَ لَيۡسَ لَهُمۡ
فِي ٱلۡأٓخِرَةِ إِلَّا ٱلنَّارُۖ
وَحَبِطَ مَا صَنَعُواْ فِيهَا
وَبَٰطِلٞ مَّا كَانُواْ يَعۡمَلُونَ

(١٧) أَفَمَن كَانَ عَلَىٰ بَيِّنَةٖ مِّن رَّبِّهِۦ
وَيَتۡلُوهُ شَاهِدٞ مِّنۡهُ
وَمِن قَبۡلِهِۦ كِتَٰبُ مُوسَىٰٓ
إِمَامٗا وَرَحۡمَةًۚ
أُوْلَٰٓئِكَ يُؤۡمِنُونَ بِهِۦۚ
وَمَن يَكۡفُرۡ بِهِۦ مِنَ ٱلۡأَحۡزَابِ
فَٱلنَّارُ مَوۡعِدُهُۥۚ
فَلَا تَكُ فِي مِرۡيَةٖ مِّنۡهُۚ

and the commandments in⌝ it, ⌜O Prophet⌝.
Indeed, it is the ⌜very essence of all⌝ truth
from your Lord.
But most people do not believe ⌜in it⌝.

إِنَّهُ ٱلْحَقُّ مِن رَّبِّكَ
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ
لَا يُؤْمِنُونَ

11:18 Yet who does a greater wrong
than one who forges lies against God?
They shall all be displayed
before their Lord ⌜on Judgment Day⌝,
and the witnesses ⌜against them⌝ shall say:
These are the ones who lied about their Lord!
Most assuredly, the curse of God
is on the ⌜godless⌝ wrongdoers—

(١٨) وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ
عَلَى ٱللَّهِ كَذِبًا ۚ أُو۟لَٰٓئِكَ
يُعْرَضُونَ عَلَىٰ رَبِّهِمْ
وَيَقُولُ ٱلْأَشْهَٰدُ
هَٰٓؤُلَآءِ ٱلَّذِينَ
كَذَبُوا۟ عَلَىٰ رَبِّهِمْ ۚ
أَلَا لَعْنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ

11:19 those who ⌜used to⌝ bar ⌜others⌝
from the ⌜straight⌝ path of God
and who sought to have it ⌜appear⌝ crooked.
They are the very people
who regarding the Hereafter
were ⌜inveterate⌝ disbelievers!

(١٩) ٱلَّذِينَ يَصُدُّونَ عَن
سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًا
وَهُم بِٱلْءَاخِرَةِ هُمْ كَٰفِرُونَ

11:20 ⌜The likes of⌝ these
shall never elude ⌜God anywhere⌝ in the earth.
For never did they ⌜really⌝ have
any patron, apart from God.
The torment for them ⌜in Hellfire⌝
shall be multiplied.
⌜Immersed in unbelief,⌝
never were they able to hear
⌜the word of God being recited to them⌝.
Nor did they see ⌜His guiding signs
in the universe⌝.

(٢٠) أُو۟لَٰٓئِكَ لَمْ يَكُونُوا۟
مُعْجِزِينَ فِى ٱلْأَرْضِ
وَمَا كَانَ لَهُم
مِّن دُونِ ٱللَّهِ مِنْ أَوْلِيَآءَ
يُضَٰعَفُ لَهُمُ ٱلْعَذَابُ ۚ
مَا كَانُوا۟ يَسْتَطِيعُونَ ٱلسَّمْعَ
وَمَا كَانُوا۟ يُبْصِرُونَ

11:21 These are the ones
who shall have ⌜utterly⌝ lost their souls
⌜in the Hereafter⌝.
For all ⌜the false gods⌝ that they used to forge
shall have strayed from them.

(٢١) أُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟
أَنفُسَهُمْ وَضَلَّ عَنْهُم
مَّا كَانُوا۟ يَفْتَرُونَ

11:22 There is no doubt ⌜at all⌝ that in the Hereafter

(٢٢) لَا جَرَمَ أَنَّهُمْ فِى ٱلْءَاخِرَةِ

it is, most surely, they themselves who shall be
the greatest losers ˹of an everlasting Paradise˺.

11:23 As for those who ˹truly˺ believe
and do righteous deeds—
and who are humble to their Lord—
these are the Companions
of the ˹everlasting˺ Garden ˹of Paradise˺.
They shall abide therein forever.

11:24 ۞The parable of these two groups is ˹like this:
There is˺ one ˹who is˺ blind and deaf
and one ˹who is˺ seeing and hearing.
Are they of a comparable condition?
Will you not, then, become mindful
˹and take heed˺?

11:25 For very truly, We sent Noah ˹as a messenger˺
to his people, ˹saying˺:
I am, indeed, a clear forewarner
˹sent by God˺ to you.

11:26 So worship none but God.
Indeed, I fear for you the torment
of a painful Day ˹Hereafter˺.

11:27 But the ˹defiant˺ elders of his people,
who disbelieved, said:
We do not see you to be other
than a human being like us.
Nor do we see following you ˹any˺ but those
who are the vilest among us—
who did so ˹in haste˺, moreover,
without due reflection.
Neither do we see that you ˹believers˺
have any excellence ˹whatever˺ over us.
Rather, we think you are ˹all˺ liars.

11:28 He said: O my people!
Have you considered ˹your dreadful end˺,

هُمُ ٱلۡأَخۡسَرُونَ
(٢٣) إِنَّ ٱلَّذِينَ ءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
وَأَخۡبَتُوٓاْ إِلَىٰ رَبِّهِمۡ
أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَنَّةِۖ
هُمۡ فِيهَا خَٰلِدُونَ
(٢٤) ۞ مَثَلُ ٱلۡفَرِيقَيۡنِ
كَٱلۡأَعۡمَىٰ وَٱلۡأَصَمِّ
وَٱلۡبَصِيرِ وَٱلسَّمِيعِۚ
هَلۡ يَسۡتَوِيَانِ مَثَلًاۚ
أَفَلَا تَذَكَّرُونَ
(٢٥) وَلَقَدۡ أَرۡسَلۡنَا نُوحًا إِلَىٰ قَوۡمِهِۦٓ
إِنِّي لَكُمۡ نَذِيرٞ مُّبِينٌ
(٢٦) أَن لَّا تَعۡبُدُوٓاْ إِلَّا ٱللَّهَۖ
إِنِّيٓ أَخَافُ عَلَيۡكُمۡ
عَذَابَ يَوۡمٍ أَلِيمٖ
(٢٧) فَقَالَ ٱلۡمَلَأُ ٱلَّذِينَ كَفَرُواْ
مِن قَوۡمِهِۦ مَا نَرَىٰكَ
إِلَّا بَشَرٗا مِّثۡلَنَا
وَمَا نَرَىٰكَ ٱتَّبَعَكَ
إِلَّا ٱلَّذِينَ هُمۡ أَرَاذِلُنَا
بَادِيَ ٱلرَّأۡيِ وَمَا نَرَىٰ لَكُمۡ
عَلَيۡنَا مِن فَضۡلِۭ
بَلۡ نَظُنُّكُمۡ كَٰذِبِينَ
(٢٨) قَالَ يَٰقَوۡمِ أَرَءَيۡتُمۡ

if, ⌜indeed⌝, I ⌜stand⌝ upon
clear proof from my Lord,
inasmuch as He has given me ⌜revelation
as⌝ a mercy from Himself—
though this has been obscured from you?
Shall we ⌜believers,⌝ then, compel you to it,
though you are ⌜utterly⌝ abhorrent of it?

11:29 And, O my people! I am not asking of you
any riches for this ⌜message of salvation⌝.
Indeed, my reward is only with God.
Nor am I ⌜ever⌝ to drive away
those who have believed,
and who ⌜know they⌝ shall meet their Lord
⌜for Judgment in the Hereafter⌝,
whereas I see that you are a people
who act in ignorance ⌜of this⌝.

11:30 And, O my people!
Who is it that will support me against God
if I drive them away?
Will you not, then, become mindful
⌜of the consequence of such an act⌝?

11:31 Nor do I say to you
that with me are the treasures of God.
Nor do I know the ⌜realm of the⌝ unseen.
Nor do I say that I am an angel.
Yet I shall never say to those your eyes despise
that God will not bring them any good—
while God knows best what is in their souls.
For, indeed, then I would, most surely,
be of the wrongdoers.

11:32 They said: O Noah!
You have already argued ⌜about all this⌝ with us,
and made much argument with us.
Bring us, then, whatever ⌜doom⌝
you have promised us, if you are, ⌜indeed,

إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي
وَءَاتَىٰنِي رَحْمَةً مِّنْ عِندِهِۦ
فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمُوهَا
وَأَنتُمْ لَهَا كَٰرِهُونَ

(٢٩) وَيَٰقَوْمِ لَآ أَسْـَٔلُكُمْ
عَلَيْهِ مَالًا
إِنْ أَجْرِيَ إِلَّا عَلَى ٱللَّهِ
وَمَآ أَنَا۠ بِطَارِدِ ٱلَّذِينَ ءَامَنُوٓا۟
إِنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ
وَلَٰكِنِّيٓ أَرَىٰكُمْ
قَوْمًا تَجْهَلُونَ

(٣٠) وَيَٰقَوْمِ مَن يَنصُرُنِي مِنَ ٱللَّهِ
إِن طَرَدتُّهُمْ أَفَلَا تَذَكَّرُونَ

(٣١) وَلَآ أَقُولُ لَكُمْ
عِندِي خَزَآئِنُ ٱللَّهِ
وَلَآ أَعْلَمُ ٱلْغَيْبَ
وَلَآ أَقُولُ إِنِّي مَلَكٌ
وَلَآ أَقُولُ لِلَّذِينَ
تَزْدَرِيٓ أَعْيُنُكُمْ
لَن يُؤْتِيَهُمُ ٱللَّهُ خَيْرًا
ٱللَّهُ أَعْلَمُ بِمَا فِيٓ أَنفُسِهِمْ
إِنِّيٓ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ

(٣٢) قَالُوا۟ يَٰنُوحُ قَدْ جَٰدَلْتَنَا
فَأَكْثَرْتَ جِدَٰلَنَا
فَأْتِنَا بِمَا تَعِدُنَآ

one˺ of the truthful ˹forewarners sent from God˺.

11:33 He said: Indeed, it is God alone
who shall bring it to you, if He so wills.
Moreover, never shall you be able to elude
˹the judgment of the Almighty˺!

11:34 Nor shall my good counsel
benefit you ˹in the least˺—
even if I intend ˹to go on˺ counseling you—
if it be that God intends
to subvert you ˹with ruin˺. He is your Lord.
Thus to Him shall ˹all of˺ you
be returned ˹in the end˺.

11:35 So is it that they say:
˹The Quran is not from God.
Rather˺, he has forged it?
Say ˹to them, O Prophet˺:
Even if I have forged it, then upon me ˹alone˺
is ˹the consequence of˺ my trespass.
Yet I am innocent of the trespass you commit
˹in alleging I have forged it˺.

11:36 So ˹at last˺ it was revealed to Noah:
Indeed, no one shall believe from your people,
other than those who have already believed.
Therefore, be troubled no longer
by whatever they have been doing ˹against you˺.

11:37 Yet make the Ark
under ˹the care of˺ Our ˹watchful˺ Eyes
and ˹according to˺ Our revelation.
But you shall not address Me
regarding ˹any reprieve for˺ those
who have done wrong.
They are, indeed, ˹doomed to be˺ drowned.

11:38 So he began making the Ark.

إِن كُنتَ مِنَ ٱلصَّـٰدِقِينَ

(٣٣) قَالَ إِنَّمَا يَأْتِيكُم بِهِ ٱللَّهُ
إِن شَآءَ وَمَآ أَنتُم بِمُعْجِزِينَ

(٣٤) وَلَا يَنفَعُكُمْ نُصْحِىٓ
إِنْ أَرَدتُّ أَنْ أَنصَحَ لَكُمْ
إِن كَانَ ٱللَّهُ يُرِيدُ أَن يُغْوِيَكُمْ ۚ
هُوَ رَبُّكُمْ
وَإِلَيْهِ تُرْجَعُونَ

(٣٥) أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ
قُلْ إِنِ ٱفْتَرَيْتُهُۥ فَعَلَىَّ إِجْرَامِى
وَأَنَا۠ بَرِىٓءٌ مِّمَّا تُجْرِمُونَ

(٣٦) وَأُوحِىَ إِلَىٰ نُوحٍ أَنَّهُۥ
لَن يُؤْمِنَ مِن قَوْمِكَ
إِلَّا مَن قَدْ ءَامَنَ فَلَا تَبْتَئِسْ
بِمَا كَانُوا۟ يَفْعَلُونَ

(٣٧) وَٱصْنَعِ ٱلْفُلْكَ
بِأَعْيُنِنَا وَوَحْيِنَا
وَلَا تُخَـٰطِبْنِى
فِى ٱلَّذِينَ ظَلَمُوٓا۟ ۚ
إِنَّهُم مُّغْرَقُونَ

(٣٨) وَيَصْنَعُ ٱلْفُلْكَ

And whenever any gathering
˹from the defiant elders˺ of his people
passed by him, they scoffed at him.
He said: If you scoff at us ˹now˺,
soon shall we scoff at you as you scoff at us.

11:39 For you shall, most surely, know
to whom shall come a torment
that will disgrace him ˹in this life˺
and whom an enduring torment
shall befall ˹in the Hereafter˺.

11:40 So it was—until when Our command ˹of doom˺
came to pass,
and the ˹very˺ hearth ˹itself˺ erupted
˹like a fount, as a sign and a portent˺—
We said ˹to Noah˺:
Carry in ˹the Ark˺ mates of every ˹living˺ pair,
and your family—
except for those against whom
the word ˹of destruction˺ has gone forth—
and whoever has believed, ˹carry also˺.
Yet none had believed ˹along˺ with him,
but a very few.

11:41 ❊˹Noah˺ said ˹to them˺:
Embark in it, in the name of God,
˹wherein˺ shall be its running and its arrival.
Indeed, my Lord
is most surely all-forgiving, mercy-giving.

11:42 Thus it ran with them on waves like mountains,
and Noah called ˹out˺ to his son,
who was in a place apart: O my dear son!
Embark with us!
And do not be with the disbelievers!

11:43 He said:
I shall take shelter in a mountain
that will preserve me from the water!

وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ
مِّن قَوْمِهِۦ سَخِرُوا۟ مِنْهُ ۚ
قَالَ إِن تَسْخَرُوا۟ مِنَّا
فَإِنَّا نَسْخَرُ مِنكُمْ
كَمَا تَسْخَرُونَ
﴿٣٩﴾ فَسَوْفَ تَعْلَمُونَ
مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ
وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ
﴿٤٠﴾ حَتَّىٰٓ إِذَا جَآءَ أَمْرُنَا
وَفَارَ ٱلتَّنُّورُ
قُلْنَا ٱحْمِلْ فِيهَا مِن كُلٍّ
زَوْجَيْنِ ٱثْنَيْنِ وَأَهْلَكَ
إِلَّا مَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ
وَمَنْ ءَامَنَ ۚ
وَمَآ ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيلٌ
﴿٤١﴾ ۞ وَقَالَ ٱرْكَبُوا۟ فِيهَا
بِسْمِ ٱللَّهِ مَجْر۪ىٰهَا وَمُرْسَىٰهَآ ۚ
إِنَّ رَبِّى لَغَفُورٌ رَّحِيمٌ
﴿٤٢﴾ وَهِىَ تَجْرِى بِهِمْ
فِى مَوْجٍ كَٱلْجِبَالِ
وَنَادَىٰ نُوحٌ ٱبْنَهُۥ
وَكَانَ فِى مَعْزِلٍ
يَٰبُنَىَّ ٱرْكَب مَّعَنَا
وَلَا تَكُن مَّعَ ٱلْكَٰفِرِينَ
﴿٤٣﴾ قَالَ سَـَٔاوِىٓ إِلَىٰ جَبَلٍ
يَعْصِمُنِى مِنَ ٱلْمَآءِ ۚ

⌜Noah⌝ said:
There is no preservation this Day
from the ⌜fatal⌝ command of God,
except on whom He shows mercy.
And the waves came between them.
And he was among those drowned.

11:44 And it was said:
O earth! Swallow your waters!
And O heaven! Abate!
So the waters receded.
And the matter was concluded.
And ⌜the Ark⌝ settled upon ⌜Mount⌝ Jûdî.
And it was said:
Away with the wrongdoing people!

11:45 Yet Noah called to his Lord, and said:
My Lord! My son is of my family,
and Your promise is the truth,
and You are the most just of judges.

11:46 He said: O Noah!
Indeed, he is not of your ⌜believing⌝ family.
For, indeed, it is an unrighteous deed
⌜that he has done⌝!
So do not ask Me
of that whereof you have no knowledge.
I admonish you,
so that you shall not become of the ignorant
⌜in what you ask of God⌝.

11:47 He said: My Lord!
I seek refuge in You
from ⌜ever⌝ asking You of that
whereof I have no knowledge.
And if You do not forgive me
and have mercy upon me,
I shall be among the losers
⌜of an everlasting Paradise⌝.

قَالَ لَا عَاصِمَ ٱلۡيَوۡمَ مِنۡ
أَمۡرِ ٱللَّهِ إِلَّا مَن رَّحِمَۚ
وَحَالَ بَيۡنَهُمَا ٱلۡمَوۡجُ
فَكَانَ مِنَ ٱلۡمُغۡرَقِينَ

٤٤ وَقِيلَ يَٰٓأَرۡضُ ٱبۡلَعِي مَآءَكِ
وَيَٰسَمَآءُ أَقۡلِعِي
وَغِيضَ ٱلۡمَآءُ وَقُضِيَ ٱلۡأَمۡرُ
وَٱسۡتَوَتۡ عَلَى ٱلۡجُودِيِّۖ
وَقِيلَ بُعۡدٗا لِّلۡقَوۡمِ ٱلظَّٰلِمِينَ

٤٥ وَنَادَىٰ نُوحٞ رَّبَّهُۥ فَقَالَ
رَبِّ إِنَّ ٱبۡنِي مِنۡ أَهۡلِي
وَإِنَّ وَعۡدَكَ ٱلۡحَقُّ
وَأَنتَ أَحۡكَمُ ٱلۡحَٰكِمِينَ

٤٦ قَالَ يَٰنُوحُ
إِنَّهُۥ لَيۡسَ مِنۡ أَهۡلِكَۖ إِنَّهُۥ
عَمَلٌ غَيۡرُ صَٰلِحٖۖ فَلَا تَسۡـَٔلۡنِ
مَا لَيۡسَ لَكَ بِهِۦ عِلۡمٌۖ
إِنِّيٓ أَعِظُكَ أَن تَكُونَ
مِنَ ٱلۡجَٰهِلِينَ

٤٧ قَالَ رَبِّ إِنِّيٓ أَعُوذُ بِكَ
أَنۡ أَسۡـَٔلَكَ
مَا لَيۡسَ لِي بِهِۦ عِلۡمٞۖ
وَإِلَّا تَغۡفِرۡ لِي وَتَرۡحَمۡنِيٓ
أَكُن مِّنَ ٱلۡخَٰسِرِينَ

11:48 It was said: O Noah!
Disembark, with peace ⌜and security⌝ from Us,
and ⌜with⌝ blessings upon you
and upon the ⌜believing⌝ nations
⌜that shall descend
from those⌝ who are with you.
Yet there shall be other nations
to whom We grant enjoyment ⌜in this life⌝.
Then there shall befall them
a most painful torment from Us
⌜in the Hereafter⌝.

11:49 That is of the tidings of the unseen ⌜past⌝
We reveal to you, ⌜O Prophet⌝.
You did not know of them before this,
neither you nor your people. So be patient.
For the ultimate outcome
is ⌜success⌝ for the God-fearing.

11:50 And to ⌜the people of⌝ ʿÂd
⌜We sent⌝ their brother Hûd ⌜as a messenger⌝.
He said: O my people! Worship God ⌜alone⌝.
You do not have any God other than Him.
You are nothing but forgers ⌜of false gods⌝.

11:51 O my people!
I do not ask of you any reward for this ⌜message⌝.
Indeed, my reward is only with the One
who originated me.
Will you not, then, understand?

11:52 And O my people!
Seek forgiveness from your Lord.
Then repent to Him.
He shall send down upon you
⌜rain from⌝ heaven in abundance.
Moreover, He will ⌜greatly⌝ increase you

﴿٤٨﴾ قِيلَ يَٰنُوحُ ٱهۡبِطۡ بِسَلَٰمٖ مِّنَّا
وَبَرَكَٰتٍ عَلَيۡكَ
وَعَلَىٰٓ أُمَمٖ مِّمَّن مَّعَكَۚ
وَأُمَمٞ سَنُمَتِّعُهُمۡ
ثُمَّ يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيمٞ

﴿٤٩﴾ تِلۡكَ مِنۡ أَنۢبَآءِ ٱلۡغَيۡبِ
نُوحِيهَآ إِلَيۡكَۖ مَا كُنتَ تَعۡلَمُهَآ
أَنتَ وَلَا قَوۡمُكَ مِن قَبۡلِ هَٰذَاۖ
فَٱصۡبِرۡۖ
إِنَّ ٱلۡعَٰقِبَةَ لِلۡمُتَّقِينَ

﴿٥٠﴾ وَإِلَىٰ عَادٍ أَخَاهُمۡ هُودٗاۚ
قَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ
مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥٓۖ
إِنۡ أَنتُمۡ إِلَّا مُفۡتَرُونَ

﴿٥١﴾ يَٰقَوۡمِ
لَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ أَجۡرًاۖ
إِنۡ أَجۡرِيَ
إِلَّا عَلَى ٱلَّذِي فَطَرَنِيٓۚ
أَفَلَا تَعۡقِلُونَ

﴿٥٢﴾ وَيَٰقَوۡمِ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ
ثُمَّ تُوبُوٓاْ إِلَيۡهِ
يُرۡسِلِ ٱلسَّمَآءَ عَلَيۡكُم
مِّدۡرَارٗا وَيَزِدۡكُمۡ قُوَّةً
إِلَىٰ قُوَّتِكُمۡ

in power, adding to your power.
So do not turn away as defiant unbelievers.

11:53 They said: O Hûd!
You have not come to us
with a clear, ⌜miraculous⌝ proof
⌜that is convincing⌝.
And we shall not leave our gods
on your mere word.
Therefore, we shall never be believers in you.

11:54 We say only that some of our gods
have struck you with ⌜something⌝ evil.
He said: Indeed, I call God to bear witness—
and bear you witness—
that I am innocent of ⌜worshipping⌝
all that you associate ⌜as gods⌝ with God,

11:55 apart from Him.
So plot against me, all ⌜of you⌝ together!
Then do not grant me respite.

11:56 Indeed, I have relied upon God ⌜alone⌝—
my Lord and your Lord.
There is not a single beast
⌜treading on the earth⌝
but that He is holding it by its forelock
⌜in complete subjugation⌝.
Indeed, ⌜every decree of⌝ my Lord
is ⌜just and guides⌝
upon a straight way ⌜of salvation⌝.

11:57 But if you turn away ⌜from faith⌝,
then truly I have conveyed to you
that with which I have been sent to you
⌜by God⌝.
Thus my Lord shall cause other people
to succeed you.
Yet you shall not harm Him in anything ⌜at all⌝.
For⌝, indeed, my Lord

وَلَا تَتَوَلَّوْا مُجْرِمِينَ
(٥٣) قَالُوا يَا هُودُ
مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ
بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ
وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ
(٥٤) إِنْ نَقُولُ إِلَّا اعْتَرَاكَ
بَعْضُ آلِهَتِنَا بِسُوءٍ
قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا
أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ
(٥٥) مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا
ثُمَّ لَا تُنْظِرُونِ
(٥٦) إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ
رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ
إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا
إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ
(٥٧) فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ
مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ
وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ
وَلَا تَضُرُّونَهُ شَيْئًا إِنَّ رَبِّي
عَلَى كُلِّ شَيْءٍ حَفِيظٌ

is ˹vigilantly˺ all-preserving over all things.

11:58 Thus when Our command ˹of doom˺
came to pass,
We delivered Hûd
and all those who believed with him
by a ˹profound˺ mercy from Us.
And We delivered them, ˹as well,˺
from a stern torment ˹in the Hereafter˺.

11:59 And that was ˹the people of˺ ʿÂd.
They disavowed the ˹clear˺ signs
˹and wonders˺ of their Lord
and disobeyed ˹the divine mandate
of˺ His messengers
while they followed the command
of every obstinate,
˹insolently˺ tyrannical one ˹among them˺.

11:60 Thus, ˹at once˺ they were pursued
with a curse in this world—
and ˹it shall thrust them into Hellfire˺
on the Day of Resurrection.
Most assuredly,
ʿÂd had disbelieved in their Lord.
Most assuredly, away with ʿÂd,
the people of Hûd!

11:61 ❊Then to ˹the people of˺ Thamûd
˹God sent˺ their brother Ṣâliḥ ˹as a messenger˺.
He said: O my people! Worship God ˹alone˺.
You do not have any God other than Him.
He produced you from the earth
and has settled you therein ˹to cultivate it˺.
So seek His forgiveness. Then repent to Him.
Indeed, my Lord is near ˹and˺ answers ˹prayers˺.

11:62 They said: O Ṣâliḥ!
High were ˹the˺ hopes

(٥٨) وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا هُودًا
وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ
بِرَحْمَةٍ مِّنَّا
وَنَجَّيْنَٰهُم مِّنْ عَذَابٍ غَلِيظٍ
(٥٩) وَتِلْكَ عَادٌ ۖ
جَحَدُوا۟ بِـَٔايَٰتِ رَبِّهِمْ
وَعَصَوْا۟ رُسُلَهُۥ وَٱتَّبَعُوٓا۟
أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ
(٦٠) وَأُتْبِعُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً
وَيَوْمَ ٱلْقِيَٰمَةِ ۗ
أَلَآ إِنَّ عَادًا كَفَرُوا۟ رَبَّهُمْ ۗ
أَلَا بُعْدًا لِّعَادٍ قَوْمِ هُودٍ
(٦١) ۞ وَإِلَىٰ ثَمُودَ
أَخَاهُمْ صَٰلِحًا ۚ
قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ
مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ
هُوَ أَنشَأَكُم مِّنَ ٱلْأَرْضِ
وَٱسْتَعْمَرَكُمْ فِيهَا
فَٱسْتَغْفِرُوهُ ثُمَّ تُوبُوٓا۟ إِلَيْهِ ۚ
إِنَّ رَبِّى قَرِيبٌ مُّجِيبٌ
(٦٢) قَالُوا۟ يَٰصَٰلِحُ قَدْ كُنتَ فِينَا
مَرْجُوًّا قَبْلَ هَٰذَآ ۖ

˹we had placed˺ in you before this.
Do you forbid us to worship
what our forefathers worshipped!
Indeed, we most certainly remain
in much-perplexed doubt
about what you call us ˹to worship˺.

11:63 He said: O my people!
Have you considered ˹your dreadful end˺,
if, ˹indeed˺, I ˹stand˺ upon
clear proof from my Lord,
inasmuch as He has given me ˹revelation
as˺ a mercy from Him?
Who then will support me against God
if I disobey Him?
Thus never would you increase me
in anything but ˹utter˺ loss ˹if I followed you˺!

11:64 And ˹then he said˺: O my people!
This is the ˹miraculously created˺ she-camel
of God ˹come as˺ a sign for you.
So leave her to eat in God's land,
and do not touch her
with any ˹act of˺ evil ˹intent˺,
or you will be seized, suddenly,
by an imminent torment.

11:65 But they hamstrung her.
So ˹Ṣâliḥ˺ said ˹to them˺:
Enjoy yourselves in your dwellings
˹in the life of this world˺
for ˹only˺ three ˹more˺ days.
That is a promise ˹of imminent chastisement,
the truth of˺ which shall not be belied.

11:66 So when Our command ˹of doom˺ came to pass,
We delivered Ṣâliḥ
and all those who believed with him
by a ˹profound˺ mercy from Us

أَتَنْهَىٰنَآ أَن نَّعْبُدَ
مَا يَعْبُدُ ءَابَآؤُنَا
وَإِنَّنَا لَفِى شَكٍّ
مِّمَّا تَدْعُونَآ إِلَيْهِ مُرِيبٍ
٦٣ قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن
كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى
وَءَاتَىٰنِى مِنْهُ رَحْمَةً
فَمَن يَنصُرُنِى مِنَ ٱللَّهِ
إِنْ عَصَيْتُهُۥ
فَمَا تَزِيدُونَنِى غَيْرَ تَخْسِيرٍ
٦٤ وَيَٰقَوْمِ هَٰذِهِۦ
نَاقَةُ ٱللَّهِ لَكُمْ ءَايَةً
فَذَرُوهَا
تَأْكُلْ فِىٓ أَرْضِ ٱللَّهِ
وَلَا تَمَسُّوهَا بِسُوٓءٍ
فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ
٦٥ فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا۟
فِى دَارِكُمْ ثَلَٰثَةَ أَيَّامٍ
ذَٰلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ
٦٦ فَلَمَّا جَآءَ أَمْرُنَا
نَجَّيْنَا صَٰلِحًا
وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ
بِرَحْمَةٍ مِّنَّا
وَمِنْ خِزْىِ يَوْمِئِذٍ

and ˹saved them˺ from the disgrace
of that ˹awesome˺ day.
Indeed, it is your Lord
who is the All-Powerful, the Overpowering.

11:67 For, suddenly,
the ˹deadly˺ blast seized those who did wrong,
and by morning they were ˹dead,
laying˺ prostrate in their dwellings,

11:68 as if they had never dwelled
˹in prosperity˺ therein.
Most assuredly, ˹the people of˺ Thamûd
disbelieved in their Lord.
Most assuredly, away with Thamûd!

11:69 And, very truly,
Our messenger-angels came to Abraham
˹in the form of men˺
with the glad tiding ˹of a son˺.
They said: Peace ˹to you!
And to them˺ he said: Peace!
And he made no delay
in bringing ˹forth˺ a roasted calf.

11:70 Yet when he saw that their hands
did not reach for it ˹to eat˺, he mistrusted them
and conceived a fear of them.
They said: Have no fear.
We are ˹angels˺ sent to ˹punish˺
the people of Lot.

11:71 Thereafter, his wife,
who had been standing aside, ˹out of view,˺
laughed, for We had given her glad tidings
of ˹conceiving˺ Isaac ˹in her old age˺,
and ˹descending˺ from Isaac ˹would be˺ Jacob.

11:72 She said: Oh, woe is me!
Will I give birth, though I am an old woman—

إِنَّ رَبَّكَ هُوَ ٱلْقَوِيُّ ٱلْعَزِيزُ
(٦٧) وَأَخَذَ ٱلَّذِينَ ظَلَمُوا۟
ٱلصَّيْحَةُ فَأَصْبَحُوا۟
فِى دِيَٰرِهِمْ جَٰثِمِينَ
(٦٨) كَأَن لَّمْ يَغْنَوْا۟ فِيهَآ ۗ أَلَآ إِنَّ
ثَمُودَا۟ كَفَرُوا۟ رَبَّهُمْ ۗ
أَلَا بُعْدًا لِّثَمُودَ
(٦٩) وَلَقَدْ جَآءَتْ رُسُلُنَآ
إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ
قَالُوا۟ سَلَٰمًا ۖ قَالَ سَلَٰمٌ ۖ
فَمَا لَبِثَ أَن جَآءَ
بِعِجْلٍ حَنِيذٍ
(٧٠) فَلَمَّا رَءَآ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ
نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ
خِيفَةً ۚ قَالُوا۟ لَا تَخَفْ
إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمِ لُوطٍ
(٧١) وَٱمْرَأَتُهُۥ قَآئِمَةٌ فَضَحِكَتْ
فَبَشَّرْنَٰهَا بِإِسْحَٰقَ
وَمِن وَرَآءِ إِسْحَٰقَ يَعْقُوبَ
(٧٢) قَالَتْ يَٰوَيْلَتَىٰٓ
ءَأَلِدُ وَأَنَا۠ عَجُوزٌ
وَهَٰذَا بَعْلِى شَيْخًا ۖ

and this, my husband, is an aged man?
Indeed, this is, most surely, an astounding thing!

11:73 They said:
Do you wonder at the command of God?
The mercy of God and His blessings
are upon you,
O People of the Household ˹of Abraham˺.
He, indeed, is all-praised, sublime.

11:74 So when the fright had gone from Abraham,
and the glad tiding had come to him,
he entreated Us regarding ˹the punishment
of˺ the people of Lot.

11:75 Abraham was, indeed, most forbearing,
tenderhearted, ever-penitent.

11:76 ˹It was said:˺ O Abraham!
Turn aside from this, ˹now˺.
For truly, the command of your Lord
has already come.
And, most surely, a torment is coming to them
that cannot be turned back.

11:77 So when Our messenger-angels came to Lot
˹in the form of men˺,
he was ˹greatly˺ troubled over them.
Indeed, he grew helplessly distressed for them,
˹fearing his people would molest them;˺
and he said:
This is an ˹intensely˺ unnerving day!

11:78 Then his people came rushing toward him
˹to seize the strangers from his home˺—
when ˹just˺ before
they had been doing vile deeds.
He said: O my people!
Here, rather, are my daughters. ˹Marry them.˺
They are purer for you.

إِنَّ هَٰذَا لَشَيْءٌ عَجِيبٌ
٧٣ قَالُوٓا۟ أَتَعْجَبِينَ مِنْ أَمْرِ ٱللَّهِ
رَحْمَتُ ٱللَّهِ وَبَرَكَٰتُهُۥ
عَلَيْكُمْ أَهْلَ ٱلْبَيْتِ
إِنَّهُۥ حَمِيدٌ مَّجِيدٌ
٧٤ فَلَمَّا ذَهَبَ عَنْ إِبْرَٰهِيمَ ٱلرَّوْعُ
وَجَآءَتْهُ ٱلْبُشْرَىٰ يُجَٰدِلُنَا
فِى قَوْمِ لُوطٍ
٧٥ إِنَّ إِبْرَٰهِيمَ لَحَلِيمٌ أَوَّٰهٌ مُّنِيبٌ
٧٦ يَٰٓإِبْرَٰهِيمُ أَعْرِضْ عَنْ هَٰذَآ
إِنَّهُۥ قَدْ جَآءَ أَمْرُ رَبِّكَ
وَإِنَّهُمْ ءَاتِيهِمْ عَذَابٌ
غَيْرُ مَرْدُودٍ
٧٧ وَلَمَّا جَآءَتْ رُسُلُنَا لُوطًا
سِىٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا
وَقَالَ هَٰذَا يَوْمٌ عَصِيبٌ
٧٨ وَجَآءَهُۥ قَوْمُهُۥ يُهْرَعُونَ إِلَيْهِ
وَمِن قَبْلُ كَانُوا۟
يَعْمَلُونَ ٱلسَّيِّـَٔاتِ
قَالَ يَٰقَوْمِ هَٰٓؤُلَآءِ بَنَاتِى
هُنَّ أَطْهَرُ لَكُمْ
فَٱتَّقُوا۟ ٱللَّهَ
وَلَا تُخْزُونِ فِى ضَيْفِىٓ

So fear God, and do not dishonor me
concerning my guests!
Is there not among you a rightly guided man?

11:79 They said:
Most surely, you know very well
that we do not have any true desire
for your daughters.
Rather, you know well what we desire.

11:80 He said:
If only I had ˹invincible˺ power over you,
or I could take recourse to a mighty defender!

11:81 ˹Then and there, the guests˺ said: O Lot!
Indeed, we are your Lord's messenger-angels.
Never shall they attain to you.
So set out with your family
in the latter part of the night—
and let no one among you look back.
But ˹as to˺ your wife,
what befalls them shall befall her.
Indeed, their appointed time ˹of destruction˺
is morning.
Does not the morning draw near?

11:82 So when Our command ˹of doom˺
came to pass ˹against Sodom˺,
We made ˹their land's˺ uppermost its lowermost.
Then We rained down upon it
stones of hardened clay, clustered—

11:83 marked by your Lord!
Nor is this ever far-off
from the ˹godless˺ wrongdoers ˹of the earth˺.

11:84 ❊Then to ˹the people of˺ Midian
˹We sent˺ their brother Shuʿayb ˹as a messenger˺.
He said: O my people! Worship God ˹alone˺.
You do not have any God other than Him.

أَلَيْسَ مِنكُمْ رَجُلٌ رَّشِيدٌ
(٧٩) قَالُوا۟ لَقَدْ عَلِمْتَ
مَا لَنَا فِى بَنَاتِكَ مِنْ حَقٍّ
وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ
(٨٠) قَالَ لَوْ أَنَّ لِى بِكُمْ قُوَّةً
أَوْ ءَاوِىٓ إِلَىٰ رُكْنٍ شَدِيدٍ
(٨١) قَالُوا۟ يَٰلُوطُ إِنَّا رُسُلُ رَبِّكَ
لَن يَصِلُوٓا۟ إِلَيْكَ فَأَسْرِ
بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلَّيْلِ
وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ
إِلَّا ٱمْرَأَتَكَ
إِنَّهُۥ مُصِيبُهَا مَآ أَصَابَهُمْ
إِنَّ مَوْعِدَهُمُ ٱلصُّبْحُ
أَلَيْسَ ٱلصُّبْحُ بِقَرِيبٍ
(٨٢) فَلَمَّا جَآءَ أَمْرُنَا
جَعَلْنَا عَٰلِيَهَا سَافِلَهَا
وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً
مِّن سِجِّيلٍ مَّنضُودٍ
(٨٣) مُّسَوَّمَةً عِندَ رَبِّكَ وَمَا هِىَ
مِنَ ٱلظَّٰلِمِينَ بِبَعِيدٍ
(٨٤) ۞ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا
قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ
مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ
وَلَا تَنقُصُوا۟
ٱلْمِكْيَالَ وَٱلْمِيزَانَ

Do not lessen the measure
˹you give in commerce˺
or ˹falsify˺ the balance ˹in trade˺.
For I see you ˹thriving˺ in prosperity,
and, indeed, I fear for you the torment
of an encompassing Day!

11:85 And, O my people!
You shall fill the measure
and the balance with justice.
And you shall not defraud the people
of their ˹rightful˺ things.
Nor shall you make mischief in the earth,
sowing corruption ˹in it˺.

11:86 What abides with God ˹in the Hereafter˺
is ˹far˺ better for you,
if, ˹indeed,˺ you are believers.
Yet I am not a keeper over you.

11:87 They said: O Shuʿayb!
Does your ˹revealed˺ Prayer command you
that we should forsake
what our forefathers worshipped,
or that we should not do
with our ˹own˺ wealth whatever we please?
˹Oh,˺ you have certainly become
most forbearing ˹and˺ rightly guided!

11:88 He said: O my people!
Have you considered ˹your dreadful end˺,
if, ˹indeed˺, I ˹stand˺ upon
clear proof from my Lord,
inasmuch as He has provided me
with the goodly provision ˹of revelation˺
from Him?
Nor do I desire merely to differ with you,
concerning what I have forbidden you.
I desire nothing more than to set things aright,

إِنِّيٓ أَرَىٰكُم بِخَيۡرٖ
وَإِنِّيٓ أَخَافُ عَلَيۡكُمۡ
عَذَابَ يَوۡمٖ مُّحِيطٖ
(٨٥) وَيَٰقَوۡمِ أَوۡفُواْ ٱلۡمِكۡيَالَ
وَٱلۡمِيزَانَ بِٱلۡقِسۡطِۖ
وَلَا تَبۡخَسُواْ
ٱلنَّاسَ أَشۡيَآءَهُمۡ
وَلَا تَعۡثَوۡاْ
فِي ٱلۡأَرۡضِ مُفۡسِدِينَ
(٨٦) بَقِيَّتُ ٱللَّهِ خَيۡرٞ لَّكُمۡ
إِن كُنتُم مُّؤۡمِنِينَۚ
وَمَآ أَنَا۠ عَلَيۡكُم بِحَفِيظٖ
(٨٧) قَالُواْ يَٰشُعَيۡبُ
أَصَلَوٰتُكَ تَأۡمُرُكَ
أَن نَّتۡرُكَ مَا يَعۡبُدُ ءَابَآؤُنَآ
أَوۡ أَن نَّفۡعَلَ فِيٓ أَمۡوَٰلِنَا
مَا نَشَٰٓؤُاْۖ إِنَّكَ لَأَنتَ
ٱلۡحَلِيمُ ٱلرَّشِيدُ
(٨٨) قَالَ يَٰقَوۡمِ أَرَءَيۡتُمۡ
إِن كُنتُ عَلَىٰ بَيِّنَةٖ مِّن رَّبِّي
وَرَزَقَنِي مِنۡهُ رِزۡقًا حَسَنٗاۚ
وَمَآ أُرِيدُ أَنۡ أُخَالِفَكُمۡ
إِلَىٰ مَآ أَنۡهَىٰكُمۡ عَنۡهُۚ
إِنۡ أُرِيدُ إِلَّا ٱلۡإِصۡلَٰحَ
مَا ٱسۡتَطَعۡتُۚ

as much as I am able.
Nor is my success
in ⌜the hands of⌝ other than God.
On Him ⌜alone⌝ do I rely.
And to Him ⌜alone⌝ do I turn in penitence.

11:89 And, O my people!
Let not your dissension with me
cause you to be stricken by the likes of that
which struck Noah's people, or Hûd's people,
or Ṣâliḥ's people.
Nor are Lot's people far-off from you.

11:90 So seek forgiveness from your Lord.
Then repent to Him.
Indeed, my Lord is mercy-giving, all-loving.

11:91 They said: O Shuʿayb!
We do not understand much of what you say.
Yet, indeed, we see you
as utterly weak among us.
And were it not for ⌜our regard for⌝ your clan,
we, most surely, would have stoned you
⌜to death⌝.
Nor have you any power against us.

11:92 He said: O my people!
Is my clan more eminent to you than God,
such that you have taken Him ⌜as one⌝
to be thrust behind your back,
⌜disregarding His commandments⌝?
Indeed, my Lord is all-encompassing
of all that you do.

11:93 And, O my people!
Work in accordance with your ⌜ungodly⌝ stand.
For, indeed, I am working ⌜for God's way⌝.
Soon shall you know
to whom there shall come
a torment that disgraces him,

وَمَا تَوْفِيقِىٓ إِلَّا بِٱللَّهِ
عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ
(٨٩) وَيَٰقَوْمِ لَا يَجْرِمَنَّكُمْ
شِقَاقِىٓ أَن يُصِيبَكُم
مِّثْلُ مَآ أَصَابَ قَوْمَ نُوحٍ
أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَٰلِحٍ
وَمَا قَوْمُ لُوطٍ
مِّنكُم بِبَعِيدٍ
(٩٠) وَٱسْتَغْفِرُوا۟ رَبَّكُمْ
ثُمَّ تُوبُوٓا۟ إِلَيْهِ
إِنَّ رَبِّى رَحِيمٌ وَدُودٌ
(٩١) قَالُوا۟ يَٰشُعَيْبُ
مَا نَفْقَهُ كَثِيرًا مِّمَّا تَقُولُ
وَإِنَّا لَنَرَىٰكَ فِينَا ضَعِيفًا
وَلَوْلَا رَهْطُكَ لَرَجَمْنَٰكَ
وَمَآ أَنتَ عَلَيْنَا بِعَزِيزٍ
(٩٢) قَالَ يَٰقَوْمِ أَرَهْطِىٓ
أَعَزُّ عَلَيْكُم مِّنَ ٱللَّهِ
وَٱتَّخَذْتُمُوهُ وَرَآءَكُمْ ظِهْرِيًّا
إِنَّ رَبِّى
بِمَا تَعْمَلُونَ مُحِيطٌ
(٩٣) وَيَٰقَوْمِ
ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ
إِنِّى عَٰمِلٌ
سَوْفَ تَعْلَمُونَ

and who ⌜among us⌝ is a liar!
So wait. Indeed, I too am waiting
along with you ⌜for God's Judgment⌝.

11:94 So when Our command ⌜of doom⌝
came to pass, We delivered Shuʿayb,
and all those who believed with him,
by a ⌜profound⌝ mercy from Us.
For, suddenly,
the ⌜deadly⌝ blast seized those who did wrong,
and by morning they were ⌜dead,
laying⌝ prostrate in their dwellings,

11:95 as if they had never dwelled
⌜in prosperity⌝ therein.
Most assuredly, away with Midian,
just as ⌜the people of⌝ Thamûd
were done away with!

11:96 And very truly,
We sent Moses with Our ⌜miraculous⌝ signs
and manifest authority

11:97 to Pharaoh and his ⌜assembly of⌝ nobles.
For they were following Pharaoh's command—
and Pharaoh's command
was not at all rightly guided.

11:98 At the head of his people he shall go
on the Day of Resurrection.
Then he will usher them
into the Fire ⌜of Hell⌝—
and a most woeful destiny
to be ushered into it is!

11:99 Thus, ⌜at once⌝ they were pursued
with a curse in this ⌜world⌝—
and ⌜it shall thrust them into Hellfire⌝
on the Day of Resurrection—
and a most woeful offering to be offered it is!

مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ
وَمَنْ هُوَ كَٰذِبٌ
وَٱرْتَقِبُوٓا۟
إِنِّى مَعَكُمْ رَقِيبٌ
٩٤ وَلَمَّا جَآءَ أَمْرُنَا
نَجَّيْنَا شُعَيْبًا
وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ
بِرَحْمَةٍ مِّنَّا وَأَخَذَتِ
ٱلَّذِينَ ظَلَمُوا۟ ٱلصَّيْحَةُ
فَأَصْبَحُوا۟ فِى دِيَٰرِهِمْ
جَٰثِمِينَ
٩٥ كَأَن لَّمْ يَغْنَوْا۟ فِيهَآ
أَلَا بُعْدًا لِّمَدْيَنَ
كَمَا بَعِدَتْ ثَمُودُ
٩٦ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ
بِـَٔايَٰتِنَا وَسُلْطَٰنٍ مُّبِينٍ
٩٧ إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦ
فَٱتَّبَعُوٓا۟ أَمْرَ فِرْعَوْنَ
وَمَآ أَمْرُ فِرْعَوْنَ بِرَشِيدٍ
٩٨ يَقْدُمُ قَوْمَهُۥ يَوْمَ ٱلْقِيَٰمَةِ
فَأَوْرَدَهُمُ ٱلنَّارَ
وَبِئْسَ ٱلْوِرْدُ ٱلْمَوْرُودُ
٩٩ وَأُتْبِعُوا۟ فِى هَٰذِهِۦ لَعْنَةً
وَيَوْمَ ٱلْقِيَٰمَةِ

11:100 That is part of the ˹heavy˺ tidings
that We relate to you
of ˹the people of˺ the ˹ruined˺ towns.
Some are standing. And some are stubble.

11:101 Yet We have not wronged ˹any of˺ them.
Rather, they wronged their own souls.
Their gods, whom they called upon
apart from God,
did not avail them against anything ˹in the least˺
when the command of ˹doom
from˺ your Lord came to pass.
Nor did they increase them in other than ruin.

11:102 For that is the ˹crushing˺ grip of your Lord
when, suddenly, He seizes ˹entire˺ communities
while they are doing wrong.
Indeed, His grip is ˹most˺ painful and severe.

11:103 Indeed, in this there is a sure sign
for whoever fears the torment of the Hereafter.
That is the Day
to which all people shall be gathered.
And that is a Day
that shall be witnessed ˹by all creation˺!

11:104 For We have only deferred it
to a specified term.

11:105 The Day it comes not a soul shall speak,
except by His permission.
Thus some of them shall be wretched
and some happy.

11:106 As for those wretched ˹ones
who rejoiced in wrongdoing˺,
they shall be in the Fire ˹of Hell˺.
For them therein,
there shall be ˹heavy˺ sighing and gasping,

11:107 wherein they shall abide evermore,
as long as the heavens and the earth remain—

بِئْسَ ٱلرِّفْدُ ٱلْمَرْفُودُ

(١٠٠) ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْقُرَىٰ
نَقُصُّهُۥ عَلَيْكَ
مِنْهَا قَآئِمٌ وَحَصِيدٌ

(١٠١) وَمَا ظَلَمْنَٰهُمْ
وَلَٰكِن ظَلَمُوٓا۟ أَنفُسَهُمْ
فَمَآ أَغْنَتْ عَنْهُمْ ءَالِهَتُهُمُ
ٱلَّتِى يَدْعُونَ مِن دُونِ ٱللَّهِ
مِن شَىْءٍ لَّمَّا جَآءَ أَمْرُ رَبِّكَ
وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ

(١٠٢) وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ
أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ
إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ

(١٠٣) إِنَّ فِى ذَٰلِكَ لَءَايَةً
لِّمَنْ خَافَ عَذَابَ ٱلْءَاخِرَةِ
ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ ٱلنَّاسُ
وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ

(١٠٤) وَمَا نُؤَخِّرُهُۥٓ
إِلَّا لِأَجَلٍ مَّعْدُودٍ

(١٠٥) يَوْمَ يَأْتِ
لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِۦ
فَمِنْهُمْ شَقِىٌّ وَسَعِيدٌ

(١٠٦) فَأَمَّا ٱلَّذِينَ شَقُوا۟ فَفِى ٱلنَّارِ

except as your Lord wills.
Indeed, your Lord
is the doer of all that He intends.

11:108 ۞As for those happy ⌜ones⌝
who rejoiced in doing good⌝,
they shall be in the Garden ⌜of Paradise⌝—
wherein they shall abide evermore,
as long as the heavens and the earth remain—
except as your Lord wills. It is an unbroken gift.

11:109 So do not be in doubt, ⌜O Prophet,⌝
as to what these ⌜unbelievers truly⌝ worship.
They do not worship
but as their forefathers of old worshipped.
And, indeed, We shall fully render to them
their portion ⌜of recompense,⌝ undiminished.

11:110 Now very truly, it is We who gave Moses
the Book ⌜of the Torah⌝.
But there was ⌜also⌝ dispute about ⌜whether⌝
it ⌜was truly from God⌝.
Yet were it not for a ⌜preordained⌝ word
that had preceded from your Lord, ⌜O Prophet,
to requite all people in the Hereafter⌝,
most surely, judgment between them
would have been decided ⌜at once,
and the disbelievers duly punished⌝.
But, indeed, they remain
in much-perplexed doubt about it.

11:111 Yet, indeed,
your Lord shall fully recompense all ⌜people⌝
for their works.
For as to all that they do,
He is, indeed, all-aware.

11:112 So keep ⌜steadfastly⌝ straight

لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ
(١٠٧) خَٰلِدِينَ فِيهَا مَا دَامَتِ
ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ
إِلَّا مَا شَآءَ رَبُّكَ
إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ
(١٠٨) ۞ وَأَمَّا ٱلَّذِينَ سُعِدُوا۟
فَفِى ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا
مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ
إِلَّا مَا شَآءَ رَبُّكَ
عَطَآءً غَيْرَ مَجْذُوذٍ
(١٠٩) فَلَا تَكُ فِى مِرْيَةٍ
مِّمَّا يَعْبُدُ هَٰٓؤُلَآءِ
مَا يَعْبُدُونَ
إِلَّا كَمَا يَعْبُدُ ءَابَآؤُهُم
مِّن قَبْلُ وَإِنَّا لَمُوَفُّوهُمْ
نَصِيبَهُمْ غَيْرَ مَنقُوصٍ
(١١٠) وَلَقَدْ ءَاتَيْنَا مُوسَى
ٱلْكِتَٰبَ فَٱخْتُلِفَ فِيهِ
وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِن رَّبِّكَ
لَقُضِىَ بَيْنَهُمْ وَإِنَّهُمْ
لَفِى شَكٍّ مِّنْهُ مُرِيبٍ
(١١١) وَإِنَّ كُلًّا لَّمَّا
لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَٰلَهُمْ

˹upon God's path˺,
even as you have been commanded—
˹you˺ and ˹all˺ those
who have repented with you.
Nor shall you ˹believers˺ transgress.
For as to all that you do,
He is, indeed, all-seeing.

11:113 Nor shall you incline
to those who do wrong,
for then the Fire ˹of Hell˺ shall touch you.
Moreover, you shall not have
apart from God any patron,
for then you will not be helped ˹by God˺.

11:114 Thus ˹duly˺ establish the Prayer
at both ends of the day,
and at the near ˹hours˺ of the night.
Indeed, good deeds remove misdeeds.
This is a reminder
for those who would be mindful
˹and reflect on this admonition˺.

11:115 So be patient.
For, indeed, God never wastes the reward
of those who excel in ˹doing˺ good.

11:116 Yet if only there had been,
among the generations before you,
people of lasting virtue ˹and righteous works˺—
forbidding corruption in the earth—
other than the few among them who did so,
and whom We, then, delivered
˹from punishment˺!
As for those who did wrong
˹by worshipping false gods˺,
they ungratefully followed
what endued ˹them with˺
luxury ˹and pleasure˺ in ˹life˺.

إِنَّهُۥ بِمَا يَعْمَلُونَ خَبِيرٌ
(١١٢) فَٱسْتَقِمْ كَمَآ أُمِرْتَ
وَمَن تَابَ مَعَكَ وَلَا تَطْغَوْا۟
إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ
(١١٣) وَلَا تَرْكَنُوٓا۟ إِلَى ٱلَّذِينَ ظَلَمُوا۟
فَتَمَسَّكُمُ ٱلنَّارُ
وَمَا لَكُم مِّن دُونِ ٱللَّهِ
مِنْ أَوْلِيَآءَ ثُمَّ لَا تُنصَرُونَ
(١١٤) وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ
وَزُلَفًا مِّنَ ٱلَّيْلِ
إِنَّ ٱلْحَسَنَٰتِ
يُذْهِبْنَ ٱلسَّيِّـَٔاتِ
ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ
(١١٥) وَٱصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ
أَجْرَ ٱلْمُحْسِنِينَ
(١١٦) فَلَوْلَا كَانَ مِنَ ٱلْقُرُونِ
مِن قَبْلِكُمْ أُو۟لُوا۟ بَقِيَّةٍ
يَنْهَوْنَ عَنِ ٱلْفَسَادِ
فِى ٱلْأَرْضِ إِلَّا قَلِيلًا
مِّمَّنْ أَنجَيْنَا مِنْهُمْ

For they were defiant unbelievers.
11:117 ⌜So beware!⌝
For never would your Lord
destroy any ⌜such⌝ towns unjustly,
while their people were doers of righteousness.
11:118 Yet, ⌜still,⌝ had your Lord so willed,
He would, most surely, have made all people
one ⌜faith⌝-community.
But ⌜He has endowed them with moral choice;
thus⌝ they shall not cease
being disputants ⌜regarding faith⌝—
11:119 except for ⌜the firm believers among them,
to⌝ whom your Lord shows mercy—
and for this ⌜choice⌝ did He create them.
Thus the word of your Lord
⌜decreed at the creation of humankind⌝
shall be fulfilled:
Indeed, I shall most surely fill Hell
with the jinn and the people
⌜who are ungodly⌝—all ⌜of them⌝ together.

11:120 Yet all that We relate to you,
⌜O Muhammad,⌝
from the tidings of the messengers
⌜who preceded you⌝,
is but to set firm your ⌜own⌝ heart.
For in this ⌜surah⌝,
the ⌜revealed⌝ truth has come to you—
along with an ⌜inspired⌝ admonition
⌜for the unbelievers to turn to God⌝,
and a reminder ⌜of the way of God
and His messengers⌝ for the believers.
11:121 Therefore, say to those
who do not believe:
Work in accordance with your ⌜ungodly⌝ stand.

وَٱتَّبَعَ ٱلَّذِينَ ظَلَمُواْ
مَآ أُتۡرِفُواْ فِيهِ
وَكَانُواْ مُجۡرِمِينَ
(١١٧) وَمَا كَانَ رَبُّكَ
لِيُهۡلِكَ ٱلۡقُرَىٰ بِظُلۡمٍ
وَأَهۡلُهَا مُصۡلِحُونَ
(١١٨) وَلَوۡ شَآءَ رَبُّكَ
لَجَعَلَ ٱلنَّاسَ أُمَّةٗ وَٰحِدَةٗۖ
وَلَا يَزَالُونَ مُخۡتَلِفِينَ
(١١٩) إِلَّا مَن رَّحِمَ رَبُّكَۚ
وَلِذَٰلِكَ خَلَقَهُمۡۗ
وَتَمَّتۡ كَلِمَةُ رَبِّكَ
لَأَمۡلَأَنَّ جَهَنَّمَ
مِنَ ٱلۡجِنَّةِ وَٱلنَّاسِ أَجۡمَعِينَ
(١٢٠) وَكُلࣰّا نَّقُصُّ عَلَيۡكَ
مِنۡ أَنۢبَآءِ ٱلرُّسُلِ
مَا نُثَبِّتُ بِهِۦ فُؤَادَكَۚ
وَجَآءَكَ فِي هَٰذِهِ ٱلۡحَقُّ
وَمَوۡعِظَةٞ وَذِكۡرَىٰ لِلۡمُؤۡمِنِينَ

For, indeed, we are working
˹for the cause of God˺.

11:122 And wait!
Indeed, we too are waiting
˹for God's Judgment˺.

11:123 Indeed, to God ˹alone˺
belongs ˹the knowledge
of all˺ the unseen ˹realities˺
of the heavens and the earth.
Thus to Him ˹alone˺
every matter shall be returned
˹for final Judgment˺.
Then worship Him ˹alone, O Prophet˺.
And rely on Him ˹alone˺.
Moreover, ˹be certain—all of you—
that˺ never is your Lord ˹at all˺ heedless
of what you do.

(١٢١) وَقُل لِّلَّذِينَ لَا يُؤْمِنُونَ
ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ
إِنَّا عَٰمِلُونَ

(١٢٢) وَٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ

(١٢٣) وَلِلَّهِ
غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَإِلَيْهِ يُرْجَعُ ٱلْأَمْرُ كُلُّهُۥ
فَٱعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۚ
وَمَا رَبُّكَ
بِغَٰفِلٍ عَمَّا تَعْمَلُونَ

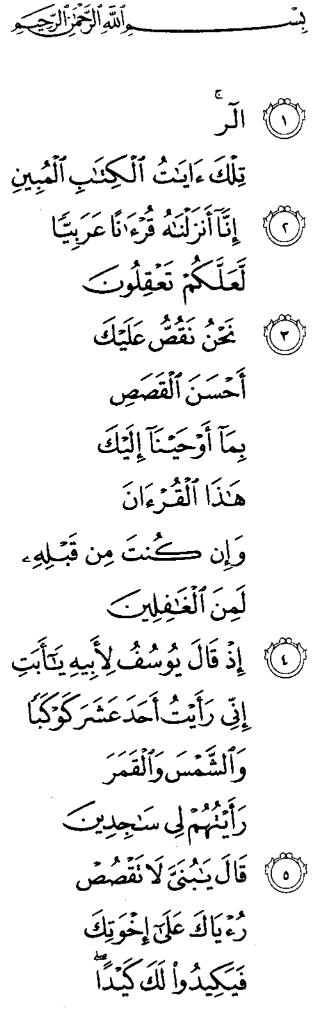


The surah that narrates the edifying and enthralling life experience of the noble prophet and exceptional interpreter of dreams, JOSEPH ﷺ*—son of Jacob* ﷺ*, son of Isaac* ﷺ*, son of Abraham* ﷺ*—calling it "the fairest of stories," an inspirational triumph of morality and faith.*

Surah 12 / 111 VERSES / REVEALED AT MAKKAH

Yûsuf

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



12:1 *Alif Lâm Râ*
These are the ˹revealed˺ verses
of the clear Book ˹of God elucidating truth˺.

12:2 We have sent it down as an Arabic Quran,
so that you may understand
˹its prolific meaning˺.

12:3 We relate to you, ˹O Prophet,˺
the fairest of stories
in Our revealing to you this Quran.
And, indeed, before it ˹was revealed˺,
you were among those
who were unaware ˹of it˺.

12:4 Behold! Joseph said to his father:
My dear father!
I saw ˹in my dream˺ eleven stars,
and the sun and the moon—
I saw them bowing down before me.

12:5 He said: My dear son!
Do not relate your vision to your brothers,
for they will devise a plot against you.
Indeed, Satan is a clear enemy to man.

12:6 And thus shall your Lord choose you,

and teach you
the interpretation of ˹foreshadowed˺ events,
and ˹thereby˺ perfect
His ˹Heavenly˺ blessing upon you,
and upon the Family of Jacob,
as He perfected it before upon your fathers,
Abraham and Isaac.
Indeed, your Lord is all-knowing, all-wise.

12:7 ❊Very truly in ˹the narrative of˺ Joseph
and his brothers are signs
for those who inquire ˹after truth˺.

12:8 Behold! ˹The brothers of Joseph˺ said:
Most surely, Joseph and his ˹full˺ brother
are more beloved by our father than we are,
though we are a band ˹of brothers˺.
Indeed, our father has, most surely, fallen
into clear misguidance ˹in this˺.

12:9 Kill Joseph
or cast him away to some ˹distant˺ land,
freeing your father's face ˹and his affections˺
for yourselves; and be you thereafter
a most righteous people, ˹once again˺.

12:10 One of them said: Do not kill Joseph.
Rather, cast him into the depths of a well
˹where˺ some caravan may pluck him out,
if you must do something.

12:11 They said: O our father!
What has become of you
that you do not trust us with Joseph,
though truly we mean him well?

12:12 Send him with us tomorrow, to picnic and play;
and, indeed, we shall certainly safeguard him.

12:13 He said: Indeed, it truly grieves me

إِنَّ ٱلشَّيْطَٰنَ لِلْإِنسَٰنِ
عَدُوٌّ مُّبِينٌ
(٦) وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ
وَيُعَلِّمُكَ مِن تَأْوِيلِ ٱلْأَحَادِيثِ
وَيُتِمُّ نِعْمَتَهُۥ عَلَيْكَ
وَعَلَىٰٓ ءَالِ يَعْقُوبَ
كَمَآ أَتَمَّهَا عَلَىٰٓ أَبَوَيْكَ
مِن قَبْلُ إِبْرَٰهِيمَ وَإِسْحَٰقَ
إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ
(٧) ۞ لَّقَدْ كَانَ فِى يُوسُفَ وَإِخْوَتِهِۦٓ
ءَايَٰتٌ لِّلسَّآئِلِينَ
(٨) إِذْ قَالُوا۟ لَيُوسُفُ وَأَخُوهُ
أَحَبُّ إِلَىٰٓ أَبِينَا مِنَّا
وَنَحْنُ عُصْبَةٌ
إِنَّ أَبَانَا لَفِى ضَلَٰلٍ مُّبِينٍ
(٩) ٱقْتُلُوا۟ يُوسُفَ أَوِ ٱطْرَحُوهُ أَرْضًا
يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ
وَتَكُونُوا۟ مِنۢ بَعْدِهِۦ
قَوْمًا صَٰلِحِينَ
(١٠) قَالَ قَآئِلٌ مِّنْهُمْ
لَا تَقْتُلُوا۟ يُوسُفَ
وَأَلْقُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ
يَلْتَقِطْهُ بَعْضُ ٱلسَّيَّارَةِ
إِن كُنتُمْ فَٰعِلِينَ
(١١) قَالُوا۟ يَٰٓأَبَانَا مَا لَكَ لَا تَأْمَ۫نَّا
عَلَىٰ يُوسُفَ وَإِنَّا لَهُۥ لَنَٰصِحُونَ
(١٢) أَرْسِلْهُ مَعَنَا غَدًا
يَرْتَعْ وَيَلْعَبْ

that you should go away with him.
For I fear the wolf will eat him
while you are heedless of him.

12:14 They said: If the wolf should eat him
while we are a band ⌜of brothers⌝,
then, indeed, we are, most surely, losers!

12:15 So when they went away with him
and resolved
to put him into the depths of the well,
We revealed to ⌜Joseph⌝:
You shall, most surely, tell them
of this ⌜evil⌝ affair of theirs
⌜at a time⌝ when they are ⌜utterly⌝ unaware
⌜of who you are⌝.

12:16 So they came to their father in the evening,
weeping.

12:17 They said: O our father!
Truly we went racing
and left Joseph with our belongings,
and the wolf ate him!
But never will you believe us,
even if we are truthful.

12:18 And they brought forth his shirt
with false blood on it.
He said: No!
But it is your own souls
that have tempted you to something.
Yet ⌜nothing is left to me but⌝ beautiful patience!
And God alone is besought for help
against all that you claim.

12:19 Now, there came a caravan,
and they sent forth their water-scout.
So he let down his bucket ⌜into the well⌝.
He said: Oh, glad tidings!
Here is a boy!

وَإِنَّا لَهُۥ لَحَٰفِظُونَ
(١٣) قَالَ إِنِّي لَيَحۡزُنُنِيٓ
أَن تَذۡهَبُواْ بِهِۦ
وَأَخَافُ أَن يَأۡكُلَهُ ٱلذِّئۡبُ
وَأَنتُمۡ عَنۡهُ غَٰفِلُونَ
(١٤) قَالُواْ لَئِنۡ أَكَلَهُ ٱلذِّئۡبُ
وَنَحۡنُ عُصۡبَةٌ
إِنَّآ إِذٗا لَّخَٰسِرُونَ
(١٥) فَلَمَّا ذَهَبُواْ بِهِۦ وَأَجۡمَعُوٓاْ
أَن يَجۡعَلُوهُ فِي غَيَٰبَتِ ٱلۡجُبِّۚ
وَأَوۡحَيۡنَآ إِلَيۡهِ
لَتُنَبِّئَنَّهُم بِأَمۡرِهِمۡ هَٰذَا
وَهُمۡ لَا يَشۡعُرُونَ
(١٦) وَجَآءُوٓ أَبَاهُمۡ
عِشَآءٗ يَبۡكُونَ
(١٧) قَالُواْ يَٰٓأَبَانَآ إِنَّا ذَهَبۡنَا
نَسۡتَبِقُ وَتَرَكۡنَا يُوسُفَ
عِندَ مَتَٰعِنَا
فَأَكَلَهُ ٱلذِّئۡبُۖ
وَمَآ أَنتَ بِمُؤۡمِنٖ لَّنَا
وَلَوۡ كُنَّا صَٰدِقِينَ
(١٨) وَجَآءُو عَلَىٰ قَمِيصِهِۦ
بِدَمٖ كَذِبٖۚ قَالَ بَلۡ
سَوَّلَتۡ لَكُمۡ أَنفُسُكُمۡ أَمۡرٗاۖ
فَصَبۡرٞ جَمِيلٞۖ وَٱللَّهُ
ٱلۡمُسۡتَعَانُ عَلَىٰ مَا تَصِفُونَ
(١٩) وَجَآءَتۡ سَيَّارَةٞ

And they hid him as merchandise.
Yet God was all-aware
of all that they were doing.

12:20 Thus they sold him for a paltry price,
a number of coins;
for they were disinclined toward him.

12:21 The man from Egypt who bought him
said to his wife:
Tend graciously to his dwelling.
He may benefit us, or we may take him as a son.
And thus did We establish Joseph in the land,
that We might teach him
of the interpretation of events
⌈that dreams foretell⌉.
For God prevails in His affairs.
But most people do not comprehend ⌈this⌉.

12:22 So when he had reached full maturity,
We gave him ⌈prophetic⌉ wisdom
and knowledge ⌈of God⌉—
and thus do We reward
those who excel in ⌈doing⌉ good.

12:23 Now, she in whose house he was ⌈serving⌉
solicited him, to have him.
Thus she bolted the doors and said:
Here I am, for you!
He said: God is my refuge!
⌈I will not betray the High Minister⌉.
Indeed, he is my lord,
who has made excellent my dwelling—
and never
shall the ⌈ungodly⌉ wrongdoers succeed.

12:24 And very truly,
she had ⌈firmly⌉ set her desire on him.
And he ⌈too⌉ would have set his desire on her

فَأَرْسَلُوا۟ وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُۥ ۖ
قَالَ يَٰبُشْرَىٰ هَٰذَا غُلَٰمٌ ۚ
وَأَسَرُّوهُ بِضَٰعَةً ۚ
وَٱللَّهُ عَلِيمٌۢ بِمَا يَعْمَلُونَ

(٢٠) وَشَرَوْهُ بِثَمَنٍۭ بَخْسٍ
دَرَٰهِمَ مَعْدُودَةٍ
وَكَانُوا۟ فِيهِ مِنَ ٱلزَّٰهِدِينَ

(٢١) وَقَالَ ٱلَّذِى ٱشْتَرَىٰهُ مِن مِّصْرَ
لِٱمْرَأَتِهِۦٓ أَكْرِمِى مَثْوَىٰهُ
عَسَىٰٓ أَن يَنفَعَنَآ
أَوْ نَتَّخِذَهُۥ وَلَدًا ۚ وَكَذَٰلِكَ
مَكَّنَّا لِيُوسُفَ فِى ٱلْأَرْضِ
وَلِنُعَلِّمَهُۥ مِن
تَأْوِيلِ ٱلْأَحَادِيثِ ۚ
وَٱللَّهُ غَالِبٌ عَلَىٰٓ أَمْرِهِۦ
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ
لَا يَعْلَمُونَ

(٢٢) وَلَمَّا بَلَغَ أَشُدَّهُۥٓ
ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا ۚ
وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ

(٢٣) وَرَٰوَدَتْهُ ٱلَّتِى هُوَ فِى بَيْتِهَا
عَن نَّفْسِهِۦ
وَغَلَّقَتِ ٱلْأَبْوَٰبَ وَقَالَتْ
هَيْتَ لَكَ ۚ قَالَ مَعَاذَ ٱللَّهِ ۖ
إِنَّهُۥ رَبِّىٓ أَحْسَنَ مَثْوَاىَ ۖ
إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ

(٢٤) وَلَقَدْ هَمَّتْ بِهِۦ ۖ
وَهَمَّ بِهَا

had he not seen a ˹guiding˺ proof
˹from his Lord˺.
In this way did We turn evil and lewdness
away from him.
Indeed,
he was one of Our sincere, elect servants.

لَوْلَآ أَن رَّءَا بُرْهَـٰنَ رَبِّهِۦ ۚ
كَذَٰلِكَ لِنَصْرِفَ عَنْهُ
ٱلسُّوٓءَ وَٱلْفَحْشَآءَ ۚ إِنَّهُۥ
مِنْ عِبَادِنَا ٱلْمُخْلَصِينَ

12:25 So they both raced for the door,
and she rent his shirt from behind.
But they encountered her lord at the door.
˹At once,˺ she said ˹to him˺:
What shall be the recompense
for one who desired evil with your wife,
but that he be imprisoned
or ˹suffer˺ a most painful torment?

(٢٥) وَٱسْتَبَقَا ٱلْبَابَ
وَقَدَّتْ قَمِيصَهُۥ مِن دُبُرٍ
وَأَلْفَيَا سَيِّدَهَا لَدَا ٱلْبَابِ ۚ
قَالَتْ مَا جَزَآءُ مَنْ أَرَادَ
بِأَهْلِكَ سُوٓءًا إِلَّآ أَن يُسْجَنَ
أَوْ عَذَابٌ أَلِيمٌ

12:26 ˹Joseph˺ said:
It was she who solicited me, to have me!
Then a witness from her own family
˹came forth and˺ testified:
If his shirt is rent from the front,
then she has spoken the truth,
and he is of the liars.

(٢٦) قَالَ هِىَ رَٰوَدَتْنِى عَن نَّفْسِى ۚ
وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَآ
إِن كَانَ قَمِيصُهُۥ
قُدَّ مِن قُبُلٍ فَصَدَقَتْ وَهُوَ
مِنَ ٱلْكَـٰذِبِينَ

12:27 But if his shirt is rent from behind,
then she has lied, and he is of the truthful.

(٢٧) وَإِن كَانَ قَمِيصُهُۥ
قُدَّ مِن دُبُرٍ فَكَذَبَتْ
وَهُوَ مِنَ ٱلصَّـٰدِقِينَ

12:28 Thus when ˹the High Minister˺ saw
that his shirt was rent from behind,
he said ˹to her˺:
This is, indeed, of your womanly cunning!
Indeed, your cunning is great.

(٢٨) فَلَمَّا رَءَا قَمِيصَهُۥ
قُدَّ مِن دُبُرٍ
قَالَ إِنَّهُۥ مِن كَيْدِكُنَّ ۖ
إِنَّ كَيْدَكُنَّ عَظِيمٌ

12:29 Joseph, ˹the High Minister said˺:
Turn aside from this!
And as for you, ˹he said to his wife,˺
ask forgiveness for your sin!
Indeed, you have been
˹one˺ of the ˹exceedingly˺ sinful.

(٢٩) يُوسُفُ أَعْرِضْ عَنْ هَـٰذَا ۚ
وَٱسْتَغْفِرِى لِذَنۢبِكِ ۖ إِنَّكِ
كُنتِ مِنَ ٱلْخَاطِـِٔينَ

12:30 ❊ ˹The˺ ladies ˹of high society˺ in the city said:

(٣٠) ۞ وَقَالَ نِسْوَةٌ فِى ٱلْمَدِينَةِ

The wife of the High Minister
solicits her servant to have him!
Truly, he has pierced her heart with love.
Indeed, we, most surely, see her falling
into clear misguidance ˹with this˺.

12:31 So when she heard of their contriving ˹gossip˺,
she sent for them,
having prepared for them reclining cushions.
Then to each one of them she gave a knife
˹for their repast˺.
Then she said ˹to Joseph,
while they were cutting their delicacies˺:
Go out to them!
Then, when ˹suddenly˺ they saw him,
they so thoroughly admired him
that ˹in heedlessness˺ they cut their hands
and said: God save us!
This is no human!
This is none other than a most gracious angel!

12:32 She said:
This, then, is he
for whom you have blamed me.
Indeed, I did solicit him,
to have him ˹for myself˺.
But he resisted.
Yet if he does not ˹soon˺ do
all that I command him,
he will, most surely, be imprisoned,
and he will, most surely,
be ˹counted as˺ one of the abased.

12:33 He said: My Lord!
Prison would be dearer to me
than that to which they call me.
For if You do not turn their cunning
away from me,
I might incline toward them and so become

ٱمْرَأَتُ ٱلْعَزِيزِ
تُرَٰوِدُ فَتَىٰهَا عَن نَّفْسِهِۦ
قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَىٰهَا
فِى ضَلَـٰلٍ مُّبِينٍ

٣١ فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ
أَرْسَلَتْ إِلَيْهِنَّ
وَأَعْتَدَتْ لَهُنَّ مُتَّكَـًٔا وَءَاتَتْ
كُلَّ وَٰحِدَةٍ مِّنْهُنَّ سِكِّينًا
وَقَالَتِ ٱخْرُجْ عَلَيْهِنَّ
فَلَمَّا رَأَيْنَهُۥٓ أَكْبَرْنَهُۥ
وَقَطَّعْنَ أَيْدِيَهُنَّ
وَقُلْنَ حَـٰشَ لِلَّهِ
مَا هَـٰذَا بَشَرًا
إِنْ هَـٰذَآ إِلَّا مَلَكٌ كَرِيمٌ

٣٢ قَالَتْ فَذَٰلِكُنَّ ٱلَّذِى
لُمْتُنَّنِى فِيهِ وَلَقَدْ رَٰوَدتُّهُۥ
عَن نَّفْسِهِۦ فَٱسْتَعْصَمَ
وَلَئِن لَّمْ يَفْعَلْ مَآ ءَامُرُهُۥ
لَيُسْجَنَنَّ
وَلَيَكُونًا مِّنَ ٱلصَّـٰغِرِينَ

٣٣ قَالَ رَبِّ ٱلسِّجْنُ أَحَبُّ إِلَىَّ
مِمَّا يَدْعُونَنِىٓ إِلَيْهِ
وَإِلَّا تَصْرِفْ عَنِّى كَيْدَهُنَّ
أَصْبُ إِلَيْهِنَّ
وَأَكُن مِّنَ ٱلْجَـٰهِلِينَ

one of the ˹wayward and˺ ignorant.

12:34 So his Lord answered him.
Thus He turned their cunning away from him.
Indeed, it is He
who is the All-Hearing, the All-Knowing.

٣٤ فَٱسْتَجَابَ لَهُۥ رَبُّهُۥ
فَصَرَفَ عَنْهُ كَيْدَهُنَّ ۚ
إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ

12:35 Then it occurred
to ˹the prominent men among˺ them—
even after they had seen the ˹clear˺ signs
˹of his innocence˺—
that they should imprison him, for a time.

٣٥ ثُمَّ بَدَا لَهُم
مِّنۢ بَعْدِ مَا رَأَوُا۟ ٱلْـَٔايَـٰتِ
لَيَسْجُنُنَّهُۥ حَتَّىٰ حِينٍ

12:36 Now, two young servants
entered the prison with him.
One of them said:
I saw myself ˹in a dream˺ pressing wine.
The other said:
I saw myself carrying bread on my head,
from which birds were eating.
Tell us its interpretation.
Indeed, we see that you are ˹one˺ of those
who excel in ˹doing˺ good.

٣٦ وَدَخَلَ مَعَهُ ٱلسِّجْنَ
فَتَيَانِ ۖ قَالَ أَحَدُهُمَآ
إِنِّىٓ أَرَىٰنِىٓ أَعْصِرُ خَمْرًا ۖ
وَقَالَ ٱلْـَٔاخَرُ إِنِّىٓ أَرَىٰنِىٓ
أَحْمِلُ فَوْقَ رَأْسِى خُبْزًا
تَأْكُلُ ٱلطَّيْرُ مِنْهُ ۖ
نَبِّئْنَا بِتَأْوِيلِهِۦٓ ۖ
إِنَّا نَرَىٰكَ مِنَ ٱلْمُحْسِنِينَ

12:37 He said:
The food that, ˹in time,˺
you are to be provided
shall not come to ˹either of˺ you,
but that I shall prophesy to you
˹about your dreams and˺ their interpretation—
before it comes to you.
This is from what my Lord has taught me.
Indeed, I have forsaken the ways of a people
who do not believe in God.
Moreover, with regard to the Hereafter,
they are, indeed, disbelievers.

٣٧ قَالَ لَا يَأْتِيكُمَا
طَعَامٌ تُرْزَقَانِهِۦٓ
إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِۦ
قَبْلَ أَن يَأْتِيَكُمَا ۚ
ذَٰلِكُمَا مِمَّا عَلَّمَنِى رَبِّىٓ ۚ
إِنِّى تَرَكْتُ مِلَّةَ قَوْمٍ
لَّا يُؤْمِنُونَ بِٱللَّهِ
وَهُم بِٱلْـَٔاخِرَةِ هُمْ كَـٰفِرُونَ

12:38 Thus I have followed
the sacred way of my fathers,
Abraham, Isaac, and Jacob.

٣٨ وَٱتَّبَعْتُ مِلَّةَ ءَابَآءِىٓ
إِبْرَٰهِيمَ وَإِسْحَـٰقَ وَيَعْقُوبَ ۚ

It is not for us to associate anything
⌜as a god⌝ with God.
This is of God's grace upon us,
and upon all people.
Yet most people do not give thanks ⌜to God
with an undivided heart⌝.

12:39 O my prison-mates!
Are various lords better, or God, the One,
the All-Dominating?

12:40 All that you worship apart from Him
are but mere names you have named—
you and your forefathers.
God has not sent down any authority for them
⌜in His revelations⌝.
Judgment belongs to none but God.
He has commanded
that you shall not worship other than Him.
That is the upright ⌜way of⌝ religion.
But most people do not comprehend ⌜this⌝.

12:41 O my prison-mates!
As for the ⌜first⌝ one of you,
⌜his dream means that⌝
he shall pour wine for his lord,
⌜the king of Egypt⌝.
And as for the other, he shall be crucified,
and birds will eat from his head.
The matter of which you inquire
is ⌜now⌝ determined.

12:42 Then he said to the one whom he knew
would be delivered of the two:
Mention me, before your lord,
⌜for I am innocent⌝.
But Satan caused him
to forget mentioning ⌜Joseph⌝ to his lord.
So he remained in prison for some years.

مَا كَانَ لَنَآ
أَن نُّشْرِكَ بِٱللَّهِ مِن شَيْءٍۚ
ذَٰلِكَ مِن فَضْلِ ٱللَّهِ عَلَيْنَا
وَعَلَى ٱلنَّاسِ وَلَٰكِنَّ
أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ

(٣٩) يَٰصَٰحِبَيِ ٱلسِّجْنِ
ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ
أَمِ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ

(٤٠) مَا تَعْبُدُونَ مِن دُونِهِۦٓ إِلَّآ
أَسْمَآءً سَمَّيْتُمُوهَآ
أَنتُمْ وَءَابَآؤُكُم
مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍۚ
إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِۚ
أَمَرَ أَلَّا تَعْبُدُوٓاْ إِلَّآ إِيَّاهُۚ
ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ
لَا يَعْلَمُونَ

(٤١) يَٰصَٰحِبَيِ ٱلسِّجْنِ
أَمَّآ أَحَدُكُمَا
فَيَسْقِي رَبَّهُۥ خَمْرًاۖ
وَأَمَّا ٱلْءَاخَرُ فَيُصْلَبُ
فَتَأْكُلُ ٱلطَّيْرُ مِن رَّأْسِهِۦۚ
قُضِيَ ٱلْأَمْرُ
ٱلَّذِي فِيهِ تَسْتَفْتِيَانِ

(٤٢) وَقَالَ لِلَّذِي ظَنَّ
أَنَّهُۥ نَاجٍ مِّنْهُمَا
ٱذْكُرْنِي عِندَ رَبِّكَ
فَأَنسَىٰهُ ٱلشَّيْطَٰنُ
ذِكْرَ رَبِّهِۦ فَلَبِثَ
فِي ٱلسِّجْنِ بِضْعَ سِنِينَ

(٤٣) وَقَالَ ٱلْمَلِكُ إِنِّيٓ أَرَىٰ

12:43 Now, ˹one day˺ the king said:
I saw ˹in a dream˺ seven fat cows
being eaten by seven lean ones;
and seven green ears of corn
and ˹seven˺ others withered.
O ˹assembly of˺ nobles!
Explain to me my vision,
if you are able to interpret ˹such˺ visions!

12:44 They said: ˹Just˺ a muddle of dreams!
Nor are we knowledgeable
in the interpretation of dreams.

12:45 Then the one who had been delivered
from the two ˹prison-mates˺—
remembering, at long last—said:
I will tell you of its interpretation.
So send me forth ˹to the prison.

12:46 He said:˺ Joseph,
O you who are truthful!
Explain for us ˹the king's dream˺
regarding seven fat cows being eaten
by seven lean ones,
and seven green ears of corn
and ˹seven˺ others withered,
so that I may return to the people ˹of the court˺,
so that they may know ˹its meaning˺.

12:47 He said:
You shall plant ˹corn˺ diligently for seven years.
But what you have harvested leave in its ear,
except a little, from which you shall eat.

12:48 Then there shall come after this
seven severe years ˹of drought˺
that will consume
what you have reserved for them, except a little,
of which you shall store ˹for seed˺.

12:49 Then there shall come after this

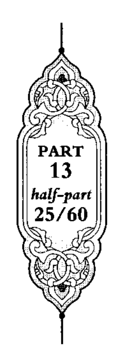
سَبْعَ بَقَرَٰتٍ سِمَانٍ
يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ
وَسَبْعَ سُنۢبُلَٰتٍ خُضْرٍ
وَأُخَرَ يَابِسَٰتٍ
يَٰٓأَيُّهَا ٱلْمَلَأُ أَفْتُونِى فِى رُءْيَٰىَ
إِن كُنتُمْ لِلرُّءْيَا تَعْبُرُونَ
(٤٤) قَالُوٓا۟ أَضْغَٰثُ أَحْلَٰمٍ
وَمَا نَحْنُ بِتَأْوِيلِ ٱلْأَحْلَٰمِ بِعَٰلِمِينَ
(٤٥) وَقَالَ ٱلَّذِى نَجَا مِنْهُمَا وَٱدَّكَرَ
بَعْدَ أُمَّةٍ أَنَا۠ أُنَبِّئُكُم
بِتَأْوِيلِهِۦ فَأَرْسِلُونِ
(٤٦) يُوسُفُ أَيُّهَا ٱلصِّدِّيقُ أَفْتِنَا
فِى سَبْعِ بَقَرَٰتٍ سِمَانٍ
يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ
وَسَبْعِ سُنۢبُلَٰتٍ خُضْرٍ
وَأُخَرَ يَابِسَٰتٍ لَّعَلِّىٓ أَرْجِعُ
إِلَى ٱلنَّاسِ لَعَلَّهُمْ يَعْلَمُونَ
(٤٧) قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا
فَمَا حَصَدتُّمْ فَذَرُوهُ فِى سُنۢبُلِهِۦٓ
إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ
(٤٨) ثُمَّ يَأْتِى مِنۢ بَعْدِ ذَٰلِكَ سَبْعٌ شِدَادٌ
يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ
إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ
(٤٩) ثُمَّ يَأْتِى مِنۢ بَعْدِ ذَٰلِكَ عَامٌ
فِيهِ يُغَاثُ ٱلنَّاسُ

a year in which people are relieved ⌜by rain⌝,
and in which they shall ⌜rejoice
and⌝ press grapes ⌜for wine⌝.

12:50 So the king said: Bring ⌜this interpreter⌝ to me.
But when the messenger came to ⌜Joseph
in prison, Joseph⌝ said:
Return to your lord, and ask him about the case
of the women who cut their hands.
Indeed, my Lord
is all-knowing of their cunning.

12:51 ⌜The king⌝ said, ⌜after summoning the women⌝:
What ⌜have you to say⌝ about your affair,
when you solicited Joseph, to have him?
They said: God save us!
We know nothing evil of him.
The wife of the High Minister said:
Now the truth shall be settled.
I solicited him, to have him!
And, indeed, he is of the truthful.

12:52 This is so he may know
that I did not betray him in his absence.
For, assuredly, God does not guide
the cunning of the betrayers.



12:53 ❊Yet I do not absolve myself.
Indeed, the self often bids to evil—
except on whomever my Lord has mercy.
Indeed, my Lord is all-forgiving, mercy-giving.

12:54 So the king said: Bring ⌜Joseph⌝ to me.
I shall choose him ⌜as an adviser⌝ for myself.
So when ⌜the king⌝ spoke to him, he said:
Indeed, ⌜from⌝ this day on,
you are well established and well trusted with us.

12:55 ⌜Joseph⌝ said:
Appoint me ⌜High Minister⌝

وَفِيهِ يَعْصِرُونَ
(٥٠) وَقَالَ ٱلْمَلِكُ ٱئْتُونِى بِهِۦ ۖ
فَلَمَّا جَآءَهُ ٱلرَّسُولُ
قَالَ ٱرْجِعْ إِلَىٰ رَبِّكَ فَسْـَٔلْهُ
مَا بَالُ ٱلنِّسْوَةِ
ٱلَّٰتِى قَطَّعْنَ أَيْدِيَهُنَّ ۚ
إِنَّ رَبِّى بِكَيْدِهِنَّ عَلِيمٌ
(٥١) قَالَ مَا خَطْبُكُنَّ إِذْ رَٰوَدتُّنَّ
يُوسُفَ عَن نَّفْسِهِۦ ۚ
قُلْنَ حَٰشَ لِلَّهِ
مَا عَلِمْنَا عَلَيْهِ مِن سُوٓءٍ ۚ
قَالَتِ ٱمْرَأَتُ ٱلْعَزِيزِ
ٱلْـَٰٔنَ حَصْحَصَ ٱلْحَقُّ
أَنَا۠ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ
وَإِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ
(٥٢) ذَٰلِكَ لِيَعْلَمَ أَنِّى لَمْ أَخُنْهُ بِٱلْغَيْبِ
وَأَنَّ ٱللَّهَ لَا يَهْدِى كَيْدَ ٱلْخَآئِنِينَ
(٥٣) ۞ وَمَآ أُبَرِّئُ نَفْسِىٓ ۚ
إِنَّ ٱلنَّفْسَ لَأَمَّارَةٌۢ بِٱلسُّوٓءِ
إِلَّا مَا رَحِمَ رَبِّىٓ ۚ
إِنَّ رَبِّى غَفُورٌ رَّحِيمٌ
(٥٤) وَقَالَ ٱلْمَلِكُ ٱئْتُونِى بِهِۦٓ
أَسْتَخْلِصْهُ لِنَفْسِى ۖ فَلَمَّا كَلَّمَهُۥ
قَالَ إِنَّكَ ٱلْيَوْمَ لَدَيْنَا
مَكِينٌ أَمِينٌ
(٥٥) قَالَ ٱجْعَلْنِى
عَلَىٰ خَزَآئِنِ ٱلْأَرْضِ ۖ

over the treasuries of the land.
I am a good keeper and knowledgeable.

12:56 And thus did We establish Joseph in the land,
to settle in it wherever he so willed.
We bestow Our mercy
upon whomever We so will—
and never do We waste the reward
of those who excel in ˹doing˺ good.

12:57 Yet, most surely,
the reward of the Hereafter is ˹far˺ better
for those who believe and are God-fearing.

12:58 Thereafter,
the brothers of Joseph came ˹to Egypt˺,
and they entered upon him
˹at court, to request provision˺.
He recognized them.
But they were unknowing of him.

12:59 When he had supplied them
with their supplies, he said:
Bring me that brother of yours
from your father ˹whom you spoke of,
to receive his share˺.
Do you not see that I have fully apportioned
the measure ˹of your provision˺,
and that I have been the best of hosts?

12:60 But if you do not bring him to me,
there shall be no ˹more˺ measure
˹allotted˺ for you with me,
and you will never come near me ˹again˺.

12:61 They said: We shall solicit his father for him—
and this ˹request˺ we will most surely act upon.

12:62 He said to his servants:
Place their own merchandise
˹back˺ in their packs,

إِنِّي حَفِيظٌ عَلِيمٌ

٥٦ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ
فِي ٱلْأَرْضِ يَتَبَوَّأُ مِنْهَا
حَيْثُ يَشَآءُ ۚ نُصِيبُ
بِرَحْمَتِنَا مَن نَّشَآءُ ۖ
وَلَا نُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ

٥٧ وَلَأَجْرُ ٱلْءَاخِرَةِ خَيْرٌ
لِّلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ

٥٨ وَجَآءَ إِخْوَةُ يُوسُفَ
فَدَخَلُوا۟ عَلَيْهِ فَعَرَفَهُمْ
وَهُمْ لَهُۥ مُنكِرُونَ

٥٩ وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ
قَالَ ٱئْتُونِى بِأَخٍ لَّكُم مِّنْ أَبِيكُمْ ۚ
أَلَا تَرَوْنَ أَنِّىٓ أُوفِى ٱلْكَيْلَ
وَأَنَا۠ خَيْرُ ٱلْمُنزِلِينَ

٦٠ فَإِن لَّمْ تَأْتُونِى بِهِۦ
فَلَا كَيْلَ لَكُمْ عِندِى
وَلَا تَقْرَبُونِ

٦١ قَالُوا۟ سَنُرَٰوِدُ عَنْهُ أَبَاهُ
وَإِنَّا لَفَٰعِلُونَ

٦٢ وَقَالَ لِفِتْيَٰنِهِ
ٱجْعَلُوا۟ بِضَٰعَتَهُمْ فِى رِحَالِهِمْ

so that they may recognize it
when they go back to their families,
so that they may return ˹in hope of further aid˺.

لَعَلَّهُمْ يَعْرِفُونَهَآ
إِذَا ٱنقَلَبُوٓاْ إِلَىٰٓ أَهْلِهِمْ
لَعَلَّهُمْ يَرْجِعُونَ

12:63 So when they returned to their father,
they said: O our father!
We have been prevented
from any ˹further˺ allotment of provision
˹if we fail the High Minister's request˺.
So send with us our brother,
so that we may have ˹our˺ measure,
and, most surely, we shall safeguard him.

(٦٣) فَلَمَّا رَجَعُوٓاْ إِلَىٰٓ أَبِيهِمْ
قَالُواْ يَٰٓأَبَانَا
مُنِعَ مِنَّا ٱلْكَيْلُ
فَأَرْسِلْ مَعَنَآ أَخَانَا
نَكْتَلْ
وَإِنَّا لَهُۥ لَحَٰفِظُونَ

12:64 He said:
Am I to entrust you with him,
as I entrusted you with his brother before?
Yet it is God ˹alone˺
who is the best of guardians,
and He is the most merciful of the merciful.

(٦٤) قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ
إِلَّا كَمَآ أَمِنتُكُمْ
عَلَىٰٓ أَخِيهِ مِن قَبْلُ
فَٱللَّهُ خَيْرٌ حَٰفِظًا
وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ

12:65 But when they opened their belongings,
they found their ˹own˺ merchandise
returned to them.
They said: O our father!
What more ˹evidence of good will˺ do we seek?
Here is our merchandise returned to us.
We shall supply our families ˹amply˺.
And we shall safeguard our brother.
Moreover, we shall gain an ˹extra˺ camel's load.
That is an easy measure ˹to obtain˺.

(٦٥) وَلَمَّا فَتَحُواْ مَتَٰعَهُمْ
وَجَدُواْ بِضَٰعَتَهُمْ
رُدَّتْ إِلَيْهِمْ قَالُواْ
يَٰٓأَبَانَا مَا نَبْغِي هَٰذِهِۦ
بِضَٰعَتُنَا رُدَّتْ إِلَيْنَا
وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا
وَنَزْدَادُ كَيْلَ بَعِيرٍ
ذَٰلِكَ كَيْلٌ يَسِيرٌ

12:66 He said:
Never will I send him with you
until you give me a solemn vow before God
that you will, most surely,
bring him back to me,
unless you ˹yourselves˺ are entrapped.
So when they gave him their solemn vow,
he said ˹in admonition˺:

(٦٦) قَالَ لَنْ أُرْسِلَهُۥ مَعَكُمْ
حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِّنَ ٱللَّهِ
لَتَأْتُنَّنِي بِهِۦٓ إِلَّآ أَن يُحَاطَ بِكُمْ
فَلَمَّآ ءَاتَوْهُ مَوْثِقَهُمْ

God is a guardian over what we say.

قَالَ ٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ

12:67 Then he said: O my sons!
Do not ˹all˺ enter ˹the city˺ through one gate;
but enter through separate gates.
Yet I cannot avail you
against anything from God.
Judgment belongs to none but God.
On Him ˹alone˺ do I rely.
And on Him ˹alone˺, then,
let the ˹truly˺ reliant ˹believers˺ rely.

(٦٧) وَقَالَ يَٰبَنِيَّ
لَا تَدۡخُلُواْ مِنۢ بَابٖ وَٰحِدٖ
وَٱدۡخُلُواْ مِنۡ أَبۡوَٰبٖ مُّتَفَرِّقَةٖۖ
وَمَآ أُغۡنِي عَنكُم
مِّنَ ٱللَّهِ مِن شَيۡءٍۖ
إِنِ ٱلۡحُكۡمُ إِلَّا لِلَّهِۖ
عَلَيۡهِ تَوَكَّلۡتُۖ وَعَلَيۡهِ
فَلۡيَتَوَكَّلِ ٱلۡمُتَوَكِّلُونَ

12:68 So when they entered ˹the city˺ from ˹the points˺
where their father had commanded them,
it did not avail them against anything from God.
It was but a need in Jacob's soul that he fulfilled.
Yet, indeed,
he was endowed with the ˹revealed˺ knowledge
that We had taught him.
But most people do not know
˹the virtues of caution and faith˺.

(٦٨) وَلَمَّا دَخَلُواْ
مِنۡ حَيۡثُ أَمَرَهُمۡ أَبُوهُم
مَّا كَانَ يُغۡنِي عَنۡهُم
مِّنَ ٱللَّهِ مِن شَيۡءٍ إِلَّا حَاجَةٗ
فِي نَفۡسِ يَعۡقُوبَ قَضَىٰهَاۚ
وَإِنَّهُۥ لَذُو عِلۡمٖ لِّمَا عَلَّمۡنَٰهُ
وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ
لَا يَعۡلَمُونَ

12:69 So when they entered upon Joseph ˹at court˺,
he took his ˹full˺ brother to himself.
˹Privately,˺ he said ˹to him:˺
I am, indeed, your ˹very˺ own brother.
So be troubled no longer
about what they have done ˹to me˺.

(٦٩) وَلَمَّا دَخَلُواْ عَلَىٰ يُوسُفَ
ءَاوَىٰٓ إِلَيۡهِ أَخَاهُۖ
قَالَ إِنِّيٓ أَنَا۠ أَخُوكَ
فَلَا تَبۡتَئِسۡ
بِمَا كَانُواْ يَعۡمَلُونَ

12:70 Then, when he supplied them
with their supplies,
he ˹secretly˺ put the ˹royal˺ drinking cup
in his ˹own˺ brother's pack.
Then a crier called out ˹to them
as they were departing˺: O you cameleers!
Indeed, you are thieves!

(٧٠) فَلَمَّا جَهَّزَهُم بِجَهَازِهِمۡ
جَعَلَ ٱلسِّقَايَةَ فِي رَحۡلِ أَخِيهِ
ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا ٱلۡعِيرُ
إِنَّكُمۡ لَسَٰرِقُونَ

12:71 They said, as they turned toward them:
What is it that you are missing?

(٧١) قَالُواْ وَأَقۡبَلُواْ عَلَيۡهِم
مَّاذَا تَفۡقِدُونَ

12:72 They said: We are missing the king's goblet.
And for him who brings it forth,
there is a camel's load ⌜of provision in reward⌝—
and that, ⌜the crier said,⌝ I guarantee.

(٧٢) قَالُوا۟ نَفْقِدُ صُوَاعَ ٱلْمَلِكِ
وَلِمَن جَآءَ بِهِۦ حِمْلُ بَعِيرٍ
وَأَنَا۠ بِهِۦ زَعِيمٌ

12:73 ⌜The brothers⌝ said: By God!
Very truly, you know well
that we did not come
to spread corruption in the land,
and that we are not thieves.

(٧٣) قَالُوا۟ تَٱللَّهِ لَقَدْ عَلِمْتُم
مَّا جِئْنَا لِنُفْسِدَ فِى ٱلْأَرْضِ
وَمَا كُنَّا سَٰرِقِينَ

12:74 They said:
What then shall be the recompense
for ⌜stealing⌝ it, if you are liars?

(٧٤) قَالُوا۟ فَمَا جَزَٰٓؤُهُۥٓ
إِن كُنتُمْ كَٰذِبِينَ

12:75 ⌜The brothers⌝ said:
The recompense for it shall be
that the one in whose pack it is found—
he himself shall be its recompense.
Thus do we recompense the wrongdoers
⌜for stealing, in our religion⌝.

(٧٥) قَالُوا۟ جَزَٰٓؤُهُۥ مَن وُجِدَ فِى رَحْلِهِۦ
فَهُوَ جَزَٰٓؤُهُۥ ۚ
كَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ

12:76 Then ⌜Joseph⌝ began ⌜the search⌝ with their bags
before ⌜coming to⌝ his brother's bag.
Then he pulled ⌜the goblet⌝ out
from his brother's bag.
Thus did We plan ⌜it⌝ for Joseph's ⌜sake⌝.
Never could he have taken his brother
under the law of the king—
except as God had willed.
We raise in rank whomever We so will.
And above every one who has knowledge
is the ⌜One who is⌝ All-Knowing.

(٧٦) فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ
وِعَآءِ أَخِيهِ ثُمَّ ٱسْتَخْرَجَهَا
مِن وِعَآءِ أَخِيهِ ۚ
كَذَٰلِكَ كِدْنَا لِيُوسُفَ ۖ
مَا كَانَ لِيَأْخُذَ أَخَاهُ
فِى دِينِ ٱلْمَلِكِ
إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ
نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ ۗ
وَفَوْقَ كُلِّ ذِى عِلْمٍ عَلِيمٌ

12:77 ❊ ⌜The brothers⌝ said:
If he ⌜now⌝ has stolen,
then, truly, a ⌜full⌝ brother of his
has stolen before!
But Joseph suppressed ⌜his outrage at⌝ this
within himself,

(٧٧) ۞ قَالُوٓا۟ إِن يَسْرِقْ فَقَدْ
سَرَقَ أَخٌ لَّهُۥ مِن قَبْلُ ۚ
فَأَسَرَّهَا يُوسُفُ فِى نَفْسِهِۦ

and did not disclose ˹his reply˺ to them.
˹In his heart,˺ he said:
You are in the most evil position—
and God ˹Himself˺ knows best
about what you claim!

12:78 They said: O High Minister!
Truly, he has an aged father,
well-advanced in years.
So take one of us in his place.
Indeed, we see that you are of those
who excel in ˹doing˺ good.

12:79 He said: God is my refuge!
Were we to take anyone other than the one
with whom we found our belongings,
then, indeed, we would be wrongdoers.

12:80 So when they despaired of him ˹relenting,˺
they withdrew, conferring privately.
The eldest of them said:
Do you not know
that your father has taken from you
a solemn vow before God,
and that you have deserted Joseph before?
Therefore, never will I leave this land,
until my father permits me,
or God ˹so˺ determines ˹it˺ for me—
and He is the very best of judges.

12:81 Return to your father, and say ˹to him˺:
O our father!
Your son has most surely stolen—
and we cannot bear witness
to other than what we know.
Nor could we safeguard ˹him˺
against the unforeseen.

12:82 Moreover, ask ˹the people of˺ the town
which we were in,

وَلَمْ يُبْدِهَا لَهُمْ
قَالَ أَنتُمْ شَرٌّ مَّكَانًا
وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ
(٧٨) قَالُوا يَا أَيُّهَا الْعَزِيزُ
إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا
فَخُذْ أَحَدَنَا مَكَانَهُ
إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ
(٧٩) قَالَ مَعَاذَ اللَّهِ أَن نَّأْخُذَ
إِلَّا مَن وَجَدْنَا مَتَاعَنَا عِندَهُ
إِنَّا إِذًا لَّظَالِمُونَ
(٨٠) فَلَمَّا اسْتَيْأَسُوا مِنْهُ
خَلَصُوا نَجِيًّا
قَالَ كَبِيرُهُمْ
أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ
قَدْ أَخَذَ عَلَيْكُم مَّوْثِقًا
مِّنَ اللَّهِ وَمِن قَبْلُ
مَا فَرَّطتُمْ فِي يُوسُفَ
فَلَنْ أَبْرَحَ الْأَرْضَ
حَتَّىٰ يَأْذَنَ لِي أَبِي
أَوْ يَحْكُمَ اللَّهُ لِي
وَهُوَ خَيْرُ الْحَاكِمِينَ
(٨١) ارْجِعُوا إِلَىٰ أَبِيكُمْ فَقُولُوا
يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ
وَمَا شَهِدْنَا إِلَّا بِمَا عَلِمْنَا
وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ
(٨٢) وَاسْأَلِ الْقَرْيَةَ
الَّتِي كُنَّا فِيهَا

and the cameleers with whom we came back.
For, most surely, we are truthful.

وَٱلْعِيرَ ٱلَّتِىٓ أَقْبَلْنَا فِيهَا
وَإِنَّا لَصَـٰدِقُونَ

12:83 ˹When they returned and told their father,˺
he said: No!
But your own souls
have tempted you to something.
Thus ˹nothing is left to me
but˺ beautiful patience!
May God bring each of them back to me,
altogether!
Indeed, He is the All-Knowing, the All-Wise.

(٨٣) قَالَ بَلْ سَوَّلَتْ لَكُمْ
أَنفُسُكُمْ أَمْرًا
فَصَبْرٌ جَمِيلٌ عَسَى ٱللَّهُ
أَن يَأْتِيَنِى بِهِمْ جَمِيعًا
إِنَّهُۥ هُوَ
ٱلْعَلِيمُ ٱلْحَكِيمُ

12:84 Then ˹desolately˺ he turned away from them
and said: Ah! My sorrow for Joseph!
And his eyes went white from grief,
for ˹long had˺ he suppressed ˹his anguish˺.

(٨٤) وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَـٰٓأَسَفَىٰ
عَلَىٰ يُوسُفَ وَٱبْيَضَّتْ عَيْنَاهُ
مِنَ ٱلْحُزْنِ فَهُوَ كَظِيمٌ

12:85 They said ˹to him˺: By God!
You will continue mentioning Joseph
until you are thoroughly drained,
or you become one of those
who have perished ˹out of grief˺!

(٨٥) قَالُوا۟ تَٱللَّهِ تَفْتَؤُا۟
تَذْكُرُ يُوسُفَ
حَتَّىٰ تَكُونَ حَرَضًا أَوْ تَكُونَ
مِنَ ٱلْهَـٰلِكِينَ

12:86 He said:
I complain of my anguish
and my grief only to God.
For I know from God what you do not know.

(٨٦) قَالَ إِنَّمَآ أَشْكُوا۟ بَثِّى وَحُزْنِىٓ
إِلَى ٱللَّهِ وَأَعْلَمُ مِنَ ٱللَّهِ
مَا لَا تَعْلَمُونَ

12:87 Now, my sons!
Go ˹to Egypt˺
and inquire of Joseph and his brother.
And do not despair of God's mercy.
For, most surely, none despairs of God's mercy
except the disbelieving people.

(٨٧) يَـٰبَنِىَّ ٱذْهَبُوا۟
فَتَحَسَّسُوا۟ مِن يُوسُفَ وَأَخِيهِ
وَلَا تَا۟يْـَٔسُوا۟ مِن رَّوْحِ ٱللَّهِ
إِنَّهُۥ لَا يَا۟يْـَٔسُ مِن رَّوْحِ ٱللَّهِ
إِلَّا ٱلْقَوْمُ ٱلْكَـٰفِرُونَ

12:88 So when they ˹returned
and˺ entered upon ˹the court of Joseph,˺
they said ˹to him˺: O High Minister!
Famine has stricken us and our families.

(٨٨) فَلَمَّا دَخَلُوا۟ عَلَيْهِ قَالُوا۟
يَـٰٓأَيُّهَا ٱلْعَزِيزُ مَسَّنَا
وَأَهْلَنَا ٱلضُّرُّ

Thus have we come
with merchandise of little worth.
Yet fill for us
the ⌜full⌝ measure ⌜of our provision⌝;
and be charitable to us.
Indeed, God rewards the charitable.

12:89 He said:
Do you know what ⌜terrible harm⌝
you have done to Joseph, and ⌜to⌝ his brother,
when you were ignorant
⌜of the grave consequences of your actions⌝?

12:90 They said:
Can it truly be that you,
you are, indeed, Joseph?
He said: I am Joseph.
And this is my ⌜full⌝ brother.
Truly, God has conferred ⌜divine⌝ favor upon us.
For whoever fears God—and keeps patient—
then, indeed, never shall God waste the reward
of those who excel in ⌜doing⌝ good.

12:91 They said: By God!
Very truly God has preferred you over us,
and we have, indeed, been sinful.

12:92 He said: There is no blame on you this day.
May God forgive you.
For He is the most merciful of the merciful.

12:93 Go with this shirt of mine,
and lay it upon my father's face.
He shall come ⌜to me⌝ with his sight ⌜restored⌝.
And bring me your families, ⌜as well,⌝
all ⌜of them⌝ together.

12:94 Now, when the cameleers had departed ⌜Egypt⌝,
their father said ⌜to those near him⌝:
Indeed, I sense the fragrance of Joseph,
though you may deem me senile.

وَجِئْنَا بِبِضَٰعَةٍ مُّزْجَىٰةٍ
فَأَوْفِ لَنَا ٱلْكَيْلَ
وَتَصَدَّقْ عَلَيْنَآ ۖ إِنَّ ٱللَّهَ
يَجْزِى ٱلْمُتَصَدِّقِينَ

(٨٩) قَالَ هَلْ عَلِمْتُم مَّا فَعَلْتُم
بِيُوسُفَ وَأَخِيهِ
إِذْ أَنتُمْ جَٰهِلُونَ

(٩٠) قَالُوٓا۟ أَءِنَّكَ لَأَنتَ يُوسُفُ ۖ
قَالَ أَنَا۠ يُوسُفُ وَهَٰذَآ أَخِى ۖ
قَدْ مَنَّ ٱللَّهُ عَلَيْنَآ ۖ
إِنَّهُۥ مَن يَتَّقِ وَيَصْبِرْ
فَإِنَّ ٱللَّهَ
لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ

(٩١) قَالُوا۟ تَٱللَّهِ
لَقَدْ ءَاثَرَكَ ٱللَّهُ عَلَيْنَا
وَإِن كُنَّا لَخَٰطِـِٔينَ

(٩٢) قَالَ لَا تَثْرِيبَ عَلَيْكُمُ ٱلْيَوْمَ ۖ
يَغْفِرُ ٱللَّهُ لَكُمْ ۖ
وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ

(٩٣) ٱذْهَبُوا۟ بِقَمِيصِى هَٰذَا
فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِى
يَأْتِ بَصِيرًا وَأْتُونِى
بِأَهْلِكُمْ أَجْمَعِينَ

(٩٤) وَلَمَّا فَصَلَتِ ٱلْعِيرُ
قَالَ أَبُوهُمْ
إِنِّى لَأَجِدُ رِيحَ يُوسُفَ ۖ
لَوْلَآ أَن تُفَنِّدُونِ

(٩٥) قَالُوا۟ تَٱللَّهِ إِنَّكَ لَفِى

12:95 They said: By God!
Indeed, you remain ⌜in the grip⌝
of your old delusion ⌜of seeing him again⌝.

12:96 So when the bearer of glad tidings
came ⌜to Jacob⌝, he laid ⌜the shirt⌝ upon his face.
Thereupon, he regained his sight
and said ⌜to his children⌝:
Did I not tell you
that I, indeed, know from God
what you do not know?

12:97 They said: O our father!
Ask ⌜God⌝ for the forgiveness of our sins!
Indeed, we have been sinful.

12:98 He said:
I will ask forgiveness from my Lord for you.
He is the All-Forgiving, the Mercy-Giving.

12:99 So when ⌜finally⌝ they ⌜had all reached Egypt
and⌝ entered upon ⌜the court of⌝ Joseph,
he took his parents ⌜in his embrace⌝ to himself
and said:
Enter Egypt, by the will of God,
in full security.

12:100 Then he raised his parents
onto the throne,
and they all fell to the ground,
bowing down before him ⌜in respect⌝.
He said: My dear father!
This is the interpretation of my vision of before
⌜when I was young⌝.
Indeed, my Lord has made it come true.
He was good to me
when He brought me out of the prison.
And ⌜now⌝ He has brought you here
from the desert,
after Satan had incited animosity

ضَلَٰلِكَ ٱلْقَدِيمِ
(٩٦) فَلَمَّآ أَن جَآءَ ٱلْبَشِيرُ
أَلْقَىٰهُ عَلَىٰ وَجْهِهِۦ
فَٱرْتَدَّ بَصِيرًا ۖ قَالَ
أَلَمْ أَقُل لَّكُمْ إِنِّىٓ أَعْلَمُ
مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ
(٩٧) قَالُوا۟ يَٰٓأَبَانَا
ٱسْتَغْفِرْ لَنَا ذُنُوبَنَآ
إِنَّا كُنَّا خَٰطِـِٔينَ
(٩٨) قَالَ
سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّىٓ ۖ
إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ
(٩٩) فَلَمَّا دَخَلُوا۟ عَلَىٰ يُوسُفَ
ءَاوَىٰٓ إِلَيْهِ أَبَوَيْهِ وَقَالَ
ٱدْخُلُوا۟ مِصْرَ
إِن شَآءَ ٱللَّهُ ءَامِنِينَ
(١٠٠) وَرَفَعَ أَبَوَيْهِ عَلَى ٱلْعَرْشِ
وَخَرُّوا۟ لَهُۥ سُجَّدًا ۖ وَقَالَ
يَٰٓأَبَتِ هَٰذَا تَأْوِيلُ رُءْيَٰىَ
مِن قَبْلُ قَدْ جَعَلَهَا رَبِّى حَقًّا ۖ
وَقَدْ أَحْسَنَ بِىٓ
إِذْ أَخْرَجَنِى مِنَ ٱلسِّجْنِ
وَجَآءَ بِكُم مِّنَ ٱلْبَدْوِ
مِنۢ بَعْدِ أَن نَّزَغَ ٱلشَّيْطَٰنُ
بَيْنِى وَبَيْنَ إِخْوَتِىٓ ۚ

between me and my brothers.
My Lord is all-kind ˹and gentle˺
in whatever He so wills.
Indeed, it is He, He ˹alone˺ who is
the All-Knowing, the All-Wise.

12:101 ❊My Lord!
Truly, You have given me
˹a share˺ of the kingdom.
And You have taught me the interpretation
of ˹the˺ events ˹dreams foretell˺.
O ˹Sole˺ Originator of the heavens and the earth!
You ˹alone˺ are my Patron
in this world and in the Hereafter.
Take my soul, ˹when I die,˺ as a *muslim*,
in willing submission to You ˹alone˺.
And unite me ˹in the Hereafter˺
with the righteous.

12:102 This is ˹but one˺ of the tidings
of the unseen ˹past˺
that We reveal to you, ˹O Prophet˺.
For you were not with them
when they resolved ˹to execute˺ their ˹evil˺ affair,
and while they were plotting ˹it˺.
12:103 But most people—
even though you are eager
˹for them to believe˺—
will not be believers ˹in this˺,
12:104 though you do not ask of them
any reward for ˹conveying˺ it ˹to them˺.
Yet this ˹Quran˺ is but a ˹revealed˺ Reminder
˹of God's admonition and guidance
sent˺ to all the ˹people of the˺ worlds.
12:105 For how many a sign ˹of God's Oneness˺
do they pass by,

إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَآءُ ۚ
إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ
(١٠١) ۞ رَبِّ قَدْ ءَاتَيْتَنِى
مِنَ ٱلْمُلْكِ وَعَلَّمْتَنِى
مِن تَأْوِيلِ ٱلْأَحَادِيثِ ۚ
فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
أَنتَ وَلِىِّۦ
فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۖ
تَوَفَّنِى مُسْلِمًا
وَأَلْحِقْنِى بِٱلصَّٰلِحِينَ
(١٠٢) ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ
نُوحِيهِ إِلَيْكَ ۖ
وَمَا كُنتَ لَدَيْهِمْ
إِذْ أَجْمَعُوٓا۟ أَمْرَهُمْ وَهُمْ يَمْكُرُونَ
(١٠٣) وَمَآ أَكْثَرُ ٱلنَّاسِ
وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ
(١٠٤) وَمَا تَسْـَٔلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ
إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ
(١٠٥) وَكَأَيِّن مِّنْ ءَايَةٍ
فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
يَمُرُّونَ عَلَيْهَا
وَهُمْ عَنْهَا مُعْرِضُونَ

in the heavens and ⌜in⌝ the earth,
only to turn away from them
⌜without regard or contemplation⌝?

12:106 Rather, most of them
do not believe in God,
except while associating
⌜others in His divinity with Him⌝.

12:107 Do they, then, feel secure
against an overspreading torment
that may come to them from God,
or ⌜against⌝ the Hour ⌜of Doom itself⌝
that may come upon them suddenly
while they are not ⌜at all⌝ aware?

12:108 Say ⌜to them, O Prophet⌝:
This is my way.
I call to God based on clear ⌜revealed⌝ proof—
I and whoever follows me.
So most highly exalted be God,
for I am not of those who
associate gods with God!

12:109 Nor have We sent ⌜any messengers
to the generations⌝ before you, ⌜O Prophet,⌝
but ⌜mere mortal⌝ men,
to whom We gave revelation,
⌜chosen⌝ from among the people
of the ⌜established⌝ towns.
Have they not, then,
journeyed through the earth
to see how ⌜devastating⌝ was the end
of those ⌜who belied God's messages⌝
before them?
Yet, most surely, the abode of the Hereafter
is ⌜far⌝ better ⌜than the life of this world⌝
for those who are God-fearing.
Will you ⌜human beings⌝
not, then, understand?

(١٠٦) وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ
إِلَّا وَهُم مُّشْرِكُونَ
(١٠٧) أَفَأَمِنُوٓاْ أَن تَأْتِيَهُمْ
غَٰشِيَةٌ مِّنْ عَذَابِ ٱللَّهِ
أَوْ تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً
وَهُمْ لَا يَشْعُرُونَ
(١٠٨) قُلْ هَٰذِهِۦ سَبِيلِىٓ
أَدْعُوٓاْ إِلَى ٱللَّهِ عَلَىٰ بَصِيرَةٍ
أَنَا۠ وَمَنِ ٱتَّبَعَنِى وَسُبْحَٰنَ ٱللَّهِ
وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ
(١٠٩) وَمَآ أَرْسَلْنَا مِن قَبْلِكَ
إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِم
مِّنْ أَهْلِ ٱلْقُرَىٰٓ
أَفَلَمْ يَسِيرُواْ فِى ٱلْأَرْضِ
فَيَنظُرُواْ كَيْفَ كَانَ
عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ
وَلَدَارُ ٱلْءَاخِرَةِ خَيْرٌ
لِّلَّذِينَ ٱتَّقَوْاْ أَفَلَا تَعْقِلُونَ
(١١٠) حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ

12:110 ˹For˺ when finally the messengers
approached despair—
and deemed that they had been resolutely belied
˹by their people˺—Our help came to them.
Thus whomever We so willed
was delivered ˹from obliteration˺.
But Our ˹deadly˺ affliction
could not be turned back
from the defiant unbelievers.

12:111 Thus, very truly,
˹the narration of˺ their stories is a lesson
for those who are endowed
with ˹discretion and˺ understanding
˹and so heed admonition.
The Quran˺ is not a forged tale.
Rather, it is a confirmation
of all ˹the Heavenly Scriptures˺
that preceded it, and a distinct detailing
of all things ˹that God
has enjoined and forbidden˺,
as well as ˹divine˺ guidance ˹from error˺
and ˹to the path of God's˺ mercy—
for a people who would believe.

وَظَنُّوٓاْ أَنَّهُمْ قَدْ كُذِبُواْ
جَآءَهُمْ نَصْرُنَا
فَنُجِّىَ مَن نَّشَآءُ
وَلَا يُرَدُّ بَأْسُنَا
عَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ
﴿١١٠﴾ لَقَدْ كَانَ فِى قَصَصِهِمْ
عِبْرَةٌ لِّأُوْلِى ٱلْأَلْبَٰبِ
مَا كَانَ حَدِيثًا يُفْتَرَىٰ
وَلَٰكِن تَصْدِيقَ
ٱلَّذِى بَيْنَ يَدَيْهِ
وَتَفْصِيلَ كُلِّ شَىْءٍ
وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

 *The surah that translates into human experience the overpowering meaning of what* THE THUNDER *says when it resounds through the sky and God sends bolts to the earth.*

Surah 13 / 43 VERSES / REVEALED AT MADINAH

Al-Raᶜd

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



13:1 *Alif Lâm Mîm Râ*
These are the ˹revealed˺ verses
of the Book ˹of God˺.
Thus what has been sent down to you,
˹O Prophet,˺ from your Lord
is the ˹very essence of all˺ truth,
though most of the people do not believe ˹it˺.

13:2 God is the One
who has raised up the heavens without pillars
that you ˹can˺ see.
Then He settled Himself
over the Throne ˹befittingly˺.
Moreover, He subjugated
the sun and the moon ˹to a fixed order˺,
each one running ˹its course˺ for a stated term.
He conducts every affair ˹of existence
with wisdom and perfection—
even as˺ He makes distinct
˹all˺ the signs ˹of His truth˺—
so that you may attain certainty ˹of faith˺
in the Meeting of your Lord ˹for Judgment˺.

13:3 Thus He is the One who stretched out the land
˹suiting it to habitation˺;

﴿١﴾ الٓمٓرۚ
تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِۗ
وَٱلَّذِىٓ أُنزِلَ إِلَيْكَ
مِن رَّبِّكَ ٱلْحَقُّ وَلَٰكِنَّ
أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ
﴿٢﴾ ٱللَّهُ ٱلَّذِى رَفَعَ ٱلسَّمَٰوَٰتِ
بِغَيْرِ عَمَدٍ تَرَوْنَهَاۖ
ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِۖ
وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَۖ
كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّىۚ
يُدَبِّرُ ٱلْأَمْرَ يُفَصِّلُ ٱلْءَايَٰتِ
لَعَلَّكُم بِلِقَآءِ رَبِّكُمْ تُوقِنُونَ
﴿٣﴾ وَهُوَ ٱلَّذِى مَدَّ ٱلْأَرْضَ

and who made therein anchoring mountains
˹to balance the Earth as it spins˺;
and ˹who opened˺ rivers ˹to water it˺
and ˹placed therein
something˺ of every kind of fruit.
He made all being therein ˹as˺ mates, in pairs.
He causes the night to enveil the day.
Indeed, in ˹all of˺ this there are sure signs
˹of One Creator˺
for a people who would reflect
˹on the wonder of creation˺.

13:4 Moreover, in the earth,
there are neighboring tracts ˹of varied lands˺,
and gardens of grapevines and crops
and date palms—
˹some branching˺ from the same root
and ˹some˺ from different roots—
watered by the same water ˹in the same soil˺.
Yet We make some ˹of these plants˺
superior to others
in ˹the quality of their˺ produce.
Indeed, in ˹all of˺ this
there are sure signs ˹of One Creator˺
for a people who would ˹use their reason
to˺ understand.

13:5 ✻Thus if you are astounded, ˹O Prophet,
by their unbelief,˺
then more astounding ˹still˺ is their statement:
When we ˹die and˺ have become dust,
can it be that we will be brought forth ˹again
by God˺ in a new creation?
These are the ones
who have ˹utterly˺ disbelieved in their Lord.
Thus it is these upon whose necks
there shall be yokes ˹in the Hereafter˺.

وَجَعَلَ فِيهَا رَوَٰسِيَ وَأَنۡهَٰرٗاۖ
وَمِن كُلِّ ٱلثَّمَرَٰتِ
جَعَلَ فِيهَا زَوۡجَيۡنِ ٱثۡنَيۡنِۖ
يُغۡشِي ٱلَّيۡلَ ٱلنَّهَارَۚ
إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ
لِّقَوۡمٖ يَتَفَكَّرُونَ
٤ وَفِي ٱلۡأَرۡضِ
قِطَعٞ مُّتَجَٰوِرَٰتٞ
وَجَنَّٰتٞ مِّنۡ أَعۡنَٰبٖ
وَزَرۡعٞ وَنَخِيلٞ صِنۡوَانٞ
وَغَيۡرُ صِنۡوَانٖ
يُسۡقَىٰ بِمَآءٖ وَٰحِدٖ
وَنُفَضِّلُ بَعۡضَهَا عَلَىٰ بَعۡضٖ
فِي ٱلۡأُكُلِۚ إِنَّ فِي ذَٰلِكَ
لَأٓيَٰتٖ لِّقَوۡمٖ يَعۡقِلُونَ
٥ ۞ وَإِن تَعۡجَبۡ
فَعَجَبٞ قَوۡلُهُمۡ أَءِذَا كُنَّا تُرَٰبًا
أَءِنَّا لَفِي خَلۡقٖ جَدِيدٍۗ
أُوْلَٰٓئِكَ ٱلَّذِينَ
كَفَرُواْ بِرَبِّهِمۡۖ وَأُوْلَٰٓئِكَ
ٱلۡأَغۡلَٰلُ فِيٓ أَعۡنَاقِهِمۡۖ
وَأُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ

For these are the Companions
of the Fire ⌜of Hell⌝.
They shall abide therein forever.

13:6 They urge you to hasten on ⌜their⌝ evil ⌜doom⌝
instead of the good ⌜tidings of faith⌝,
even though exemplary punishments
have come to pass
⌜for communities⌝ before them.
Yet, indeed, your Lord has much forgiveness
for people, in spite of their wrongdoing—
though, indeed, your Lord is, assuredly,
most severe in punishment, ⌜as well⌝.

13:7 Still those who disbelieve
say ⌜of you, O Prophet⌝:
If only a ⌜miraculous⌝ sign
would be sent down to him from his Lord,
⌜then we would believe him⌝!
Yet you are ⌜sent⌝ only
⌜as⌝ a ⌜solemn⌝ forewarner ⌜from God,
O Prophet⌝—for to every people
there is a ⌜prophet sent as a⌝ guide
⌜to the straight way⌝—

13:8 whereas it is⌝ God ⌜alone who⌝ knows ⌜all⌝:
What every female bears ⌜and to what term⌝;
and what is ⌜conceived⌝ in the wombs
⌜as they⌝ shrink and swell—
for with God ⌜alone⌝
are all things ⌜decreed⌝ in due measure—

13:9 ⌜Sole⌝ Knower
of the ⌜realms of all the⌝ unseen and the seen—
the All-Great, the Supremely Exalted!

13:10 It is the same ⌜to God⌝
whether any of you keeps secret ⌜his⌝ words
or ⌜utters them⌝ aloud;
or ⌜whether⌝ one hides himself by night

هُمْ فِيهَا خَٰلِدُونَ
(٦) وَيَسْتَعْجِلُونَكَ بِٱلسَّيِّئَةِ
قَبْلَ ٱلْحَسَنَةِ وَقَدْ خَلَتْ
مِن قَبْلِهِمُ ٱلْمَثُلَٰتُ
وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ
لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ
وَإِنَّ رَبَّكَ لَشَدِيدُ ٱلْعِقَابِ
(٧) وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟
لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ
مِّن رَّبِّهِۦٓ إِنَّمَآ أَنتَ مُنذِرٌ
وَلِكُلِّ قَوْمٍ هَادٍ
(٨) ٱللَّهُ يَعْلَمُ مَا تَحْمِلُ
كُلُّ أُنثَىٰ وَمَا
تَغِيضُ ٱلْأَرْحَامُ وَمَا تَزْدَادُ
وَكُلُّ شَىْءٍ عِندَهُۥ بِمِقْدَارٍ
(٩) عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ
ٱلْكَبِيرُ ٱلْمُتَعَالِ
(١٠) سَوَآءٌ مِّنكُم مَّنْ أَسَرَّ ٱلْقَوْلَ
وَمَن جَهَرَ بِهِۦ
وَمَنْ هُوَ مُسْتَخْفٍۭ بِٱلَّيْلِ
وَسَارِبٌۢ بِٱلنَّهَارِ

or goes about by daylight—
13:11 for each one there is a succession of angels,
before him and behind him,
to guard him by the command of God
˹and to record his every deed˺.
Indeed, God does not change
a people's condition ˹of grace˺
until they change what is in their souls
˹and become disobedient˺.
And should God so intend
˹to inflict˺ harm on a people,
then there is no repelling it.
For, apart from Him, they have no other patron.
13:12 He is the One who shows you lightning
to inspire ˹in you˺ fear and hope,
and who ˹alone˺ produces
the heavy clouds ˹discharging it˺.
13:13 Thus ˹the peals of˺ thunder
exalt Him with ˹all˺ praise,
as do the angels, in fear of Him.
For He ˹it is who˺ sends down thunderbolts
then strikes with them whomever He so wills.
Yet ˹still˺ they dispute about God,
though He is mighty in prowess.
13:14 To ˹pray to˺ Him ˹alone˺
is ˹to utter˺ the call of truth.
But all those whom they call upon
apart from Him can give them no answer at all.
It is just like one who stretches out his palms
toward water ˹from afar
hoping˺ that it will reach his mouth.
But never will it reach.
So ˹too˺ the call of the disbelievers
is merely lost in vain.
13:15 For to God ˹alone˺ bow down

(١١) لَهُۥ مُعَقِّبَٰتٞ مِّنۢ بَيۡنِ يَدَيۡهِ
وَمِنۡ خَلۡفِهِۦ
يَحۡفَظُونَهُۥ مِنۡ أَمۡرِ ٱللَّهِۗ
إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوۡمٍ
حَتَّىٰ يُغَيِّرُواْ مَا بِأَنفُسِهِمۡۗ
وَإِذَآ أَرَادَ ٱللَّهُ بِقَوۡمٖ سُوٓءٗا
فَلَا مَرَدَّ لَهُۥۚ
وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٍ
(١٢) هُوَ ٱلَّذِي
يُرِيكُمُ ٱلۡبَرۡقَ
خَوۡفٗا وَطَمَعٗا
وَيُنشِئُ ٱلسَّحَابَ ٱلثِّقَالَ
(١٣) وَيُسَبِّحُ ٱلرَّعۡدُ بِحَمۡدِهِۦ
وَٱلۡمَلَٰٓئِكَةُ مِنۡ خِيفَتِهِۦ
وَيُرۡسِلُ ٱلصَّوَٰعِقَ
فَيُصِيبُ بِهَا مَن يَشَآءُ
وَهُمۡ يُجَٰدِلُونَ فِي ٱللَّهِ
وَهُوَ شَدِيدُ ٱلۡمِحَالِ
(١٤) لَهُۥ دَعۡوَةُ ٱلۡحَقِّۖ
وَٱلَّذِينَ يَدۡعُونَ مِن دُونِهِۦ
لَا يَسۡتَجِيبُونَ لَهُم بِشَيۡءٍ
إِلَّا كَبَٰسِطِ كَفَّيۡهِ إِلَى ٱلۡمَآءِ
لِيَبۡلُغَ فَاهُ وَمَا هُوَ بِبَٰلِغِهِۦۚ
وَمَا دُعَآءُ ٱلۡكَٰفِرِينَ إِلَّا فِي ضَلَٰلٖ
(١٥) وَلِلَّهِ يَسۡجُدُ
مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ

all who are in the heavens and the earth—
willingly or unwillingly—
as do their ⌜very⌝ shadows
in the early mornings
and ⌜in⌝ the late afternoons.۩

13:16 ⌜O Prophet,⌝ say ⌜to the disbelievers⌝:
Who is the Lord of the heavens and the earth?
⌜And⌝ say ⌜in answer: It is⌝ God.
⌜Then⌝ say:
⌜Why,⌝ then, have you taken patrons
⌜for yourselves⌝ apart from Him
that do not hold—⌜even⌝ for their own selves—
any benefit nor any harm?
Say ⌜to them, as well⌝:
Are the blind and the seeing equal?
Or are the ⌜veils of⌝ darkness and the light equal?
Or is it, ⌜rather,⌝ that they have ascribed to God
associate-gods who have ⌜allegedly⌝ created
the like of His creation,
such that ⌜their mere claim of⌝ creation
seems to them similar
⌜to the manifest reality of God's creation⌝?
Say ⌜to them⌝:
God ⌜alone⌝ is the Creator of all things.
For He is the One, the All-Dominating.

13:17 He sends down, from the sky, water,
⌜with which⌝ valleys flow,
each with its due measure,
and the flow carries rising foam
⌜upon its surface⌝.
Furthermore, out of ⌜the ore⌝
that they burn in the fire,
seeking to make ornaments or implements,
there is likewise foam.
Thus does God put forth

طَوْعًا وَكَرْهًا وَظِلَٰلُهُم
بِٱلْغُدُوِّ وَٱلْـَٔاصَالِ ۩
(١٦) قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
قُلِ ٱللَّهُ ۚ قُلْ أَفَٱتَّخَذْتُم
مِّن دُونِهِۦٓ أَوْلِيَآءَ لَا يَمْلِكُونَ
لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۚ قُلْ هَلْ
يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ
أَمْ هَلْ تَسْتَوِى
ٱلظُّلُمَٰتُ وَٱلنُّورُ ۗ أَمْ جَعَلُوا۟
لِلَّهِ شُرَكَآءَ خَلَقُوا۟ كَخَلْقِهِۦ
فَتَشَٰبَهَ ٱلْخَلْقُ عَلَيْهِمْ ۚ
قُلِ ٱللَّهُ خَٰلِقُ كُلِّ شَىْءٍ
وَهُوَ ٱلْوَٰحِدُ ٱلْقَهَّٰرُ
(١٧) أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً
فَسَالَتْ أَوْدِيَةٌۢ بِقَدَرِهَا
فَٱحْتَمَلَ ٱلسَّيْلُ زَبَدًا رَّابِيًا ۚ
وَمِمَّا يُوقِدُونَ عَلَيْهِ فِى ٱلنَّارِ
ٱبْتِغَآءَ حِلْيَةٍ أَوْ مَتَٰعٍ زَبَدٌ مِّثْلُهُۥ ۚ
كَذَٰلِكَ يَضْرِبُ ٱللَّهُ
ٱلْحَقَّ وَٱلْبَٰطِلَ ۚ

˹the parable of˺ truth and falsehood.
As for the foam, it fades away as ˹cast˺ scum.
Yet as for that which benefits people,
it remains upon the earth.
Thus does God put forth parables ˹for people˺.

13:18 Those who respond to their Lord's ˹call˺
shall have great goodness ˹in Paradise˺.
But ˹doomed are˺ those
who do not respond to Him.
For even if they were to have
all that is in the earth—
and the like of it along with it—
they would, most surely, ˹wish in vain
to˺ ransom themselves thereby
˹from punishment in the Hereafter˺.
It is these for whom
there shall be a most evil reckoning.
For their abode shall be Hell—
and a most woeful cradle ˹it is˺!

13:19 ❊Then is one who knows, ˹O Prophet,˺
that what has been sent down to you
from your Lord is the ˹very essence of all˺ truth
equal to one who is blind ˹to it˺?
Indeed, only those who are endowed
with ˹discretion and˺ understanding
˹and so heed admonition˺
are ever mindful ˹of God˺.

13:20 These ˹are the ones
who˺ fulfill the covenant with God
and do not break ˹its˺ solemn pledge ˹to Him˺.

13:21 These ˹are the ones who˺ keep joined
all ˹the relations and obligations˺
that God has commanded to be joined,
and stand in ˹utter˺ awe of their Lord,
and fear ˹the outcome of˺ an evil reckoning.

فَأَمَّا ٱلزَّبَدُ فَيَذۡهَبُ جُفَآءٗۖ
وَأَمَّا مَا يَنفَعُ ٱلنَّاسَ
فَيَمۡكُثُ فِي ٱلۡأَرۡضِۚ
كَذَٰلِكَ يَضۡرِبُ ٱللَّهُ ٱلۡأَمۡثَالَ
(١٨) لِلَّذِينَ ٱسۡتَجَابُواْ لِرَبِّهِمُ
ٱلۡحُسۡنَىٰۚ وَٱلَّذِينَ
لَمۡ يَسۡتَجِيبُواْ لَهُۥ لَوۡ أَنَّ
لَهُم مَّا فِي ٱلۡأَرۡضِ جَمِيعٗا
وَمِثۡلَهُۥ مَعَهُۥ لَٱفۡتَدَوۡاْ بِهِۦٓۚ
أُوْلَٰٓئِكَ لَهُمۡ سُوٓءُ ٱلۡحِسَابِ
وَمَأۡوَىٰهُمۡ جَهَنَّمُۖ وَبِئۡسَ ٱلۡمِهَادُ
(١٩) ۞ أَفَمَن يَعۡلَمُ أَنَّمَآ أُنزِلَ إِلَيۡكَ
مِن رَّبِّكَ ٱلۡحَقُّ كَمَنۡ هُوَ أَعۡمَىٰٓۚ
إِنَّمَا يَتَذَكَّرُ أُوْلُواْ ٱلۡأَلۡبَٰبِ
(٢٠) ٱلَّذِينَ يُوفُونَ بِعَهۡدِ ٱللَّهِ
وَلَا يَنقُضُونَ ٱلۡمِيثَٰقَ
(٢١) وَٱلَّذِينَ يَصِلُونَ
مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ
وَيَخۡشَوۡنَ رَبَّهُمۡ
وَيَخَافُونَ سُوٓءَ ٱلۡحِسَابِ

13:22 These ⌜are the ones
who⌝ endure ⌜distress and duties⌝ with patience,
seeking ⌜only⌝ the Face of their Lord;
and who ⌜duly⌝ establish the Prayer
and spend ⌜charitably⌝
from what We have provided them,
secretly and openly;
and who avert what is evil with what is good.
For ⌜the likes of⌝ these,
there is the ultimate abode ⌜of bliss⌝.

(٢٢) وَٱلَّذِينَ صَبَرُوا۟
ٱبْتِغَآءَ وَجْهِ رَبِّهِمْ
وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَنفَقُوا۟
مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً
وَيَدْرَءُونَ بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ
أُو۟لَٰٓئِكَ لَهُمْ عُقْبَى ٱلدَّارِ

13:23 Gardens everlasting shall they enter—
⌜together⌝ with all those who are righteous—
among their fathers and their spouses
and their children.
Moreover, the angels shall enter upon them
from every gate, ⌜saying⌝:

(٢٣) جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا
وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ
وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ ۖ
وَٱلْمَلَٰٓئِكَةُ يَدْخُلُونَ عَلَيْهِم
مِّن كُلِّ بَابٍ

13:24 Peace be upon you
for all that you have endured patiently.
So most excellent is the ultimate abode ⌜of bliss⌝!

(٢٤) سَلَٰمٌ عَلَيْكُم بِمَا صَبَرْتُمْ ۚ
فَنِعْمَ عُقْبَى ٱلدَّارِ

13:25 But ⌜as to⌝ those
who break the covenant of God,
after it has been solemnly pledged ⌜before Him⌝;
and who cut ⌜off the relations⌝
that God has commanded to be kept joined;
and who spread corruption in the earth—
for these there is ⌜only⌝ the curse ⌜of God⌝!
Moreover, for them, ⌜in just recompense⌝
there is the most evil abode
⌜of Hellfire awaiting⌝.

(٢٥) وَٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ
مِنۢ بَعْدِ مِيثَٰقِهِۦ وَيَقْطَعُونَ
مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ
وَيُفْسِدُونَ فِى ٱلْأَرْضِ ۙ
أُو۟لَٰٓئِكَ لَهُمُ ٱللَّعْنَةُ
وَلَهُمْ سُوٓءُ ٱلدَّارِ

13:26 It is God ⌜alone⌝
who extends ⌜abundant⌝ provision
to whomever He ⌜so⌝ wills.
And He ⌜alone⌝ restricts ⌜it⌝.
Yet ⌜those who disbelieve⌝ exult

(٢٦) ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ
لِمَن يَشَآءُ وَيَقْدِرُ ۚ
وَفَرِحُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا

in the life of this world,
though the life of this world
in ˹comparison with˺ the Hereafter
is nothing but meager enjoyment.

13:27 Still, those who disbelieve
say ˹of you, O Prophet˺:
If only a ˹miraculous˺ sign
would be sent down to him from his Lord,
˹then we would believe him˺!
Say ˹to them˺: Indeed, God leaves to stray
whomever He so wills.
Yet He guides to Himself
whoever turns ˹to Him˺ in penitence.

13:28 These are the ones who ˹truly˺ believe
and whose hearts grow calm ˹with assurance˺
at the remembrance of God.
Most assuredly,
it is by the remembrance of God
that hearts grow calm.

13:29 These are the ones who ˹truly˺ believe
and do righteous deeds.
For them, there is ˹sheer˺ blessedness ˹in this life˺
and a most excellent resort ˹awaiting
in the Hereafter˺.

13:30 So it is that We have sent you, ˹O Muhammad,˺
to a community—
before which
other communities have passed away—
to recite to them
that which We have revealed to you
˹in this Quran˺.
Yet, still, they disbelieve in the All-Merciful.
Say ˹to them˺: He ˹alone˺ is my Lord!
There is no God but Him!

وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا فِى ٱلْـَٔاخِرَةِ
إِلَّا مَتَـٰعٌ
٢٧ وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟
لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۗ
قُلْ إِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ
وَيَهْدِىٓ إِلَيْهِ مَنْ أَنَابَ
٢٨ ٱلَّذِينَ ءَامَنُوا۟
وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ ٱللَّهِ ۗ
أَلَا بِذِكْرِ ٱللَّهِ
تَطْمَئِنُّ ٱلْقُلُوبُ
٢٩ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ
طُوبَىٰ لَهُمْ وَحُسْنُ مَـَٔابٍ
٣٠ كَذَٰلِكَ أَرْسَلْنَـٰكَ فِىٓ أُمَّةٍ
قَدْ خَلَتْ مِن قَبْلِهَآ أُمَمٌ
لِّتَتْلُوَا۟ عَلَيْهِمُ
ٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ
وَهُمْ يَكْفُرُونَ بِٱلرَّحْمَـٰنِ ۚ
قُلْ هُوَ رَبِّى لَآ إِلَـٰهَ إِلَّا هُوَ
عَلَيْهِ تَوَكَّلْتُ

Upon Him have I relied!
And to Him ˹alone˺ is my repentance!

13:31 For if ever there were a ˹Heavenly˺ Recitation
with which mountains could be moved,
or with which the earth could be cut to pieces,
or with which the dead could be spoken to,
˹then it is most surely this Quran˺.
But, assuredly, the command
˹of the mundane and miraculous˺
belongs entirely to God.
Then have those who believe
not yet learned that, had God so willed,
He would have guided humanity,
all together, ˹without miracles˺?
Still, those who disbelieve
shall not cease ˹to deny faith,˺
until they are struck by disaster
for what they have done,
or ˹its affliction˺ settles near their dwellings—
until the promise of God's ˹Judgment˺
comes to pass.
Indeed, God does not fail ˹to fulfill His˺ promise.

13:32 For very truly,
messengers before you were mocked.
Still, I granted respite
to those who disbelieved ˹in them.
But,˺ thereafter, I seized them suddenly—
˹and˺ how ˹utterly devastating˺, then,
was My punishment!

13:33 Then is the One
who stands watchful over every soul
as to what it earns ˹not deserving of all worship˺,
wherefore they ˹who disbelieve˺
appoint for God associate-gods?

وَإِلَيۡهِ مَتَابِ
(٣١) وَلَوۡ أَنَّ قُرۡءَانٗا
سُيِّرَتۡ بِهِ ٱلۡجِبَالُ
أَوۡ قُطِّعَتۡ بِهِ ٱلۡأَرۡضُ
أَوۡ كُلِّمَ بِهِ ٱلۡمَوۡتَىٰۗ
بَل لِّلَّهِ ٱلۡأَمۡرُ جَمِيعًاۗ
أَفَلَمۡ يَاْيۡـَٔسِ ٱلَّذِينَ ءَامَنُوٓاْ
أَن لَّوۡ يَشَآءُ ٱللَّهُ
لَهَدَى ٱلنَّاسَ جَمِيعٗاۗ
وَلَا يَزَالُ ٱلَّذِينَ كَفَرُواْ
تُصِيبُهُم بِمَا صَنَعُواْ قَارِعَةٌ
أَوۡ تَحُلُّ قَرِيبٗا مِّن دَارِهِمۡ
حَتَّىٰ يَأۡتِيَ وَعۡدُ ٱللَّهِۚ
إِنَّ ٱللَّهَ لَا يُخۡلِفُ ٱلۡمِيعَادَ
(٣٢) وَلَقَدِ ٱسۡتُهۡزِئَ
بِرُسُلٖ مِّن قَبۡلِكَ
فَأَمۡلَيۡتُ لِلَّذِينَ كَفَرُواْ
ثُمَّ أَخَذۡتُهُمۡۖ
فَكَيۡفَ كَانَ عِقَابِ
(٣٣) أَفَمَنۡ هُوَ قَآئِمٌ
عَلَىٰ كُلِّ نَفۡسِۭ بِمَا كَسَبَتۡۗ
وَجَعَلُواْ لِلَّهِ شُرَكَآءَ
قُلۡ سَمُّوهُمۡۚ

Say, ˹O Prophet˺: Name these ˹alleged gods˺!
Are ˹the likes of˺ you to inform Him
as to what He knows not in the earth?
Or is it ˹just˺ a mere display of words?
Yes, indeed!
It is their ˹very˺ own contriving
that has been made fair-seeming
to those who have disbelieved.
Thus have they been barred
from the ˹straight˺ way.
And whomever God leaves to stray,
no guide shall there ever be for him!

13:34 ˹Rather,˺ for them there shall be a punishment
in the life of this world—
and, most surely,
the punishment of the Hereafter
is far more onerous!
Nor have they anyone to shield them from God.

13:35 ❊ ˹Contrast this with˺ the ˹wondrous˺ state
of the Garden ˹of Paradise˺,
which is promised to the God-fearing:
It is such that rivers flow beneath it.
Its produce is perpetual, as is its shade.
This is the ultimate abode
of those who fear God.
But the ultimate abode of the disbelievers
is the Fire ˹of Hell˺.

13:36 Now, ˹as to˺ those ˹of good faith˺
to whom We have ˹previously˺
given the Scripture—
they rejoice
in ˹all˺ that has been sent down to you
˹from God, O Prophet˺.
But among the allies ˹of the disbelievers˺
are those ˹People of the Scripture˺

أَمْ تُنَبِّـُٔونَهُۥ
بِمَا لَا يَعْلَمُ فِى ٱلْأَرْضِ
أَم بِظَـٰهِرٍ مِّنَ ٱلْقَوْلِ ۗ
بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا۟ مَكْرُهُمْ
وَصُدُّوا۟ عَنِ ٱلسَّبِيلِ ۗ
وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ
٣٤ لَّهُمْ عَذَابٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ
وَلَعَذَابُ ٱلْـَٔاخِرَةِ أَشَقُّ ۖ
وَمَا لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ
٣٥ ۞ مَّثَلُ ٱلْجَنَّةِ
ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ ۖ
أُكُلُهَا دَآئِمٌ وَظِلُّهَا ۚ
تِلْكَ عُقْبَى ٱلَّذِينَ ٱتَّقَوا۟ ۖ
وَّعُقْبَى ٱلْكَـٰفِرِينَ ٱلنَّارُ
٣٦ وَٱلَّذِينَ ءَاتَيْنَـٰهُمُ ٱلْكِتَـٰبَ
يَفْرَحُونَ بِمَآ أُنزِلَ إِلَيْكَ ۖ
وَمِنَ ٱلْأَحْزَابِ
مَن يُنكِرُ بَعْضَهُۥ ۚ

who belie some ˹portions˺ of it.
Say ˹to them˺:
Indeed, I have been commanded
to worship none but God ˹alone˺,
and never to associate
˹anything as a god˺ with Him.
To Him ˹alone˺ do I call ˹humanity˺.
For to Him ˹alone˺
is my final return ˹after death˺.

13:37 And so it is that We have sent ˹this Quran˺ down
as a ˹decisive˺ judgment ˹revealed˺ in Arabic.
Thus if ever you
were to follow their whims, ˹O Prophet˺—
after ˹the˺ sure knowledge ˹of the Quran˺
has come to you ˹from your Lord˺—
then you would have neither patron
nor shield ˹to protect you˺ against God.

13:38 For very truly, We have sent ˹mortal˺ messengers
˹to their own people˺ before you.
Moreover, We have given to them
wives and children ˹as you have been given˺.
Yet never was it ˹in the power˺ of any messenger
to bring forth a ˹miraculous˺ sign,
except with the permission of God.
But for everything ˹that God decrees˺,
there is a ˹preordained˺ term
˹inscribed˺ in a Book ˹with Him˺.

13:39 God obliterates what He so wills.
And He establishes ˹what He so wills˺.
For with Him ˹alone˺
is ˹the Preserved Tablet of Heaven,˺
the mother of the Book.

13:40 But whether We show you ˹in your lifetime˺
the advent of˹ some of ˹the punishment˺

قُلْ إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ
وَلَآ أُشْرِكَ بِهِۦٓ ۚ إِلَيْهِ أَدْعُوا۟
وَإِلَيْهِ مَـَٔابِ
﴿٣٧﴾ وَكَذَٰلِكَ أَنزَلْنَٰهُ حُكْمًا عَرَبِيًّا ۚ
وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم
بَعْدَمَا جَآءَكَ مِنَ ٱلْعِلْمِ
مَا لَكَ مِنَ ٱللَّهِ
مِن وَلِىٍّ وَلَا وَاقٍ
﴿٣٨﴾ وَلَقَدْ أَرْسَلْنَا
رُسُلًا مِّن قَبْلِكَ
وَجَعَلْنَا لَهُمْ أَزْوَٰجًا وَذُرِّيَّةً ۚ
وَمَا كَانَ لِرَسُولٍ أَن يَأْتِىَ
بِـَٔايَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۗ
لِكُلِّ أَجَلٍ كِتَابٌ
﴿٣٩﴾ يَمْحُوا۟ ٱللَّهُ مَا يَشَآءُ وَيُثْبِتُ ۖ
وَعِندَهُۥٓ أُمُّ ٱلْكِتَٰبِ
﴿٤٠﴾ وَإِن مَّا نُرِيَنَّكَ
بَعْضَ ٱلَّذِى نَعِدُهُمْ

which We have promised them, ˹O Prophet,˺
or We take your soul ˹first˺—
all that is incumbent upon you ˹until then˺
is the ˹clear˺ conveyance ˹of this message˺.
For the reckoning rests solely with Us.

13:41 Yet do they not see
that We come ˹with the spirit of living faith˺
to the land ˹of the ungodly,
and˺ diminish ˹unbelief in˺ it from its outskirts?
For when God decrees ˹any matter˺,
none can repeal His decree—
and duly swift is He in reckoning.

13:42 Thus, truly those ˹who disbelieved˺ before them
˹also˺ schemed ˹against their messengers˺.
But God ˹alone˺ has ˹mastery over˺ all schemes.
For He knows what each soul earns—
and ˹soon, as well,˺ shall the disbelievers know
to whom belongs the ultimate abode ˹of bliss˺.

13:43 Still, those who disbelieve say:
You are no messenger ˹of God˺.
Say ˹to them˺:
Sufficient is God as a witness
between me and you—
as are all those
with sure knowledge of the Scripture
˹bearing witness to this message˺.

أَوْ نَتَوَفَّيَنَّكَ
فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ
وَعَلَيْنَا ٱلْحِسَابُ

٤١ أَوَلَمْ يَرَوْا۟ أَنَّا نَأْتِى ٱلْأَرْضَ
نَنقُصُهَا مِنْ أَطْرَافِهَا ۚ وَٱللَّهُ
يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِۦ ۚ
وَهُوَ سَرِيعُ ٱلْحِسَابِ

٤٢ وَقَدْ مَكَرَ ٱلَّذِينَ مِن قَبْلِهِمْ
فَلِلَّهِ ٱلْمَكْرُ جَمِيعًا ۖ
يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ۗ
وَسَيَعْلَمُ ٱلْكُفَّٰرُ
لِمَنْ عُقْبَى ٱلدَّارِ

٤٣ وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟
لَسْتَ مُرْسَلًا ۚ
قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًۢا
بَيْنِى وَبَيْنَكُمْ
وَمَنْ عِندَهُۥ عِلْمُ ٱلْكِتَٰبِ

سُورَةُ إِبۡرَاهِيمَ *The surah that records the prayer of* ABRAHAM ﵇*—Father of Prophets—for the security and perpetual godliness of the barren valley of Makkah, when, at God's command, he settled his beloved spouse Hagar and first son Ishmael* ﵇ *there, in order to establish the perennial rites of the Prayer, as well as other forms of worship, for all time on earth.*

Surah **14** / 52 VERSES / REVEALED AT MAKKAH

Ibrâhîm

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

14:1 *Alif Lâm Râ*
˹This Quran is˺ a Book We have sent down
to you, ˹O Muhammad,˺
so that you may bring humanity out
from the ˹veils of˺ darkness into the light—
by the permission of their Lord—
˹and˺ to the ˹straight˺ way
of the Overpowering ˹One˺, the All-Praised:

١ الٓر ۚ
كِتَٰبٌ أَنزَلۡنَٰهُ إِلَيۡكَ
لِتُخۡرِجَ ٱلنَّاسَ
مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ
بِإِذۡنِ رَبِّهِمۡ
إِلَىٰ صِرَٰطِ ٱلۡعَزِيزِ ٱلۡحَمِيدِ

14:2 God!
The One
to whom belongs all that is in the heavens
and all that is in the earth.
So woe to the disbelievers
from ˹the coming of˺ a most severe torment!

٢ ٱللَّهِ ٱلَّذِى لَهُۥ
مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلۡأَرۡضِ ۗ
وَوَيۡلٌ لِّلۡكَٰفِرِينَ
مِنۡ عَذَابٍ شَدِيدٍ

14:3 These ˹are the ones˺ who love
the ˹fleeting˺ life of this world
more than ˹the everlasting life of˺ the Hereafter;
and who bar others from the way of God;
and who seek to make it ˹appear˺ crooked.
They are ˹lost˺ in uttermost misguidance.

٣ ٱلَّذِينَ يَسۡتَحِبُّونَ
ٱلۡحَيَوٰةَ ٱلدُّنۡيَا
عَلَى ٱلۡأٓخِرَةِ وَيَصُدُّونَ
عَن سَبِيلِ ٱللَّهِ
وَيَبۡغُونَهَا عِوَجًا ۚ
أُوْلَٰٓئِكَ فِى ضَلَٰلٍۭ بَعِيدٍ

14:4 Moreover, never have We sent any messenger,
but ˹that he spoke˺
in the ˹native˺ tongue of his people,

٤ وَمَآ أَرۡسَلۡنَا مِن رَّسُولٍ
إِلَّا بِلِسَانِ قَوۡمِهِۦ

so that he might make clear to them
˹God's message˺.
Thereby God leaves to stray
whomever He so wills,
and He guides whomever He so wills.
For He ˹alone˺
is the Overpowering ˹One˺, the All-Wise.

14:5 Now, truly, We sent Moses
with Our ˹miraculous˺ signs, ˹commanding him˺:
Bring forth your people
from the ˹veils of˺ darkness into the light.
Moreover, remind them of the Days of God,
˹of His deliverance and vengeance˺.
Indeed, in this
are ˹manifest˺ signs ˹of God's power˺
for every patient, ever-thankful ˹soul˺.

14:6 And, behold! Moses said to his people:
Remember the grace of God upon you
when He delivered you
from the House of Pharaoh.
They were inflicting upon you
˹a most˺ evil torment, slaying your sons
and keeping your womenfolk alive ˹in bondage˺.
And in this, there was, indeed, a great trial
from your Lord.

14:7 And recall when
your Lord ˹solemnly˺ proclaimed ˹to you˺:
If you give thanks ˹for My blessings˺,
I shall, most surely, increase ˹them for˺ you.
But if you become ungrateful,
indeed, My torment is, most surely, severe.

14:8 Thus Moses said ˹to them˺:
If you ˹should ever˺ disbelieve—
you and whoever is on the earth all together—

لِيُبَيِّنَ لَهُمْۖ
فَيُضِلُّ ٱللَّهُ مَن يَشَآءُ
وَيَهْدِي مَن يَشَآءُۚ
وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ
٥ وَلَقَدْ أَرْسَلْنَا
مُوسَىٰ بِـَٔايَٰتِنَآ
أَنْ أَخْرِجْ قَوْمَكَ
مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ
وَذَكِّرْهُم بِأَيَّىٰمِ ٱللَّهِۚ
إِنَّ فِي ذَٰلِكَ لَأَيَٰتٍ
لِّكُلِّ صَبَّارٍ شَكُورٍ
٦ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ
ٱذْكُرُواْ
نِعْمَةَ ٱللَّهِ عَلَيْكُمْ
إِذْ أَنجَىٰكُم
مِّنْ ءَالِ فِرْعَوْنَ
يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ
وَيُذَبِّحُونَ أَبْنَآءَكُمْ
وَيَسْتَحْيُونَ نِسَآءَكُمْۚ
وَفِي ذَٰلِكُم
بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ
٧ وَإِذْ تَأَذَّنَ رَبُّكُمْ
لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْۖ
وَلَئِن كَفَرْتُمْ
إِنَّ عَذَابِي لَشَدِيدٌ
٨ وَقَالَ مُوسَىٰٓ إِن تَكْفُرُوٓاْ أَنتُمْ
وَمَن فِي ٱلْأَرْضِ جَمِيعًا

⌜never shall you harm God.
For⌝ God is, indeed, self-sufficient, all-praised.

14:9 ⌜O people!⌝
Have not the tidings of those before you
come to you—
the people of Noah, and ⌜the tribes of⌝ ʿÂd,
and Thamûd, and those ⌜that came⌝ after them?
No one knows them except God.
Their messengers came to them
with clear ⌜and miraculous⌝ proofs ⌜from God⌝.
But they turned their hands to their mouths
⌜in a gesture of mockery⌝, and they said:
Indeed, We disbelieve
in ⌜all⌝ that you have been sent with.
Indeed, we do remain
in much-perplexed doubt
about what you call us ⌜to worship⌝.

14:10 ۞Their messengers said ⌜to them⌝:
Is there ⌜any⌝ doubt about God,
the ⌜Sole⌝ Originator
of the heavens and the earth
⌜with no precedent⌝?
He calls you ⌜to believe in Him
and to worship Him alone
so as⌝ to forgive you of your sins,
and ⌜to⌝ defer ⌜Judgment upon⌝ you
until ⌜you fulfill⌝ a stated term ⌜of life⌝.
They said ⌜to their messengers⌝:
You are only mortal men like us!
You ⌜merely⌝ wish to turn us away
from what our forefathers have worshipped.
So bring us ⌜miracles
as⌝ manifest authority ⌜of your truthfulness⌝.

14:11 Their messengers said to them:

فَإِنَّ ٱللَّهَ لَغَنِىٌّ حَمِيدٌ
﴿٩﴾ أَلَمْ يَأْتِكُمْ نَبَؤُا۟
ٱلَّذِينَ مِن قَبْلِكُمْ
قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ ۛ
وَٱلَّذِينَ مِنۢ بَعْدِهِمْ ۛ
لَا يَعْلَمُهُمْ إِلَّا ٱللَّهُ ۚ جَآءَتْهُمْ
رُسُلُهُم بِٱلْبَيِّنَٰتِ
فَرَدُّوٓا۟ أَيْدِيَهُمْ فِىٓ أَفْوَٰهِهِمْ
وَقَالُوٓا۟ إِنَّا كَفَرْنَا
بِمَآ أُرْسِلْتُم بِهِۦ
وَإِنَّا لَفِى شَكٍّ
مِّمَّا تَدْعُونَنَآ إِلَيْهِ مُرِيبٍ
﴿١٠﴾ ۞ قَالَتْ رُسُلُهُمْ
أَفِى ٱللَّهِ شَكٌّ
فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ
يَدْعُوكُمْ لِيَغْفِرَ لَكُم
مِّن ذُنُوبِكُمْ
وَيُؤَخِّرَكُمْ
إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ قَالُوٓا۟
إِنْ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا
تُرِيدُونَ أَن تَصُدُّونَا
عَمَّا كَانَ يَعْبُدُ ءَابَآؤُنَا
فَأْتُونَا بِسُلْطَٰنٍ مُّبِينٍ
﴿١١﴾ قَالَتْ لَهُمْ رُسُلُهُمْ

˹It is true
that˺ we are only human beings like you.
But God confers favor
upon whomever He so wills from His servants.
Nor is it in ˹our power˺
to bring you ˹miraculous˺ authority,
except by God's permission.
So upon God ˹alone˺ let the believers rely.

14:12 For why should we not rely upon God,
while truly He has guided us
upon our paths ˹of faith and salvation˺.
Thus, ˹by God˺,
we shall, most surely, endure patiently
all the hurt you inflict upon us.
And on God ˹alone˺, then,
let the ˹truly˺ reliant ˹believers˺ rely.

14:13 Yet those who disbelieved
said to their messengers:
We shall, most surely, expel you from our land
unless you return, indeed, to our ways ˹of life˺!
Then their Lord revealed to them:
We shall, most surely, destroy the wrongdoers
˹who are godless in heart˺!

14:14 Moreover, We shall cause you
to dwell throughout the land after them.
This ˹promise˺ is for whoever fears
˹standing for Judgment in˺ My presence,
and whoever fears My threat
˹to punish the disbelievers˺.

14:15 So they sought ˹God's˺ victory,
˹and He supported them˺.
Thus every obstinate,
˹insolently˺ tyrannical one was foiled!

14:16 Moreover, beyond ˹this life˺,
Hellfire ˹awaits˺ such a one,

إِن نَّحۡنُ إِلَّا بَشَرٌ مِّثۡلُكُمۡ
وَلَٰكِنَّ ٱللَّهَ يَمُنُّ عَلَىٰ
مَن يَشَآءُ مِنۡ عِبَادِهِۦۖ
وَمَا كَانَ لَنَآ أَن نَّأۡتِيَكُم
بِسُلۡطَٰنٍ إِلَّا بِإِذۡنِ ٱللَّهِۚ
وَعَلَى ٱللَّهِ
فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ
وَمَا لَنَآ ﴿١٢﴾
أَلَّا نَتَوَكَّلَ عَلَى ٱللَّهِ
وَقَدۡ هَدَىٰنَا سُبُلَنَاۚ
وَلَنَصۡبِرَنَّ
عَلَىٰ مَآ ءَاذَيۡتُمُونَاۚ
وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُتَوَكِّلُونَ
وَقَالَ ٱلَّذِينَ كَفَرُواْ ﴿١٣﴾
لِرُسُلِهِمۡ
لَنُخۡرِجَنَّكُم مِّنۡ أَرۡضِنَآ
أَوۡ لَتَعُودُنَّ فِي مِلَّتِنَاۖ
فَأَوۡحَىٰٓ إِلَيۡهِمۡ رَبُّهُمۡ
لَنُهۡلِكَنَّ ٱلظَّٰلِمِينَ
وَلَنُسۡكِنَنَّكُمُ ٱلۡأَرۡضَ ﴿١٤﴾
مِنۢ بَعۡدِهِمۡۚ ذَٰلِكَ لِمَنۡ
خَافَ مَقَامِي وَخَافَ وَعِيدِ
وَٱسۡتَفۡتَحُواْ وَخَابَ ﴿١٥﴾
كُلُّ جَبَّارٍ عَنِيدٍ
مِّن وَرَآئِهِۦ جَهَنَّمُ ﴿١٦﴾

where he will be given drink
from a purulent fluid,
14:17 which he sips, ˹out of dire need,˺
though he can barely swallow ˹it˺.
And ˹though˺ death will whelm him
from every side, yet he will not die.
Moreover, beyond ˹this, still,˺
lies ˹even more˺ stern torment for him.
14:18 The parable of those
who disbelieve in their Lord ˹is this˺:
All their works are like ashes,
upon which blows a severe wind
on a stormy day.
They hold no power
over anything they have earned.
That is the uttermost ˹point of˺ misguidance.

14:19 Do you not see, ˹O humanity,˺
that God has created the heavens and the earth
with ˹the very essence of˺ all truth?
If ever He so wills,
He shall do away with ˹all of˺ you
and bring about a new creation.
14:20 Nor is that too mighty for God!
14:21 Even still, they shall come forth
before God, all together,
˹on the Day of Resurrection˺.
The weak shall say to those who grew arrogant:
Indeed, we were ˹devoted˺ followers of yours.
So can you avail us in any way
against the torment of God?
They shall say ˹to them˺:
Had God guided us,
we, most surely, would have guided you.
It is the same for ˹all of˺ us ˹now˺,

وَيُسْقَىٰ مِن مَّآءٍ صَدِيدٍ
١٧ يَتَجَرَّعُهُۥ
وَلَا يَكَادُ يُسِيغُهُۥ
وَيَأْتِيهِ ٱلْمَوْتُ
مِن كُلِّ مَكَانٍ
وَمَا هُوَ بِمَيِّتٍ
وَمِن وَرَآئِهِۦ عَذَابٌ غَلِيظٌ
١٨ مَّثَلُ ٱلَّذِينَ
كَفَرُوا۟ بِرَبِّهِمْ أَعْمَٰلُهُمْ
كَرَمَادٍ ٱشْتَدَّتْ بِهِ ٱلرِّيحُ
فِى يَوْمٍ عَاصِفٍ لَّا يَقْدِرُونَ
مِمَّا كَسَبُوا۟ عَلَىٰ شَىْءٍ
ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلْبَعِيدُ
١٩ أَلَمْ تَرَ أَنَّ ٱللَّهَ خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ
إِن يَشَأْ يُذْهِبْكُمْ
وَيَأْتِ بِخَلْقٍ جَدِيدٍ
٢٠ وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ
٢١ وَبَرَزُوا۟ لِلَّهِ جَمِيعًا
فَقَالَ ٱلضُّعَفَٰٓؤُا۟
لِلَّذِينَ ٱسْتَكْبَرُوٓا۟
إِنَّا كُنَّا لَكُمْ تَبَعًا
فَهَلْ أَنتُم مُّغْنُونَ عَنَّا
مِنْ عَذَابِ ٱللَّهِ مِن شَىْءٍ
قَالُوا۟ لَوْ هَدَىٰنَا ٱللَّهُ
لَهَدَيْنَٰكُمْ

whether we are frantic
or we bear ˹our torment˺ patiently.
No asylum is there for ˹any of˺ us.

14:22 Thus Satan will say ˹to the disbelievers˺
when the matter ˹of God's Judgment˺
has been decreed:
Indeed, God promised you the promise of truth.
And I promised you, then I failed you.
Yet never did I have any authority over you,
except that I called ˹to˺ you,
and you responded to me.
So do not blame me. Rather, blame yourselves.
I cannot heed your cry.
And you cannot heed my cry.
Indeed, I have disbelieved
in your association of me ˹with God˺
from of old ˹in the life of the world˺.
As for the wrongdoers ˹who are godless in heart˺,
painful torment for them
˹is now all there shall ever be˺.

14:23 But those who believe and do righteous deeds
shall be admitted
into Gardens beneath which rivers flow—
wherein they shall abide forever,
by the permission of their Lord.
Their salutation therein shall ˹forever˺ be: Peace!

14:24 Do you not see how God
has set forth this parable?
A good word ˹of faith,
in witness of One God,˺ is like a good tree:
Its root is set firm.
And its branches are in heaven.

14:25 It brings forth its produce
at every ˹season, on˺ time,

سَوَآءٌ عَلَيْنَآ
أَجَزِعْنَآ أَمْ صَبَرْنَا
مَا لَنَا مِن مَّحِيصٍ
(٢٢) وَقَالَ ٱلشَّيْطَٰنُ
لَمَّا قُضِىَ ٱلْأَمْرُ إِنَّ ٱللَّهَ
وَعَدَكُمْ وَعْدَ ٱلْحَقِّ
وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ
وَمَا كَانَ لِىَ عَلَيْكُم
مِّن سُلْطَٰنٍ إِلَّآ أَن دَعَوْتُكُمْ
فَٱسْتَجَبْتُمْ لِى فَلَا تَلُومُونِى
وَلُومُوٓا۟ أَنفُسَكُم
مَّآ أَنَا۠ بِمُصْرِخِكُمْ
وَمَآ أَنتُم بِمُصْرِخِىَّ
إِنِّى كَفَرْتُ
بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ
إِنَّ ٱلظَّٰلِمِينَ
لَهُمْ عَذَابٌ أَلِيمٌ
(٢٣) وَأُدْخِلَ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ
تَحِيَّتُهُمْ فِيهَا سَلَٰمٌ
(٢٤) أَلَمْ تَرَ كَيْفَ ضَرَبَ ٱللَّهُ مَثَلًا
كَلِمَةً طَيِّبَةً
كَشَجَرَةٍ طَيِّبَةٍ
أَصْلُهَا ثَابِتٌ
وَفَرْعُهَا فِى ٱلسَّمَآءِ
(٢٥) تُؤْتِىٓ أُكُلَهَا كُلَّ حِينٍۭ
بِإِذْنِ رَبِّهَا

by permission of its Lord.
And God sets forth parables for all people,
so that they may become mindful
˹of His commandments˺.

14:26 Thus the parable of a corrupt word ˹of unbelief
is this˺: It is like a corrupt tree.
Uprooted from the surface of the earth,
it has no stability.

14:27 God ˹alone˺ sets firm those who believe
with the firm word ˹of faith,˺
in ˹both˺ the life of this world
and in the Hereafter.
Yet God leads the wrongdoers astray,
˹for they are godless in heart˺.
And God does whatever He so wills.

14:28 ۞Have you not seen, ˹O humanity,˺
those who substitute the blessings of God
with unbelief,
and who ˹thereby˺ lead their people
into the abode of ruin?

14:29 ˹It is˺ Hell, in which they shall roast—
and a most woeful residence it is!

14:30 For they set up rivals to God
to lead ˹others˺ astray from His way.
Say ˹to them, O Prophet˺:
Enjoy yourselves ˹in life˺!
For, indeed, your ultimate destiny
is the Fire ˹of Hell.

14:31 Yet˺ to My servants who believe,
say that they should ˹duly˺ establish the Prayer
and spend ˹charitably˺
from what We have provided them,
secretly and openly,
before there comes a Day ˹Hereafter˺

وَيَضۡرِبُ ٱللَّهُ ٱلۡأَمۡثَالَ لِلنَّاسِ
لَعَلَّهُمۡ يَتَذَكَّرُونَ
(٢٦) وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ
كَشَجَرَةٍ خَبِيثَةٍ
ٱجۡتُثَّتۡ مِن فَوۡقِ ٱلۡأَرۡضِ
مَا لَهَا مِن قَرَارٍ
(٢٧) يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ
بِٱلۡقَوۡلِ ٱلثَّابِتِ
فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا
وَفِي ٱلۡأٓخِرَةِۖ
وَيُضِلُّ ٱللَّهُ ٱلظَّٰلِمِينَۚ
وَيَفۡعَلُ ٱللَّهُ مَا يَشَآءُ
(٢٨) ۞أَلَمۡ تَرَ إِلَى ٱلَّذِينَ
بَدَّلُواْ نِعۡمَتَ ٱللَّهِ كُفۡرٗا
وَأَحَلُّواْ قَوۡمَهُمۡ دَارَ ٱلۡبَوَارِ
(٢٩) جَهَنَّمَ يَصۡلَوۡنَهَاۖ
وَبِئۡسَ ٱلۡقَرَارُ
(٣٠) وَجَعَلُواْ لِلَّهِ أَندَادٗا
لِّيُضِلُّواْ عَن سَبِيلِهِۦۗ
قُلۡ تَمَتَّعُواْ
فَإِنَّ مَصِيرَكُمۡ إِلَى ٱلنَّارِ
(٣١) قُل لِّعِبَادِيَ ٱلَّذِينَ ءَامَنُواْ
يُقِيمُواْ ٱلصَّلَوٰةَ
وَيُنفِقُواْ مِمَّا رَزَقۡنَٰهُمۡ
سِرّٗا وَعَلَانِيَةٗ
مِّن قَبۡلِ أَن يَأۡتِيَ يَوۡمٞ

in which there shall be
no ˹gainful˺ trade nor ˹availing˺ friendship.

14:32 God is the One
who ˹alone˺ has created the heavens
and the earth
and ˹who alone˺ has sent down,
from the sky, water.
Then He brought forth with it
the fruits of ˹the earth˺ as a provision for you.
Moreover, He has subjugated for you ships
to run upon the sea, by His command.
And He has subjugated for you
the ˹flowing˺ rivers.

14:33 And He has subjugated for you
the sun and the moon,
both constant ˹in their courses˺.
And He has subjugated for you
the night and the daylight.

14:34 Thus has He given you
of all that you have asked Him.
And were you to ˹endeavor
to˺ count the blessings of God,
never could you enumerate them.
Indeed, the ˹disbelieving˺ human being
is a relentless wrongdoer,
˹godless in heart and˺ utterly ungrateful.

14:35 Now behold!
Abraham said: My Lord!
Make this land ˹of Makkah˺ secure.
And keep me and my children
far away from worshipping idols.

14:36 My Lord!
Indeed, they have led many of the people astray
˹from Your way˺.

لَّا بَيْعٌ فِيهِ وَلَا خِلَٰلٌ
(٣٢) ٱللَّهُ ٱلَّذِى
خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً
فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ
رِزْقًا لَّكُمْ
وَسَخَّرَ لَكُمُ ٱلْفُلْكَ
لِتَجْرِىَ فِى ٱلْبَحْرِ بِأَمْرِهِۦ
وَسَخَّرَ لَكُمُ ٱلْأَنْهَٰرَ
(٣٣) وَسَخَّرَ لَكُمُ
ٱلشَّمْسَ وَٱلْقَمَرَ دَآئِبَيْنِ
وَسَخَّرَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ
(٣٤) وَءَاتَىٰكُم
مِّن كُلِّ مَا سَأَلْتُمُوهُ
وَإِن تَعُدُّوا۟ نِعْمَتَ ٱللَّهِ
لَا تُحْصُوهَآ إِنَّ ٱلْإِنسَٰنَ
لَظَلُومٌ كَفَّارٌ
(٣٥) وَإِذْ قَالَ إِبْرَٰهِيمُ رَبِّ
ٱجْعَلْ هَٰذَا ٱلْبَلَدَ ءَامِنًا
وَٱجْنُبْنِى وَبَنِىَّ
أَن نَّعْبُدَ ٱلْأَصْنَامَ
(٣٦) رَبِّ إِنَّهُنَّ
أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ
فَمَن تَبِعَنِى فَإِنَّهُۥ مِنِّى

So whoever follows me ˹in Your worship˺,
then he is truly of me.
And whoever disobeys me—
indeed, You are all-forgiving, mercy-giving.

14:37 Our Lord!
I have placed some of my offspring
to dwell in a valley that is infertile
near Your Sacred House,
our Lord, ˹as You have commanded˺,
so that they may ˹duly˺ establish the Prayer
˹on earth˺.
So make the hearts of the people
incline toward them;
and provide for them
from ˹the varied˺ fruits ˹of the earth˺,
so that they may give thanks ˹to You alone˺.

14:38 Our Lord!
Indeed, You know all that we conceal
and all that we reveal—
for not a ˹single˺ thing
is ever concealed from God
in the earth, nor in the heaven.

14:39 All praise is for God ˹alone˺
who has granted me, despite ˹my˺ old age,
Ishmael and Isaac.
Indeed, my Lord is the Hearer of prayer.

14:40 My Lord!
Make me steadfast in ˹observing˺ the Prayer—
and also my children, our Lord.
And do accept my supplication.

14:41 Our Lord!
Forgive me and my parents—
and all the believers—
on the Day the Reckoning arises.

وَمَنْ عَصَانِي
فَإِنَّكَ غَفُورٌ رَّحِيمٌ
٣٧ رَّبَّنَآ إِنِّيٓ
أَسْكَنتُ مِن ذُرِّيَّتِي بِوَادٍ
غَيْرِ ذِي زَرْعٍ
عِندَ بَيْتِكَ ٱلْمُحَرَّمِ
رَبَّنَا لِيُقِيمُوا۟ ٱلصَّلَوٰةَ
فَٱجْعَلْ أَفْـِٔدَةً مِّنَ ٱلنَّاسِ
تَهْوِيٓ إِلَيْهِمْ
وَٱرْزُقْهُم مِّنَ ٱلثَّمَرَٰتِ
لَعَلَّهُمْ يَشْكُرُونَ
٣٨ رَبَّنَآ إِنَّكَ تَعْلَمُ
مَا نُخْفِي وَمَا نُعْلِنُ
وَمَا يَخْفَىٰ عَلَى ٱللَّهِ مِن شَيْءٍ
فِي ٱلْأَرْضِ وَلَا فِي ٱلسَّمَآءِ
٣٩ ٱلْحَمْدُ لِلَّهِ
ٱلَّذِي وَهَبَ لِي عَلَى ٱلْكِبَرِ
إِسْمَٰعِيلَ وَإِسْحَٰقَ
إِنَّ رَبِّي لَسَمِيعُ ٱلدُّعَآءِ
٤٠ رَبِّ ٱجْعَلْنِي مُقِيمَ ٱلصَّلَوٰةِ
وَمِن ذُرِّيَّتِي
رَبَّنَا وَتَقَبَّلْ دُعَآءِ
٤١ رَبَّنَا ٱغْفِرْ لِي وَلِوَٰلِدَيَّ
وَلِلْمُؤْمِنِينَ
يَوْمَ يَقُومُ ٱلْحِسَابُ
٤٢ وَلَا تَحْسَبَنَّ ٱللَّهَ غَٰفِلًا

14:42 Thus never think, ˹O Prophet,˺
that God is heedless
of all that the ˹godless˺ wrongdoers are doing.
Indeed, He only defers ˹punishment for˺ them
to a Day ˹Hereafter˺ when eyes shall bulge out
˹at the great horror they behold.

14:43 Frantic as they are˺ rushing forward—
˹necks outstretched˺, heads upraised—
their gazes never return to them,
and their hearts are an abyss.

14:44 So forewarn humankind, ˹O Prophet,˺
of a Day ˹Hereafter˺ when the torment ˹of Hell˺
shall come to them.
Then those who ˹disbelieved
and thus˺ wronged ˹themselves˺ shall say:
Our Lord!
Defer ˹Judgment on˺ us for a short while.
We shall answer Your call
and follow the messengers ˹sent to us!
It will be said to them:˺
Did you not use to swear before that for you
there would be no passing away
˹into an Afterlife˺?

14:45 Moreover,
you dwelled in the ˹very˺ dwellings
of those who had ˹before you˺
wronged themselves.
Thus it was made clear to you
how We ˹ultimately˺ dealt with them.
Indeed, We set forth examples
˹of their doom˺ for you ˹in Our revelations.
But you were heedless˺.

14:46 And truly they had devised their ˹evil˺ plan,
˹each community against their messenger˺.
Yet ˹the full knowledge of˺ their plan

عَمَّا يَعۡمَلُ ٱلظَّٰلِمُونَۚ
إِنَّمَا يُؤَخِّرُهُمۡ
لِيَوۡمٖ تَشۡخَصُ فِيهِ ٱلۡأَبۡصَٰرُ
﴿٤٣﴾ مُهۡطِعِينَ مُقۡنِعِي رُءُوسِهِمۡ
لَا يَرۡتَدُّ إِلَيۡهِمۡ طَرۡفُهُمۡۖ
وَأَفۡـِٔدَتُهُمۡ هَوَآءٞ
﴿٤٤﴾ وَأَنذِرِ ٱلنَّاسَ
يَوۡمَ يَأۡتِيهِمُ ٱلۡعَذَابُ
فَيَقُولُ ٱلَّذِينَ ظَلَمُواْ رَبَّنَآ
أَخِّرۡنَآ إِلَىٰٓ أَجَلٖ قَرِيبٖ
نُّجِبۡ دَعۡوَتَكَ وَنَتَّبِعِ ٱلرُّسُلَۗ
أَوَلَمۡ تَكُونُوٓاْ
أَقۡسَمۡتُم مِّن قَبۡلُ
مَا لَكُم مِّن زَوَالٖ
﴿٤٥﴾ وَسَكَنتُمۡ فِي مَسَٰكِنِ
ٱلَّذِينَ ظَلَمُوٓاْ أَنفُسَهُمۡ
وَتَبَيَّنَ لَكُمۡ
كَيۡفَ فَعَلۡنَا بِهِمۡ
وَضَرَبۡنَا لَكُمُ ٱلۡأَمۡثَالَ
﴿٤٦﴾ وَقَدۡ مَكَرُواْ مَكۡرَهُمۡ
وَعِندَ ٱللَّهِ مَكۡرُهُمۡ

was ever with God.
And never was their plan
⌜even⌝ so much as to move mountains,
⌜let alone to thwart God⌝!

14:47 So never think, ⌜O Prophet,⌝
that God will ever fail His promise
to ⌜uphold⌝ His messengers.
Indeed, God is overpowering, all-avenging.

14:48 On a Day ⌜Hereafter⌝
when the Earth will be changed
into another Earth, ⌜smooth and pure white⌝,
and ⌜so too⌝ the heavens ⌜shall be changed⌝—
and they ⌜who are in the earth⌝
shall ⌜all⌝ come forward
⌜for Judgment⌝ before God,
the One, the All-Dominating.

14:49 Then shall you see, ⌜O Prophet,⌝
the defiant unbelievers on that Day
coupled in fetters—

14:50 their coats ⌜made⌝ of pitch,
the Fire enveiling their faces—

14:51 so that God may recompense each soul
with what it has earned ⌜in life⌝.
Indeed, God is swift in reckoning.

14:52 This ⌜Quran⌝ is a declaration for all people.
And ⌜it is thus⌝,
so that they may be forewarned by it;
and so that they may know ⌜certainly⌝
that He ⌜who sent it⌝ is, indeed, the One God;
and so that those who are endowed
with ⌜discretion and⌝ understanding
may ⌜heed its admonition
and⌝ be ever mindful ⌜implementing it⌝.

وَإِن كَانَ مَكْرُهُمْ
لِتَزُولَ مِنْهُ ٱلْجِبَالُ
(٤٧) فَلَا تَحْسَبَنَّ ٱللَّهَ
مُخْلِفَ وَعْدِهِۦ رُسُلَهُۥٓ
إِنَّ ٱللَّهَ عَزِيزٌ ذُو ٱنتِقَامٍ
(٤٨) يَوْمَ تُبَدَّلُ ٱلْأَرْضُ
غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ
وَبَرَزُوا۟ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ
(٤٩) وَتَرَى ٱلْمُجْرِمِينَ يَوْمَئِذٍ
مُّقَرَّنِينَ فِى ٱلْأَصْفَادِ
(٥٠) سَرَابِيلُهُم مِّن قَطِرَانٍ
وَتَغْشَىٰ وُجُوهَهُمُ ٱلنَّارُ
(٥١) لِيَجْزِىَ ٱللَّهُ كُلَّ نَفْسٍ
مَّا كَسَبَتْ إِنَّ ٱللَّهَ
سَرِيعُ ٱلْحِسَابِ
(٥٢) هَٰذَا بَلَٰغٌ لِّلنَّاسِ
وَلِيُنذَرُوا۟ بِهِۦ وَلِيَعْلَمُوٓا۟ أَنَّمَا
هُوَ إِلَٰهٌ وَٰحِدٌ
وَلِيَذَّكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ

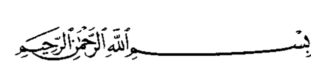


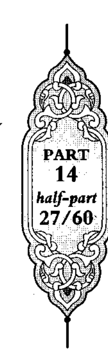
The surah that mentions the ancient and mighty people of Thamûd who carved out their homes in the mountain caves of THE STONE VALLEY, *and whom God destroyed because they belied with extreme prejudice His miraculous signs and messengers.*

Surah **15** / 99 VERSES / REVEALED AT MAKKAH

Al-Ḥijr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING





15:1 *Alif Lâm Râ*
These are the ˹revealed˺ verses
of the Book ˹of God˺,
and ˹a final Heavenly Recitation
sent down as˺ a clear Quran.

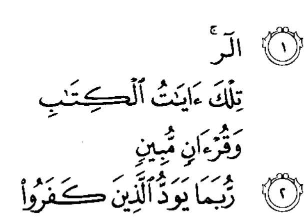
15:2 There shall certainly come a time
when those who disbelieve
will ˹ardently˺ wish they were *muslims*,
in willing submission to God ˹alone!

15:3 So˺ leave them to eat and enjoy ˹life—
to˺ be diverted, thus, by ˹false˺ hope.
For they shall, most surely,
˹come to˺ know ˹their utter loss˺.

15:4 Yet never have We destroyed
any ˹ungodly˺ community, unless and until
it had ˹been duly forewarned,
and reached˺ a known ˹term of judgment
in God's˺ decree.

15:5 No nation can hasten its ˹set˺ term ˹of Judgment˺.
Nor can they remain thereafter.

15:6 Yet they ˹who disbelieve˺ have said ˹to you,
O Prophet˺:
O you, to whom the ˹revealed˺ Reminder,



(٣) ذَرْهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ

(٤) وَمَا أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ

(٥) مَّا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ

(٦) وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ

⌜this Quran,⌝ was ⌜supposedly⌝ sent down!
Indeed, you are, most surely, mad!

15:7 If only you would come to us
with angels ⌜confirming your words⌝ —
if, indeed, you are one
of the truthful ⌜messengers of God.

15:8 Tell them God says:⌝
Never do We send messenger-angels
⌜to disbelieving nations⌝,
but with the ⌜devastating judgment
for denying⌝ truth.
Yet, then, they would be given
no respite ⌜at all⌝!

15:9 Indeed, it is We ⌜alone⌝
who have sent down the ⌜Quran instead
as a revealed⌝ Reminder ⌜to humanity
of the way of God⌝.
And, indeed,
We ⌜alone⌝ shall ⌜forever⌝ preserve it.

15:10 For very truly,
We have sent ⌜many messengers⌝ before you,
⌜O Muhammad,⌝
among the ⌜various⌝ groups of people
of the earliest ⌜generations⌝.

15:11 Yet not a messenger came to ⌜any of⌝ them,
but that they made a mockery of him.

15:12 Thus shall We, ⌜Ourself,⌝ thrust this ⌜message⌝
into the hearts of ⌜all⌝ the defiant unbelievers
⌜to make them accountable⌝.

15:13 They do not believe in this ⌜message⌝,
though the precedents
of ⌜how God destroyed⌝ the early generations
have already passed ⌜as examples before them⌝.

15:14 Rather, ⌜even⌝ if We were to open for them
a gate into the heaven ⌜above them⌝,

(٧) لَّوۡ مَا تَأۡتِينَا بِٱلۡمَلَٰٓئِكَةِ
إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ
(٨) مَا نُنَزِّلُ ٱلۡمَلَٰٓئِكَةَ
إِلَّا بِٱلۡحَقِّ
وَمَا كَانُوٓاْ إِذٗا مُّنظَرِينَ
(٩) إِنَّا نَحۡنُ نَزَّلۡنَا ٱلذِّكۡرَ
وَإِنَّا لَهُۥ لَحَٰفِظُونَ
(١٠) وَلَقَدۡ أَرۡسَلۡنَا مِن قَبۡلِكَ
فِي شِيَعِ ٱلۡأَوَّلِينَ
(١١) وَمَا يَأۡتِيهِم مِّن رَّسُولٍ
إِلَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ
(١٢) كَذَٰلِكَ نَسۡلُكُهُۥ
فِي قُلُوبِ ٱلۡمُجۡرِمِينَ
(١٣) لَا يُؤۡمِنُونَ بِهِۦ
وَقَدۡ خَلَتۡ سُنَّةُ ٱلۡأَوَّلِينَ
(١٤) وَلَوۡ فَتَحۡنَا عَلَيۡهِم
بَابٗا مِّنَ ٱلسَّمَآءِ

and they proceeded to ascend through it,
15:15 ⌜still,⌝ they would, most surely, say:
It is but our eyes that have been bedazzled.
Rather, we are a bewitched people!
15:16 For very truly,
We have ⌜already⌝ set ⌜grand⌝ constellations
in the ⌜nearest⌝ heaven,
having thus adorned it for all to behold.
15:17 And ⌜even⌝ so have We safeguarded it
from ⌜the intrusion of⌝ every accursed satan,
15:18 except for those who seek to listen in stealth—
and who are then pursued by a manifest flame.
15:19 And ⌜as to⌝ the Earth—
⌜it is⌝ We ⌜alone
who⌝ spread it wide ⌜at its surface⌝,
and cast therein anchoring mountains
⌜to balance it as it spins⌝.
And ⌜it is⌝ We ⌜alone who⌝ caused to grow in it
of everything ⌜relating to life⌝
in ⌜a most delicate⌝ balance.
15:20 And ⌜it is⌝ We ⌜alone
who⌝ have made for you therein
⌜prolific⌝ livelihood—
and for all those, ⌜as well,⌝
for whom you ⌜human beings⌝ do not provide.
15:21 For there is not a ⌜single⌝ thing ⌜in all existence⌝
but that its treasures are in Our providence.
Thus ⌜it is⌝ We ⌜alone who⌝ send it down
⌜for your benefit,⌝
in accordance with a known measure,
⌜by divine decree⌝.
15:22 And ⌜it is⌝ We ⌜alone who⌝ send forth the winds,
fecundating ⌜cloud and earth⌝—
whereby We send down from the sky, water;
and thus do We give it to you to drink.

فَظَلُّوا۟ فِيهِ يَعْرُجُونَ
(١٥) لَقَالُوٓا۟ إِنَّمَا سُكِّرَتْ أَبْصَـٰرُنَا
بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ
(١٦) وَلَقَدْ جَعَلْنَا
فِى ٱلسَّمَآءِ بُرُوجًا
وَزَيَّنَّـٰهَا لِلنَّـٰظِرِينَ
(١٧) وَحَفِظْنَـٰهَا
مِن كُلِّ شَيْطَـٰنٍ رَّجِيمٍ
(١٨) إِلَّا مَنِ ٱسْتَرَقَ ٱلسَّمْعَ
فَأَتْبَعَهُۥ شِهَابٌ مُّبِينٌ
(١٩) وَٱلْأَرْضَ مَدَدْنَـٰهَا
وَأَلْقَيْنَا فِيهَا رَوَٰسِىَ
وَأَنۢبَتْنَا فِيهَا
مِن كُلِّ شَىْءٍ مَّوْزُونٍ
(٢٠) وَجَعَلْنَا لَكُمْ فِيهَا مَعَـٰيِشَ
وَمَن لَّسْتُمْ لَهُۥ بِرَٰزِقِينَ
(٢١) وَإِن مِّن شَىْءٍ
إِلَّا عِندَنَا خَزَآئِنُهُۥ
وَمَا نُنَزِّلُهُۥٓ إِلَّا بِقَدَرٍ مَّعْلُومٍ
(٢٢) وَأَرْسَلْنَا ٱلرِّيَـٰحَ لَوَٰقِحَ
فَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً

For it is not you ˹human beings˺
that hold its stores.

15:23 And, indeed, ˹it is˺ assuredly We ˹alone
who˺ give life and give death.
And ˹it is˺ We ˹alone in eternity˺
who are the inheritors ˹of all creation˺.

15:24 For ever have We known
those of you ˹human beings˺
who have gone ahead ˹to the grave˺.
And ever have We known
those of you who shall come after.

15:25 And, indeed, it is your Lord ˹alone˺
who shall assemble ˹all of˺ them
˹for Judgment in the Hereafter˺.
For, indeed, He is all-wise, all-knowing.

15:26 And very truly, We created man ˹out of earth˺
from a clay of aged, black mud;

15:27 while the jinn We created long before
from the fire of a smokeless, blowing heat.

15:28 And behold! Your Lord said to the angels:
Indeed, I will create a human being
from a clay of aged, black mud.

15:29 So when I have fashioned him
and breathed into him of My ˹life-giving˺ spirit,
then fall ˹to the ground˺,
bowing ˹your faces˺ down to ˹receive
and honor˺ him.

15:30 So the angels bowed themselves down
˹to the ground˺, all of them together,

15:31 except Iblîs.
He refused to be among those
who bowed themselves down
˹to the ground, to Adam.

15:32 God˺ said: O Iblîs!
What is with you that you are not among those

فَأَسْقَيْنَٰكُمُوهُ
وَمَآ أَنتُمْ لَهُۥ بِخَٰزِنِينَ
(٢٣) وَإِنَّا لَنَحْنُ نُحْىِۦ وَنُمِيتُ
وَنَحْنُ ٱلْوَٰرِثُونَ
(٢٤) وَلَقَدْ عَلِمْنَا
ٱلْمُسْتَقْدِمِينَ مِنكُمْ
وَلَقَدْ عَلِمْنَا ٱلْمُسْتَـْٔخِرِينَ
(٢٥) وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ
إِنَّهُۥ حَكِيمٌ عَلِيمٌ
(٢٦) وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ
مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ
(٢٧) وَٱلْجَآنَّ خَلَقْنَٰهُ مِن قَبْلُ
مِن نَّارِ ٱلسَّمُومِ
(٢٨) وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ
إِنِّى خَٰلِقٌۢ بَشَرًا
مِّن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ
(٢٩) فَإِذَا سَوَّيْتُهُۥ
وَنَفَخْتُ فِيهِ مِن رُّوحِى
فَقَعُوا۟ لَهُۥ سَٰجِدِينَ
(٣٠) فَسَجَدَ ٱلْمَلَٰٓئِكَةُ
كُلُّهُمْ أَجْمَعُونَ
(٣١) إِلَّآ إِبْلِيسَ أَبَىٰٓ أَن يَكُونَ
مَعَ ٱلسَّٰجِدِينَ
(٣٢) قَالَ يَٰٓإِبْلِيسُ

who bowed themselves down
˹to the ground to honor him˺?

15:33 He said:
Never would I bow down
˹to the ground˺ before a human ˹being˺
that You have created
from a clay of aged, black mud!

15:34 ˹God˺ said: Begone from here!
For, indeed, you are accursed!

15:35 Upon you, moreover, is the curse ˹of God˺
until the Day of Judgment.

15:36 He said: My Lord!
Then grant me respite
until the Day they are raised up
˹in the Hereafter.

15:37 God˺ said:
Then you are, indeed, of those granted respite,

15:38 ˹only˺ to the Day of ˹Doom,˺
the ˹moment in˺ time known ˹to Me alone˺.

15:39 He said: My Lord!
Because you have denounced me as astray,
I will make ˹what is evil˺ in the earth
fair-seeming to ˹humankind˺.
Thus I will, most surely, lead them
to ˹the way of˺ perversity, all together—

15:40 except Your ˹true˺ servants among them—
the sincere, elect ones.

15:41 ˹God˺ said:
This way—in accordance with Me—
shall be a straight ˹one˺.

15:42 As for My ˹true˺ servants,
you shall have no ˹position
of˺ authority over them—
except for those of the deluded
who follow you—

مَا لَكَ أَلَّا تَكُونَ
مَعَ ٱلسَّٰجِدِينَ
٣٣ قَالَ لَمْ أَكُن لِّأَسْجُدَ لِبَشَرٍ
خَلَقْتَهُۥ مِن صَلْصَٰلٍ
مِّنْ حَمَإٍ مَّسْنُونٍ
٣٤ قَالَ فَٱخْرُجْ مِنْهَا
فَإِنَّكَ رَجِيمٌ
٣٥ وَإِنَّ عَلَيْكَ ٱللَّعْنَةَ
إِلَىٰ يَوْمِ ٱلدِّينِ
٣٦ قَالَ رَبِّ فَأَنظِرْنِىٓ
إِلَىٰ يَوْمِ يُبْعَثُونَ
٣٧ قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ
٣٨ إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ
٣٩ قَالَ رَبِّ بِمَآ أَغْوَيْتَنِى
لَأُزَيِّنَنَّ لَهُمْ فِى ٱلْأَرْضِ
وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ
٤٠ إِلَّا عِبَادَكَ
مِنْهُمُ ٱلْمُخْلَصِينَ
٤١ قَالَ هَٰذَا
صِرَٰطٌ عَلَىَّ مُسْتَقِيمٌ
٤٢ إِنَّ عِبَادِى
لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ

15:43 and ˹for whom˺, indeed,
Hell is, most surely, their promised end—
all together.

15:44 ˹Leading˺ to it are seven gates.
Thus, designated for each gate
shall be a contingent of them.

15:45 As to the God-fearing,
they shall ˹forever˺ be amid
gardens and springs ˹in the Hereafter.

15:46 They shall be told:˺
Enter them, in peace and security.

15:47 Moreover, We shall strip away any malice
that is within their breast.
˹Thus˺, as brethren,
they shall be ˹reposed˺ on settees,
˹in the Garden of Paradise,˺ facing one another.

15:48 Weariness shall not touch them therein.
And from it, they shall never be expelled.

15:49 ❊Tell My servants, ˹O Prophet,˺
that, indeed, I am!
I am the All-Forgiving,
the Mercy-Giving—

15:50 and that My torment
is, indeed, the most painful torment,
˹prepared for the unrepentant˺.

15:51 Moreover, tell them ˹the tiding˺
of Abraham's guests.

15:52 Behold!
They entered upon him, ˹where he dwelled,˺
then they said: Peace ˹to you!
And to them˺ he said:
Of you, we are ˹alarmed˺—indeed, frightened.

15:53 They said: Do not be frightened.

إِلَّا مَنِ ٱتَّبَعَكَ مِنَ ٱلْغَاوِينَ
(٤٣) وَإِنَّ جَهَنَّمَ
لَمَوْعِدُهُمْ أَجْمَعِينَ
(٤٤) لَهَا سَبْعَةُ أَبْوَٰبٍ
لِّكُلِّ بَابٍ مِّنْهُمْ
جُزْءٌ مَّقْسُومٌ
(٤٥) إِنَّ ٱلْمُتَّقِينَ
فِى جَنَّـٰتٍ وَعُيُونٍ
(٤٦) ٱدْخُلُوهَا بِسَلَـٰمٍ ءَامِنِينَ
(٤٧) وَنَزَعْنَا مَا فِى صُدُورِهِم
مِّنْ غِلٍّ إِخْوَٰنًا
عَلَىٰ سُرُرٍ مُّتَقَـٰبِلِينَ
(٤٨) لَا يَمَسُّهُمْ فِيهَا نَصَبٌ
وَمَا هُم مِّنْهَا بِمُخْرَجِينَ
(٤٩) ۞ نَبِّئْ عِبَادِىٓ أَنِّىٓ أَنَا
ٱلْغَفُورُ ٱلرَّحِيمُ
(٥٠) وَأَنَّ عَذَابِى
هُوَ ٱلْعَذَابُ ٱلْأَلِيمُ
(٥١) وَنَبِّئْهُمْ عَن ضَيْفِ إِبْرَٰهِيمَ
(٥٢) إِذْ دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟ سَلَـٰمًا
قَالَ إِنَّا مِنكُمْ وَجِلُونَ

Indeed, we ⌜are angels
sent to⌝ give you glad tidings
of ⌜the conception of⌝ a boy,
⌜one⌝ who shall be endowed
with ⌜revealed⌝ knowledge ⌜from God⌝.

15:54 He said:
Do you bring me glad tidings ⌜of this⌝,
even when old age
has already overtaken me ⌜and my wife⌝?
Of what ⌜marvel⌝, then,
do you give me glad tidings?

15:55 They said:
We have given you glad tidings in truth.
So do not be despondent
⌜and despair of having a son⌝.

15:56 He said:
And who desponds of the mercy of his Lord
but those who are astray?

15:57 ⌜Abraham⌝ said:
Yet what ⌜other⌝ momentous affair
have you ⌜here⌝, O ⌜Heavenly⌝ messengers?

15:58 They said:
We have been sent to ⌜destroy⌝
a people who are defiant unbelievers,

15:59 except for the family of Lot.
Indeed, we shall, most surely,
deliver them all together—

15:60 except his wife.
We have determined
that she is of those who shall linger behind.

15:61 So when Our messenger-angels
came to Lot's family ⌜in the form of men⌝,

15:62 he ⌜became distressed and⌝ said:
Indeed, you are ⌜strangers,
from⌝ an unknown people.

﴿٥٣﴾ قَالُوا۟ لَا تَوْجَلْ
إِنَّا نُبَشِّرُكَ بِغُلَـٰمٍ عَلِيمٍ

﴿٥٤﴾ قَالَ أَبَشَّرْتُمُونِى
عَلَىٰٓ أَن مَّسَّنِىَ ٱلْكِبَرُ
فَبِمَ تُبَشِّرُونَ

﴿٥٥﴾ قَالُوا۟ بَشَّرْنَـٰكَ بِٱلْحَقِّ
فَلَا تَكُن مِّنَ ٱلْقَـٰنِطِينَ

﴿٥٦﴾ قَالَ وَمَن يَقْنَطُ
مِن رَّحْمَةِ رَبِّهِۦٓ
إِلَّا ٱلضَّآلُّونَ

﴿٥٧﴾ قَالَ فَمَا خَطْبُكُمْ
أَيُّهَا ٱلْمُرْسَلُونَ

﴿٥٨﴾ قَالُوٓا۟ إِنَّآ أُرْسِلْنَآ
إِلَىٰ قَوْمٍ مُّجْرِمِينَ

﴿٥٩﴾ إِلَّآ ءَالَ لُوطٍ
إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ

﴿٦٠﴾ إِلَّا ٱمْرَأَتَهُۥ قَدَّرْنَآ
إِنَّهَا لَمِنَ ٱلْغَـٰبِرِينَ

﴿٦١﴾ فَلَمَّا جَآءَ
ءَالَ لُوطٍ ٱلْمُرْسَلُونَ

﴿٦٢﴾ قَالَ إِنَّكُمْ قَوْمٌ مُّنكَرُونَ

15:63 They said:
Indeed, we have come to you
with that ˹judgment˺
which they ˹who belie you˺ have been doubting.

(٦٣) قَالُوا۟ بَلْ جِئْنَـٰكَ
بِمَا كَانُوا۟ فِيهِ يَمْتَرُونَ

15:64 Thus we have come to you with the truth—
and, indeed, we are, most surely, truthful!

(٦٤) وَأَتَيْنَـٰكَ بِٱلْحَقِّ
وَإِنَّا لَصَـٰدِقُونَ

15:65 So set out with your family
in the latter part of the night,
and follow behind them.
Yet let none of you look back;
but continue on to where you are commanded.

(٦٥) فَأَسْرِ بِأَهْلِكَ
بِقِطْعٍ مِّنَ ٱلَّيْلِ
وَٱتَّبِعْ أَدْبَـٰرَهُمْ
وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ
وَٱمْضُوا۟ حَيْثُ تُؤْمَرُونَ

15:66 Thus ˹with utter finality˺
did We decree to him this matter,
that the ˹very˺ last of these ˹people˺
shall be cut off by ˹early˺ morning.

(٦٦) وَقَضَيْنَآ إِلَيْهِ ذَٰلِكَ ٱلْأَمْرَ
أَنَّ دَابِرَ هَـٰٓؤُلَآءِ
مَقْطُوعٌ مُّصْبِحِينَ

15:67 Now, the people of the city
came ˹to Lot˺ rejoicing ˹in sin˺.

(٦٧) وَجَآءَ أَهْلُ ٱلْمَدِينَةِ
يَسْتَبْشِرُونَ

15:68 He said:
Indeed, these are my guests,
so do not shame me!

(٦٨) قَالَ إِنَّ هَـٰٓؤُلَآءِ ضَيْفِى
فَلَا تَفْضَحُونِ

15:69 Rather, fear God, and do not disgrace me.

(٦٩) وَٱتَّقُوا۟ ٱللَّهَ وَلَا تُخْزُونِ

15:70 They said:
Have we not forbidden you
from ˹granting asylum to anyone
in˺ all the world?

(٧٠) قَالُوٓا۟ أَوَلَمْ نَنْهَكَ
عَنِ ٱلْعَـٰلَمِينَ

15:71 He said:
Here are my daughters, ˹wed them instead˺,
if you are to act ˹on your desire lawfully˺.

(٧١) قَالَ هَـٰٓؤُلَآءِ بَنَاتِىٓ
إِن كُنتُمْ فَـٰعِلِينَ

15:72 By your very life, ˹O Prophet,˺
in their utterly drunken ˹lust˺,
they did, indeed, wandering blindly!

(٧٢) لَعَمْرُكَ إِنَّهُمْ
لَفِى سَكْرَتِهِمْ يَعْمَهُونَ

15:73 Then, suddenly,
the ˹deadly˺ blast seized them at sunrise.

(٧٣) فَأَخَذَتْهُمُ ٱلصَّيْحَةُ مُشْرِقِينَ

15:74 Thus We made ˹the land's˺ uppermost
its lowermost.

(٧٤) فَجَعَلْنَا عَـٰلِيَهَا سَافِلَهَا

And We rained down upon them
stones of hardened clay.

15:75 Indeed, in this ⌜account⌝,
there are sure signs ⌜of admonition⌝
for those with probing minds.

15:76 And, indeed, along an ⌜existing⌝ roadway
⌜traces of God's judgment against⌝ it,
most surely, remain.

15:77 Indeed, in this,
there is a sure sign ⌜of admonition⌝
for ⌜all⌝ the believers.

15:78 And, indeed,
the Dwellers of ⌜the Thicket of⌝ Al-Aykah
were, most surely, wrongdoers,
⌜godless in heart⌝.

15:79 Thus We took vengeance on them
⌜for their ungodliness⌝.
And, indeed, both ⌜the dwelling places
of Lot's people and Al-Aykah⌝
are, most surely, ⌜still⌝ evident
along an open way.

15:80 And very truly,
the Dwellers of the Stone Valley,
⌜the people of Thamûd,⌝
denied the ⌜divine mandate
of God's⌝ messengers.

15:81 So We gave them
Our ⌜miraculous⌝ signs ⌜as proof⌝.
But they turned away from them,

15:82 for they used to carve out homes
from the mountains,
⌜thinking themselves⌝ secure ⌜in them⌝.

15:83 Then, suddenly,

وَأَمْطَرْنَا عَلَيْهِمْ
حِجَارَةً مِّن سِجِّيلٍ
(٧٥) إِنَّ فِي ذَٰلِكَ
لَآيَاتٍ لِّلْمُتَوَسِّمِينَ
(٧٦) وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ
(٧٧) إِنَّ فِي ذَٰلِكَ لَآيَةً لِّلْمُؤْمِنِينَ
(٧٨) وَإِن كَانَ
أَصْحَابُ الْأَيْكَةِ لَظَالِمِينَ
(٧٩) فَانتَقَمْنَا مِنْهُمْ
وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ
(٨٠) وَلَقَدْ كَذَّبَ
أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ
(٨١) وَآتَيْنَاهُمْ آيَاتِنَا
فَكَانُوا عَنْهَا مُعْرِضِينَ
(٨٢) وَكَانُوا يَنْحِتُونَ
مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ

the ⌜deadly⌝ blast seized them
in the ⌜early⌝ morning.
15:84 Thus, all ⌜the affluence⌝
they had earned did not avail them.

15:85 ⌜Now,⌝ We have not created the heavens
and the earth, and all that is between them,
but in accordance
with ⌜the very essence of⌝ all truth.
Thus, indeed, the Hour ⌜of Doom⌝
is, most surely, coming.
Therefore, pardon ⌜obstinacy⌝
with the fairest pardon, ⌜O Prophet⌝.
15:86 Indeed, your Lord ⌜alone⌝
is the All-Creating, the All-Knowing.
15:87 For very truly,
We have granted you, ⌜O Prophet,
the unrivaled blessing
of⌝ seven of the ⌜most⌝ often repeated
⌜verses of God, among humankind⌝,
and the magnificent Quran ⌜as a whole⌝.
15:88 So you shall not extend ⌜the gaze of⌝ your eyes
toward ⌜the unbelievers
and⌝ what We have given
any number of them to enjoy ⌜in this life⌝.
Nor grieve over them.
But lower your wing ⌜of compassion⌝
to the believers,
15:89 and say:
Indeed, it is I—
I ⌜who⌝ am the forewarner
⌜sent to make the Quran⌝ clear ⌜to all people⌝.
15:90 So too did We send down ⌜Our Scripture⌝
upon those who ⌜in schism⌝ divided it—
15:91 those who ⌜now seek

٨٣ فَأَخَذَتْهُمُ
ٱلصَّيْحَةُ مُصْبِحِينَ
٨٤ فَمَآ أَغْنَىٰ عَنْهُم
مَّا كَانُوا۟ يَكْسِبُونَ
٨٥ وَمَا خَلَقْنَا
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ ۗ
وَإِنَّ ٱلسَّاعَةَ لَءَاتِيَةٌ ۖ
فَٱصْفَحِ ٱلصَّفْحَ ٱلْجَمِيلَ
٨٦ إِنَّ رَبَّكَ
هُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ
٨٧ وَلَقَدْ ءَاتَيْنَٰكَ
سَبْعًا مِّنَ ٱلْمَثَانِى
وَٱلْقُرْءَانَ ٱلْعَظِيمَ
٨٨ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا
مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ
وَلَا تَحْزَنْ عَلَيْهِمْ
وَٱخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ
٨٩ وَقُلْ إِنِّىٓ
أَنَا ٱلنَّذِيرُ ٱلْمُبِينُ
٩٠ كَمَآ أَنزَلْنَا عَلَى ٱلْمُقْتَسِمِينَ

to⌝ render the Quran into bits.

15:92 Yet, by your Lord,
We shall, most surely, question them
⌜in the Hereafter⌝—all of them—

15:93 about whatever ⌜evil⌝ they used to do ⌜in life⌝!

15:94 So proclaim that which
you have been commanded ⌜to convey⌝,
and turn away from the idolaters.

15:95 For, indeed, We shall suffice you
against ⌜all⌝ the mockers,

15:96 those who assign along with God any other god.
Yet shall they ⌜all come to⌝ know
⌜the penalty of unbelief⌝.

15:97 And very truly,
We know that your breast is constrained
by what they say.

15:98 Yet highly exalt your Lord with ⌜all⌝ praise.
And be ⌜always⌝ of those
who bow ⌜their faces⌝ down ⌜to the ground⌝.

15:99 And worship your Lord ⌜thus⌝—
until the certainty ⌜of death⌝ comes to you.

(٩١) ٱلَّذِينَ جَعَلُوا۟
ٱلْقُرْءَانَ عِضِينَ

(٩٢) فَوَرَبِّكَ
لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ

(٩٣) عَمَّا كَانُوا۟ يَعْمَلُونَ

(٩٤) فَٱصْدَعْ بِمَا تُؤْمَرُ
وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ

(٩٥) إِنَّا كَفَيْنَٰكَ ٱلْمُسْتَهْزِءِينَ

(٩٦) ٱلَّذِينَ يَجْعَلُونَ مَعَ ٱللَّهِ
إِلَٰهًا ءَاخَرَ ۚ
فَسَوْفَ يَعْلَمُونَ

(٩٧) وَلَقَدْ نَعْلَمُ أَنَّكَ
يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ

(٩٨) فَسَبِّحْ بِحَمْدِ رَبِّكَ
وَكُن مِّنَ ٱلسَّٰجِدِينَ

(٩٩) وَٱعْبُدْ رَبَّكَ
حَتَّىٰ يَأْتِيَكَ ٱلْيَقِينُ



The surah that mentions BEES*—dwelling in mountains, trees, and man-made hives; eating freely of fruited plants; and giving forth variously colored honeys that hold both healthful delight and healing qualities—as a clear sign of the wondrous bounty of God's creation.*

Surah **16** / 128 VERSES / REVEALED AT MAKKAH

Al-Naḥl

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



16:1 God's decree ⌜of Judgment⌝
will, most surely, come to pass.
So do not seek to hasten it.
Highly exalted is He, and most high,
⌜far⌝ above all that they associate
as gods ⌜with Him⌝.

(١) أَتَىٰٓ أَمۡرُ ٱللَّهِ فَلَا تَسۡتَعۡجِلُوهُۚ
سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ
عَمَّا يُشۡرِكُونَ

16:2 He ⌜alone⌝ sends down the angels,
with the ⌜divine⌝ inspiration of His command,
to whomever He so wills
of His ⌜chosen⌝ servants, ⌜saying to them⌝:
You shall forewarn ⌜the people⌝
that there is no God but Me.
So fear Me, ⌜all of you⌝!

(٢) يُنَزِّلُ ٱلۡمَلَٰٓئِكَةَ
بِٱلرُّوحِ مِنۡ أَمۡرِهِۦ
عَلَىٰ مَن يَشَآءُ مِنۡ عِبَادِهِۦٓ
أَنۡ أَنذِرُوٓاْ أَنَّهُۥ لَآ إِلَٰهَ
إِلَّآ أَنَا۠ فَٱتَّقُونِ

16:3 He ⌜alone⌝ created the heavens and the earth
with ⌜the very essence of⌝ all truth.
Most high is He
⌜far⌝ above all that they associate
as gods ⌜with Him⌝.

(٣) خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضَ بِٱلۡحَقِّۚ
تَعَٰلَىٰ عَمَّا يُشۡرِكُونَ

16:4 He ⌜alone⌝
has created man from a ⌜mere⌝ sperm-drop.
Then, behold!
He becomes openly contentious
⌜against his Creator⌝!

(٤) خَلَقَ ٱلۡإِنسَٰنَ
مِن نُّطۡفَةٖ
فَإِذَا هُوَ خَصِيمٞ مُّبِينٞ

16:5 And as for cattle ˹of every kind˺,
He ˹alone˺ has created them for you.
In them are ˹means of˺ warmth ˹for you˺,
and numerous ˹other˺ benefits.
From them, also, you eat,

16:6 while in them, you find ˹glorious˺ beauty
when you drive them home
˹in the evening˺ to rest
and when you lead them out
˹in the morning˺ to pasture.

16:7 Moreover, they carry your heavy loads to lands
you would never have ˹otherwise˺ reached—
except with much distress to yourselves.
Indeed, your Lord is all-kind, mercy-giving.

16:8 Horses, mules, and donkeys
˹He created˺, as well, that you may ride them
and as ˹worldly˺ adornment ˹for you˺.
And, ˹indeed,˺ He ˹alone˺ creates
that ˹of˺ which you do not know.

16:9 Thus it is for God, ˹your Creator,˺
to set the straight path ˹for His seekers˺;
for some ˹paths˺ are aberrant.
Yet had He so willed, He would, most surely,
have guided all of you, ˹without choice—˺

16:10 just as˺ He ˹alone˺ is the One
who sends down, from the sky, water for you,
from which there is ˹a˺ drink ˹you require,˺
and from which plants grow,
wherein you ˹must˺ pasture ˹your herds˺.

16:11 Thereby, He ˹alone˺
causes to grow for you all ˹types of˺ crops—
and olive ˹trees˺ and date palms
and grapevines and fruits of every kind.
Indeed, in ˹all of˺ this there is a sure sign
for a people who would reflect

٥ وَٱلْأَنْعَٰمَ خَلَقَهَا
لَكُمْ فِيهَا دِفْءٌ
وَمَنَٰفِعُ وَمِنْهَا تَأْكُلُونَ

٦ وَلَكُمْ فِيهَا جَمَالٌ
حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ

٧ وَتَحْمِلُ أَثْقَالَكُمْ
إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا۟ بَٰلِغِيهِ
إِلَّا بِشِقِّ ٱلْأَنفُسِ
إِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ

٨ وَٱلْخَيْلَ وَٱلْبِغَالَ وَٱلْحَمِيرَ
لِتَرْكَبُوهَا وَزِينَةً
وَيَخْلُقُ مَا لَا تَعْلَمُونَ

٩ وَعَلَى ٱللَّهِ قَصْدُ ٱلسَّبِيلِ
وَمِنْهَا جَآئِرٌ وَلَوْ شَآءَ
لَهَدَىٰكُمْ أَجْمَعِينَ

١٠ هُوَ ٱلَّذِىٓ أَنزَلَ
مِنَ ٱلسَّمَآءِ مَآءً لَّكُم
مِّنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ
فِيهِ تُسِيمُونَ

١١ يُنۢبِتُ لَكُم بِهِ ٱلزَّرْعَ
وَٱلزَّيْتُونَ
وَٱلنَّخِيلَ وَٱلْأَعْنَٰبَ
وَمِن كُلِّ ٱلثَّمَرَٰتِ
إِنَّ فِى ذَٰلِكَ لَءَايَةً
لِّقَوْمٍ يَتَفَكَّرُونَ

⌜on the diversity of creation
and the Oneness of the Creator⌝.

16:12 Moreover, He ⌜alone⌝ has subjugated for you
the night and the daylight
and the sun and the moon.
And the stars ⌜too⌝ are subjugated ⌜for you⌝
by His ⌜sole⌝ command.
Indeed, in ⌜all of⌝ this there are sure signs
for a people who would ⌜use their reason
to⌝ understand.

16:13 Thus, ⌜all creation⌝
has He ⌜alone⌝ multiplied for you
upon the earth, in varying colors.
Indeed, in ⌜all of⌝ this there is a sure sign
for a people who would remember
⌜God with reverence⌝.

16:14 And He ⌜alone⌝ is the One
who has subjugated the sea ⌜for you⌝,
such that from it you may eat tender meat,
and from it you bring forth
ornaments that you wear.
Thus you see the ships
⌜which you sail⌝ plowing through it,
so that you may seek of His bounty,
and that, ⌜therefore⌝,
you might give thanks ⌜to God alone⌝.

16:15 Moreover,
He cast into the Earth anchoring mountains
⌜to balance it⌝, so that it does not sway
with you ⌜upon it as it spins⌝;
and ⌜He made⌝ rivers and roadways,
so that you may be guided ⌜therein⌝.

16:16 And ⌜great⌝ landmarks ⌜did He create
for travel by daylight⌝.
And by the stars are guided

(١٢) وَسَخَّرَ لَكُمُ
ٱلَّيْلَ وَٱلنَّهَارَ
وَٱلشَّمْسَ وَٱلْقَمَرَ
وَٱلنُّجُومُ مُسَخَّرَٰتٌۢ بِأَمْرِهِۦٓ
إِنَّ فِى ذَٰلِكَ لَءَايَـٰتٍ
لِّقَوْمٍ يَعْقِلُونَ

(١٣) وَمَا ذَرَأَ لَكُمْ
فِى ٱلْأَرْضِ مُخْتَلِفًا أَلْوَٰنُهُۥٓ
إِنَّ فِى ذَٰلِكَ لَءَايَةً
لِّقَوْمٍ يَذَّكَّرُونَ

(١٤) وَهُوَ ٱلَّذِى سَخَّرَ
ٱلْبَحْرَ لِتَأْكُلُوا۟ مِنْهُ
لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا۟ مِنْهُ
حِلْيَةً تَلْبَسُونَهَا
وَتَرَى ٱلْفُلْكَ
مَوَاخِرَ فِيهِ
وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ
وَلَعَلَّكُمْ تَشْكُرُونَ

(١٥) وَأَلْقَىٰ فِى ٱلْأَرْضِ رَوَٰسِىَ
أَن تَمِيدَ بِكُمْ وَأَنْهَـٰرًا
وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ

(١٦) وَعَلَـٰمَـٰتٍ
وَبِٱلنَّجْمِ هُمْ يَهْتَدُونَ

those ⌜who journey by night⌝.

16:17 Is He, then, who creates
like one who does not create?
Will you not, then, become mindful
⌜of your Creator⌝?

16:18 Thus were you to ⌜endeavor
to⌝ count the blessings of God,
never could you enumerate them.
Indeed, God ⌜alone⌝ is, most surely,
all-forgiving, mercy-giving.

16:19 Thus God knows well
all that you conceal and all that you reveal.

16:20 Yet those whom they call upon
⌜in worship⌝ apart from God
do not create anything;
rather, they are themselves created.

16:21 They are dead, not alive.
Nor are they ⌜even⌝ aware
of when they ⌜themselves⌝
shall be raised up ⌜in the Hereafter⌝.

16:22 Your God is ⌜only⌝ One God.
Therefore, those who do not believe
in the Hereafter,
their hearts are ⌜merely⌝ in ⌜utter⌝ denial,
for they are arrogant.

16:23 Without doubt,
God knows ⌜well⌝ all that they conceal
and all that they reveal.
Indeed, He does not love those
who are arrogant.

16:24 For when it is said to them:
What did your Lord send down ⌜in this Quran⌝?
They say: Tales of the ancients!

16:25 Thus, shall they bear their own

(١٧) أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ ۗ
أَفَلَا تَذَكَّرُونَ

(١٨) وَإِن تَعُدُّوا نِعْمَةَ اللَّهِ
لَا تُحْصُوهَا ۗ إِنَّ اللَّهَ
لَغَفُورٌ رَّحِيمٌ

(١٩) وَاللَّهُ يَعْلَمُ مَا تُسِرُّونَ
وَمَا تُعْلِنُونَ

(٢٠) وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ
لَا يَخْلُقُونَ شَيْئًا
وَهُمْ يُخْلَقُونَ

(٢١) أَمْوَاتٌ غَيْرُ أَحْيَاءٍ ۖ
وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

(٢٢) إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۚ
فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
قُلُوبُهُم مُّنكِرَةٌ
وَهُم مُّسْتَكْبِرُونَ

(٢٣) لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ
مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ
إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ

(٢٤) وَإِذَا قِيلَ لَهُم
مَّاذَا أَنزَلَ رَبُّكُمْ ۙ قَالُوا
أَسَاطِيرُ الْأَوَّلِينَ

(٢٥) لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً

⌜evil⌝ burdens in full
on the Day of Resurrection,
as well as ⌜a portion⌝ of the burdens ⌜of sin⌝
of those whom they led astray ⌜in life,
for they misled them⌝
without ⌜revealed⌝ knowledge.
Most assuredly, evil is the load they shall bear!

16:26 Truly, those ⌜who disbelieved⌝ before them
⌜also⌝ schemed ⌜against their messengers⌝.
But God brought down their building
from their ⌜very⌝ foundations.
Then from above them
the roof fell down upon them.
Thus the torment came upon them
from where they did not perceive ⌜it⌝.

16:27 Then on the Day of Resurrection,
He will disgrace them, for He will say:
Where, ⌜now⌝, are My associate-gods,
for whose sake you have fiercely opposed
⌜the believers⌝?
Those who had been given
⌜revealed⌝ knowledge ⌜in life⌝ will say:
Indeed, this Day disgrace and evil
shall be ⌜heaped⌝ upon the disbelievers.

16:28 Those whose souls the angels take ⌜in death⌝,
while they are still wronging themselves
⌜with unbelief⌝,
will ⌜seek⌝ then ⌜to⌝ offer full submission, ⌜saying⌝:
We were not doing any evil!
⌜The angels will say to them:⌝
Yes, indeed, ⌜you were⌝!
Indeed, God is all-knowing
of all ⌜the evil⌝ that you were doing.

16:29 So enter the gates of Hell,
wherein you shall abide forever—

يَوْمَ ٱلْقِيَـٰمَةِ ۙ وَمِنْ أَوْزَارِ
ٱلَّذِينَ يُضِلُّونَهُم
بِغَيْرِ عِلْمٍ ۗ
أَلَا سَآءَ مَا يَزِرُونَ
(٢٦) قَدْ مَكَرَ
ٱلَّذِينَ مِن قَبْلِهِمْ
فَأَتَى ٱللَّهُ بُنْيَـٰنَهُم
مِّنَ ٱلْقَوَاعِدِ
فَخَرَّ عَلَيْهِمُ ٱلسَّقْفُ
مِن فَوْقِهِمْ
وَأَتَىٰهُمُ ٱلْعَذَابُ
مِنْ حَيْثُ لَا يَشْعُرُونَ
(٢٧) ثُمَّ يَوْمَ ٱلْقِيَـٰمَةِ يُخْزِيهِمْ
وَيَقُولُ أَيْنَ شُرَكَآءِىَ
ٱلَّذِينَ كُنتُمْ تُشَـٰٓقُّونَ فِيهِمْ ۚ
قَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ
إِنَّ ٱلْخِزْىَ ٱلْيَوْمَ وَٱلسُّوٓءَ
عَلَى ٱلْكَـٰفِرِينَ
(٢٨) ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَـٰٓئِكَةُ
ظَالِمِىٓ أَنفُسِهِمْ ۖ
فَأَلْقَوُا۟ ٱلسَّلَمَ
مَا كُنَّا نَعْمَلُ مِن سُوٓءٍ ۚ
بَلَىٰٓ إِنَّ ٱللَّهَ عَلِيمٌۢ
بِمَا كُنتُمْ تَعْمَلُونَ
(٢٩) فَٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ
خَـٰلِدِينَ فِيهَا ۖ

and a most woeful dwelling it is for the arrogant!

16:30 ✻Now, ˹whenever˺ it is said
to those who are God-fearing:
What has your Lord sent down ˹in the Quran˺?
They say: All ˹that is˺ good!
˹So˺ for those who do good in this world,
there shall be ˹great˺ goodness ˹in life˺.
And, most surely, the abode of the Hereafter
is far better ˹still˺—
for most excellent, indeed,
is the abode of the God-fearing!

16:31 Gardens everlasting shall they enter,
beneath which rivers flow.
They shall have therein whatever they wish.
Thus does God reward the God-fearing.

16:32 Those whose souls the angels take ˹in death˺
while they are good and virtuous,
they shall say ˹to them˺: Peace be upon you!
Enter the Garden ˹of Paradise˺
for all ˹the good˺
that you have been doing ˹in the world.

16:33 Then˺ do those ˹who disbelieve˺
await anything other than for the angels
to come to them ˹with death˺,
or for the command of your Lord
to come ˹with their doom˺?
That is just what those
˹disbelieving generations˺ before them did.
Thus God did not wrong them
˹in punishing them˺.
But, rather, it was their own souls
they were ˹all the while˺ wronging
˹with ungodliness˺.

فَلَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ
(٣٠) ۞ وَقِيلَ لِلَّذِينَ ٱتَّقَوْا۟
مَاذَآ أَنزَلَ رَبُّكُمْ ۚ قَالُوا۟
خَيْرًا ۗ لِّلَّذِينَ أَحْسَنُوا۟
فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۚ
وَلَدَارُ ٱلْءَاخِرَةِ خَيْرٌ ۚ
وَلَنِعْمَ دَارُ ٱلْمُتَّقِينَ
(٣١) جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ
لَهُمْ فِيهَا مَا يَشَآءُونَ ۚ
كَذَٰلِكَ يَجْزِى ٱللَّهُ ٱلْمُتَّقِينَ
(٣٢) ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ
طَيِّبِينَ ۙ يَقُولُونَ سَلَٰمٌ
عَلَيْكُمُ ٱدْخُلُوا۟ ٱلْجَنَّةَ
بِمَا كُنتُمْ تَعْمَلُونَ
(٣٣) هَلْ يَنظُرُونَ إِلَّآ أَن
تَأْتِيَهُمُ ٱلْمَلَٰٓئِكَةُ
أَوْ يَأْتِىَ أَمْرُ رَبِّكَ ۚ كَذَٰلِكَ
فَعَلَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ
وَمَا ظَلَمَهُمُ ٱللَّهُ
وَلَٰكِن كَانُوٓا۟
أَنفُسَهُمْ يَظْلِمُونَ

16:34 Thus the evil ⌜consequence⌝
of all that they ⌜themselves⌝ had done ⌜in life⌝
shall have struck them ⌜in the Hereafter⌝.
For the ⌜very punishment⌝
at which they used to mock
shall have whelmed them from every side.

16:35 Yet those who associate gods with God say:
Had God so willed
we would not have worshipped anything
apart from Him,
neither we nor our forefathers.
Nor would we have made anything unlawful
without ⌜authority from⌝ Him.
That is just what those ⌜disbelieving generations⌝
before them did ⌜argue as well—
contrary to Our revealed guidance⌝.
Should the messengers, then,
be obliged ⌜by God⌝ with more
than the clear conveyance ⌜of His message⌝?

16:36 Indeed, We have sent forth
among every community a messenger
⌜with the commandment⌝:
You shall worship God ⌜alone⌝
and shun ⌜all⌝ false deities
⌜and objects of worship⌝!
So among them were those ⌜people⌝
whom God guided ⌜aright⌝.
And among them were those
who ⌜persistently rejected guidance.
Thus they⌝ deservedly remained astray.
So journey in the earth,
and see how ⌜devastating⌝ was the end
of those who belied ⌜God!

16:37 Therefore, even⌝ if you, ⌜O Prophet,⌝
are ⌜profoundly⌝ eager for their guidance,
⌜know that⌝ God shall not guide

(٣٤) فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا
وَحَاقَ بِهِم
مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ

(٣٥) وَقَالَ الَّذِينَ أَشْرَكُوا
لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا
مِن دُونِهِ مِن شَيْءٍ
نَّحْنُ وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا
مِن دُونِهِ مِن شَيْءٍ كَذَٰلِكَ
فَعَلَ الَّذِينَ مِن قَبْلِهِمْ
فَهَلْ عَلَى الرُّسُلِ
إِلَّا الْبَلَاغُ الْمُبِينُ

(٣٦) وَلَقَدْ بَعَثْنَا
فِي كُلِّ أُمَّةٍ رَّسُولًا
أَنِ اعْبُدُوا اللَّهَ
وَاجْتَنِبُوا الطَّاغُوتَ
فَمِنْهُم مَّنْ هَدَى اللَّهُ
وَمِنْهُم مَّنْ حَقَّتْ عَلَيْهِ
الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ
فَانظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الْمُكَذِّبِينَ

(٣٧) إِن تَحْرِصْ عَلَىٰ هُدَاهُمْ
فَإِنَّ اللَّهَ لَا يَهْدِي مَن يُضِلُّ

those ⌜partisan unbelievers⌝
whom He leaves to stray.
Thus for them, there shall not be any helpers
⌜against God's punishment⌝.

16:38 Moreover, they ⌜who disbelieve⌝
have sworn by God,
with the utmost of their vows,
that God will not raise to life anyone who dies.
Yes, indeed, ⌜He will⌝!
It is a true promise incumbent upon Him,
though most people do not know ⌜it—

16:39 wherefore He shall resurrect all people⌝
to make evident to them
⌜the reality of the Afterlife⌝,
which they ⌜now⌝ dispute;
and that those who disbelieve
will ⌜plainly⌝ know
that they, indeed, were ⌜ever⌝ liars.

16:40 Our only word to anything
when We intend ⌜for⌝ it ⌜to exist⌝
is but to say to it: Be! And so it is.

16:41 ⌜Now⌝, as to those who emigrated
in ⌜the cause of⌝ God,
after they had been wronged,
We shall, most surely, settle them
in an excellent abode in this world;
and, most surely, the reward of the Hereafter
is ⌜far⌝ greater ⌜still⌝, if only they knew.

16:42 It is these who have endured ⌜life's trials⌝
with patience,
and upon their Lord ⌜alone⌝ do they rely.

16:43 Moreover, We have not sent ⌜any messengers
to the generations⌝
before you, ⌜O Prophet,⌝
but ⌜mere mortal⌝ men,

وَمَا لَهُم مِّن نَّٰصِرِينَ
٣٨ وَأَقْسَمُوا۟ بِٱللَّهِ
جَهْدَ أَيْمَٰنِهِمْ ۙ
لَا يَبْعَثُ ٱللَّهُ مَن يَمُوتُ ۚ
بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ
لَا يَعْلَمُونَ
٣٩ لِيُبَيِّنَ لَهُمُ
ٱلَّذِى يَخْتَلِفُونَ فِيهِ
وَلِيَعْلَمَ ٱلَّذِينَ كَفَرُوٓا۟
أَنَّهُمْ كَانُوا۟ كَٰذِبِينَ
٤٠ إِنَّمَا قَوْلُنَا لِشَىْءٍ إِذَآ أَرَدْنَٰهُ
أَن نَّقُولَ لَهُۥ كُن فَيَكُونُ
٤١ وَٱلَّذِينَ هَاجَرُوا۟ فِى ٱللَّهِ
مِنۢ بَعْدِ مَا ظُلِمُوا۟
لَنُبَوِّئَنَّهُمْ فِى ٱلدُّنْيَا حَسَنَةً ۖ
وَلَأَجْرُ ٱلْءَاخِرَةِ أَكْبَرُ ۚ
لَوْ كَانُوا۟ يَعْلَمُونَ
٤٢ ٱلَّذِينَ صَبَرُوا۟
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ
٤٣ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ
إِلَّا رِجَالًا

to whom We gave revelation.
So if you ⌜who disbelieve⌝ do not know ⌜this⌝,
then ask the People of the ⌜revealed⌝ Reminder,
⌜who know the Heavenly Scriptures⌝.

16:44 With clear ⌜and miraculous⌝ proofs ⌜from God⌝
and ⌜revealed⌝ Writs ⌜did He send them⌝.
Thus to you, ⌜O Prophet,⌝
We have sent down the ⌜Quran
as a final⌝ Reminder ⌜of God's way⌝,
so that you may make clear to all people
⌜the word of God⌝ that has come down to them,
and so that they may reflect ⌜on it
and be guided⌝.

16:45 Then do those who devise evil schemes
⌜against the believers⌝ feel secure
that God ⌜will not⌝ cause
the earth to sink under them,
or that the torment ⌜of God
will not⌝ come upon them
from where they cannot perceive ⌜it⌝?

16:46 Or ⌜do they feel secure⌝
that He ⌜will not⌝ seize them, suddenly,
⌜with a punishment⌝
while they are going to and fro ⌜in the earth⌝?
And in no way could they elude
⌜the judgment of the Almighty⌝.

16:47 Or ⌜do they feel secure⌝
that He ⌜will not⌝ gradually overtake them,
⌜until they are⌝ in the ⌜very⌝ midst
of ⌜some⌝ terror?
Yet, indeed, your Lord
is, most surely, all-kind, mercy-giving.

16:48 Have they not looked upon
all the things that God has created,
whose very shadows incline

نُوحِىٓ إِلَيۡهِمۡۚ
فَسۡـَٔلُوٓاْ أَهۡلَ ٱلذِّكۡرِ
إِن كُنتُمۡ لَا تَعۡلَمُونَ
(٤٤) بِٱلۡبَيِّنَٰتِ وَٱلزُّبُرِۗ
وَأَنزَلۡنَآ إِلَيۡكَ ٱلذِّكۡرَ
لِتُبَيِّنَ لِلنَّاسِ
مَا نُزِّلَ إِلَيۡهِمۡ
وَلَعَلَّهُمۡ يَتَفَكَّرُونَ
(٤٥) أَفَأَمِنَ ٱلَّذِينَ
مَكَرُواْ ٱلسَّيِّـَٔاتِ
أَن يَخۡسِفَ ٱللَّهُ بِهِمُ ٱلۡأَرۡضَ
أَوۡ يَأۡتِيَهُمُ ٱلۡعَذَابُ
مِنۡ حَيۡثُ لَا يَشۡعُرُونَ
(٤٦) أَوۡ يَأۡخُذَهُمۡ فِي تَقَلُّبِهِمۡ
فَمَا هُم بِمُعۡجِزِينَ
(٤٧) أَوۡ يَأۡخُذَهُمۡ عَلَىٰ تَخَوُّفٖ
فَإِنَّ رَبَّكُمۡ لَرَءُوفٞ رَّحِيمٌ
(٤٨) أَوَلَمۡ يَرَوۡاْ
إِلَىٰ مَا خَلَقَ ٱللَّهُ مِن شَيۡءٖ

to the right and to the left,
bowing ⌜their faces⌝ down ⌜to the ground⌝
before God in a state of utter humility?

16:49 For to God bows down
all that is in the heavens,
and all that is in the earth
of every ⌜kind of⌝ beast ⌜that treads it⌝—
as do the angels—
and they do not grow arrogant ⌜before Him⌝.

16:50 They fear their Lord up above them.
And they do whatever they are commanded.۩

16:51 ۞For God has said ⌜to His servants⌝:
You shall not ⌜ever⌝ take for yourselves
⌜even⌝ two gods!
For He is but One God.
Thus it is Me alone you shall hold in awe!

16:52 For to Him ⌜alone⌝
belongs all that is in the heavens and the earth.
Thus to Him ⌜alone⌝ belongs ⌜the sole right
of⌝ steadfast devotion in religion.
Is it, then, other than God
that you ⌜human beings⌝ shall fear—

16:53 though you have not even a ⌜single⌝ blessing,
but that it is from God ⌜alone⌝;
and⌝ whereupon should harm touch you,
then ⌜it is only⌝ to Him that you groan?

16:54 Then when He removes the harm from you,
at once, a group of you associate gods
with their Lord—

16:55 to show ⌜their⌝ ingratitude
for all ⌜the good⌝ that We have given them!
So enjoy yourselves ⌜a little while⌝,
for, assuredly, you shall know
⌜the recompense of the ungodly⌝!

16:56 Yet ⌜even still,⌝ they assign offerings—
⌜out of⌝ a portion of ⌜the blessings⌝

يَتَفَيَّؤُاْ ظِلَٰلُهُۥ
عَنِ ٱلۡيَمِينِ وَٱلشَّمَآئِلِ
سُجَّدٗا لِّلَّهِ وَهُمۡ دَٰخِرُونَ

(٤٩) وَلِلَّهِ يَسۡجُدُ مَا فِي ٱلسَّمَٰوَٰتِ
وَمَا فِي ٱلۡأَرۡضِ مِن دَآبَّةٖ
وَٱلۡمَلَٰٓئِكَةُ
وَهُمۡ لَا يَسۡتَكۡبِرُونَ

(٥٠) يَخَافُونَ رَبَّهُم مِّن فَوۡقِهِمۡ
وَيَفۡعَلُونَ مَا يُؤۡمَرُونَ ۩

(٥١) ۞ وَقَالَ ٱللَّهُ
لَا تَتَّخِذُوٓاْ إِلَٰهَيۡنِ ٱثۡنَيۡنِۖ
إِنَّمَا هُوَ إِلَٰهٞ وَٰحِدٞ
فَإِيَّٰيَ فَٱرۡهَبُونِ

(٥٢) وَلَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ
وَلَهُ ٱلدِّينُ وَاصِبًاۚ
أَفَغَيۡرَ ٱللَّهِ تَتَّقُونَ

(٥٣) وَمَا بِكُم مِّن نِّعۡمَةٖ فَمِنَ ٱللَّهِۖ
ثُمَّ إِذَا مَسَّكُمُ ٱلضُّرُّ
فَإِلَيۡهِ تَجۡـَٔرُونَ

(٥٤) ثُمَّ إِذَا كَشَفَ ٱلضُّرَّ عَنكُمۡ
إِذَا فَرِيقٞ مِّنكُم بِرَبِّهِمۡ يُشۡرِكُونَ

(٥٥) لِيَكۡفُرُواْ بِمَآ ءَاتَيۡنَٰهُمۡۚ
فَتَمَتَّعُواْ فَسَوۡفَ تَعۡلَمُونَ

(٥٦) وَيَجۡعَلُونَ لِمَا لَا يَعۡلَمُونَ
نَصِيبٗا مِّمَّا رَزَقۡنَٰهُمۡۗ

that We ˹alone˺ have provided them—
to ˹idols˺ that do not know ˹anything˺.
By God!
You shall, most surely, be questioned
˹in the Hereafter˺
about these ˹lies˺ you have forged.

تَٱللَّهِ لَتُسۡـَٔلُنَّ
عَمَّا كُنتُمۡ تَفۡتَرُونَ

16:57 And ˹as to the Arab idolaters,˺
they ascribe daughters to God—
highly exalted is He ˹above this˺!—
while for themselves
˹sons˺ are all that they ˹truly˺ desire!

٥٧ وَيَجۡعَلُونَ لِلَّهِ ٱلۡبَنَٰتِ
سُبۡحَٰنَهُۥ وَلَهُم مَّا يَشۡتَهُونَ

16:58 Thus, whenever any of them
is given the glad tidings of a female ˹child˺,
his very face grows dark,
for he is filled with suppressed rage.

٥٨ وَإِذَا بُشِّرَ أَحَدُهُم بِٱلۡأُنثَىٰ
ظَلَّ وَجۡهُهُۥ مُسۡوَدّٗا
وَهُوَ كَظِيمٞ

16:59 He hides himself from the people
because of the bad tidings that he was given.
Should he keep it, with disgrace,
or bury it ˹alive˺ in the dust?
Most assuredly, so very grievous
is the judgment they make!

٥٩ يَتَوَٰرَىٰ مِنَ ٱلۡقَوۡمِ
مِن سُوٓءِ مَا بُشِّرَ بِهِۦٓۚ
أَيُمۡسِكُهُۥ عَلَىٰ هُونٍ
أَمۡ يَدُسُّهُۥ فِي ٱلتُّرَابِۗ
أَلَا سَآءَ مَا يَحۡكُمُونَ

16:60 Then how evil an attribution
those who do not believe in the Hereafter
˹make to God˺!
Yet to God ˹alone˺
belongs the most transcendent attribute.
For He ˹alone˺
is the Overpowering ˹One˺, the All-Wise.

٦٠ لِلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ
مَثَلُ ٱلسَّوۡءِۖ
وَلِلَّهِ ٱلۡمَثَلُ ٱلۡأَعۡلَىٰۚ
وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ

16:61 Thus were God to hold people accountable
˹in this world˺,
in accordance with their wrongdoing,
He would not leave on the surface ˹of the earth˺
a single living creature.
However, He defers them
to a stated term ˹for reckoning,
known only to Him˺.

٦١ وَلَوۡ يُؤَاخِذُ ٱللَّهُ
ٱلنَّاسَ بِظُلۡمِهِم
مَّا تَرَكَ عَلَيۡهَا مِن دَآبَّةٖ
وَلَٰكِن يُؤَخِّرُهُمۡ
إِلَىٰٓ أَجَلٖ مُّسَمّٗى

But when their term comes ˹due˺,
they shall not tarry ˹for˺ even an hour;
nor shall they go in advance ˹of their time˺.

16:62 And ˹thus do˺ they ascribe to God
what they ˹utterly˺ detest ˹for themselves˺—
even as their tongues represent the lie
that awaiting them ˹in the Hereafter˺
is great goodness.
Without doubt,
for them the Fire ˹of Hell˺ awaits.
And, most surely,
they shall be hastened ˹into it at once˺.

16:63 By God!
Very truly, We have sent ˹revealed guidance˺
to communities before you.
Yet Satan made
all ˹the evil˺ that they were doing
fair-seeming to them—
and he is their patron ˹in unbelief,
enticing them to false worship
until˺ this very day.
But for ˹all of˺ them,
there is a most painful torment ˹awaiting
in the Hereafter˺.

16:64 And so it is, ˹O Prophet,˺
that We have sent down the ˹Quran,
as a Heavenly˺ Book to you,
specifically to make clear to them
˹the imperatives of faith˺,
about which they dispute.
Thus it is, indeed, a guidance ˹to salvation˺,
and a mercy for ˹the well-being
of˺ a people who believe ˹in divine revelation—

16:65 just as˺ it is God ˹alone˺ who sends down,
from the sky, water,

فَإِذَا جَآءَ أَجَلُهُمْ
لَا يَسْتَـْٔخِرُونَ سَاعَةً
وَلَا يَسْتَقْدِمُونَ
(٦٢) وَيَجْعَلُونَ لِلَّهِ
مَا يَكْرَهُونَ
وَتَصِفُ أَلْسِنَتُهُمُ ٱلْكَذِبَ
أَنَّ لَهُمُ ٱلْحُسْنَىٰ
لَا جَرَمَ أَنَّ لَهُمُ ٱلنَّارَ
وَأَنَّهُم مُّفْرَطُونَ
(٦٣) تَٱللَّهِ لَقَدْ أَرْسَلْنَآ إِلَىٰٓ
أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ
ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ
فَهُوَ وَلِيُّهُمُ ٱلْيَوْمَ
وَلَهُمْ عَذَابٌ أَلِيمٌ
(٦٤) وَمَآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ
إِلَّا لِتُبَيِّنَ لَهُمُ
ٱلَّذِى ٱخْتَلَفُوا۟ فِيهِ
وَهُدًى وَرَحْمَةً
لِّقَوْمٍ يُؤْمِنُونَ
(٦٥) وَٱللَّهُ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً

with which He gives life to the earth
after its death.
Indeed, in ˹all of˺ this there is a sure sign
for a people who would hear ˹and give ear.

16:66 O people!˺
In cattle ˹of every kind˺
there is, indeed, a sure lesson for you.
We give you to drink
of what is within their bellies—
˹produced˺ alongside excretion and blood—
a pure milk,
˹pleasingly˺ palatable to those who drink it.

16:67 And ˹you drink, as well,˺
of the fruit of date palms and grapevines,
from which you make an intoxicating beverage
as well as wholesome provision.
Indeed, in ˹all of˺ this there is a sure sign
for a people who would ˹use their reason
to˺ understand.

16:68 Moreover, your Lord has revealed to the bees:
Take dwellings for yourselves
in the mountains and in the trees,
and in ˹the hives˺
that ˹people˺ construct ˹for you˺.

16:69 Then eat of every fruit ˹you desire˺,
and go through the pathways of your Lord,
made easy ˹for you˺.
There issues from their insides
a ˹sweet˺ fluid, its colors varying,
in which there is healing for people.
Indeed, in ˹all of˺ this there is a sure sign
for a people who would reflect
˹on the wonder of creation˺.

16:70 Thus it is God ˹alone˺

فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ
إِنَّ فِى ذَٰلِكَ لَءَايَةً
لِّقَوْمٍ يَسْمَعُونَ
وَإِنَّ لَكُمْ فِى ٱلْأَنْعَٰمِ لَعِبْرَةً ۖ ﴿٦٦﴾
نُّسْقِيكُم مِّمَّا فِى بُطُونِهِۦ
مِنۢ بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا
سَآئِغًا لِّلشَّٰرِبِينَ
وَمِن ثَمَرَٰتِ ٱلنَّخِيلِ ﴿٦٧﴾
وَٱلْأَعْنَٰبِ تَتَّخِذُونَ مِنْهُ
سَكَرًا وَرِزْقًا حَسَنًا ۗ
إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَعْقِلُونَ
وَأَوْحَىٰ رَبُّكَ إِلَى ٱلنَّحْلِ ﴿٦٨﴾
أَنِ ٱتَّخِذِى مِنَ ٱلْجِبَالِ بُيُوتًا
وَمِنَ ٱلشَّجَرِ وَمِمَّا يَعْرِشُونَ
ثُمَّ كُلِى مِن كُلِّ ٱلثَّمَرَٰتِ ﴿٦٩﴾
فَٱسْلُكِى سُبُلَ رَبِّكِ ذُلُلًا ۚ
يَخْرُجُ مِنۢ بُطُونِهَا
شَرَابٌ مُّخْتَلِفٌ أَلْوَٰنُهُۥ
فِيهِ شِفَآءٌ لِّلنَّاسِ ۗ
إِنَّ فِى ذَٰلِكَ لَءَايَةً
لِّقَوْمٍ يَتَفَكَّرُونَ
وَٱللَّهُ خَلَقَكُمْ ﴿٧٠﴾

who has created ⌜all of⌝ you.
Then ⌜in time⌝ He takes your souls.
Yet some of you are reduced ⌜by old age⌝
to the most abject state of life ⌜before death⌝,
such that one, after having had knowledge,
will not know anything.
Indeed, God is all-knowing, all-powerful.

16:71 ⌜Now⌝, God has favored some of you
above others in ⌜abundance of⌝ provision.
Yet those ⌜so⌝ favored would never ⌜think
to⌝ hand over ⌜all⌝ their own provision
to ⌜bondservants⌝ they rightfully possess,
so that all ⌜of them⌝
might become equal ⌜partners⌝ therein.
How could they, then,
⌜assume to ascribe partners as equals to God,
and thereby⌝ deny
God's own blessings ⌜upon them⌝?

16:72 Yet it is God ⌜alone⌝ who has made for you
from among yourselves pairs, ⌜male and female⌝.
And He has made for you from your mates
children and grandchildren.
He has provided you, moreover,
with all that is wholesome ⌜in life⌝.
Then is it in falsehood they shall believe,
while in the blessings of God they disbelieve?

16:73 For they worship apart from God
what holds not even a ⌜drop or grain
of⌝ provision for them
in all the heavens and the earth—
and what are utterly unable
⌜to provide even for themselves⌝.

16:74 So do not set forth any likeness to God.
Indeed, God knows, and you do not know.

16:75 ❊God sets forth this parable:
There is a slave ⌜in bondage⌝

ثُمَّ يَتَوَفَّاكُمْ
وَمِنكُم مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ
لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا
إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ

(٧١) وَاللَّهُ فَضَّلَ بَعْضَكُمْ
عَلَىٰ بَعْضٍ فِي الرِّزْقِ
فَمَا الَّذِينَ فُضِّلُوا
بِرَادِّي رِزْقِهِمْ
عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ
فَهُمْ فِيهِ سَوَاءٌ
أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ

(٧٢) وَاللَّهُ جَعَلَ لَكُم
مِّنْ أَنفُسِكُمْ أَزْوَاجًا
وَجَعَلَ لَكُم
مِّنْ أَزْوَاجِكُم
بَنِينَ وَحَفَدَةً
وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ
أَفَبِالْبَاطِلِ يُؤْمِنُونَ
وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ

(٧٣) وَيَعْبُدُونَ مِن دُونِ اللَّهِ
مَا لَا يَمْلِكُ لَهُمْ رِزْقًا
مِّنَ السَّمَاوَاتِ وَالْأَرْضِ
شَيْئًا وَلَا يَسْتَطِيعُونَ

(٧٤) فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ
إِنَّ اللَّهَ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ

(٧٥) ۞ ضَرَبَ اللَّهُ مَثَلًا عَبْدًا
مَّمْلُوكًا لَّا يَقْدِرُ عَلَىٰ شَيْءٍ

who has no power over anything,
and another ˹who is free˺,
whom We have provided
with a goodly provision from Us,
such that he spends ˹charitably˺ from it
in private and in public.
Are they equal ˹in worldly status˺?
All praise is for God ˹alone˺,
but most of them ˹are disbelievers
and˺ do not know ˹God˺.

16:76 God sets forth another parable of two men:
One of them is mute, incapable of anything.
Moreover, he is an utter burden on his guardian;
for wherever he directs him, he brings no good.
Is he equal to one who bids to justice,
while he himself is ˹guided˺
upon a straight way ˹of salvation˺?

16:77 Indeed, to God ˹alone˺ belongs ˹the knowledge
of all˺ the unseen ˹realities˺
of the heavens and the earth.
Thus the matter of the Hour ˹of Doom˺
is never ˹farther off˺
than the twinkling of an eye—or nearer still!
For, indeed, God is powerful over all things.

16:78 Moreover, it is God ˹alone˺
who has brought you forth
from the bellies of your mothers
knowing nothing ˹at all˺.
Yet He made for you ˹the faculties of˺
hearing, and sight, and hearts ˹that comprehend˺,
so that you may ˹learn and˺ give thanks.

16:79 Do they ˹who deny God˺
not look upon the flying birds—
˹made to˺ master ˹flying˺ in the air of the sky?
None holds them aloft but God.
Indeed, in ˹all of˺ this there are sure signs

وَمَن رَّزَقْنَٰهُ مِنَّا رِزْقًا حَسَنًا
فَهُوَ يُنفِقُ مِنْهُ سِرًّا وَجَهْرًا
هَلْ يَسْتَوُۥنَ ۚ ٱلْحَمْدُ لِلَّهِ ۚ
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

﴿٧٦﴾ وَضَرَبَ ٱللَّهُ مَثَلًا رَّجُلَيْنِ
أَحَدُهُمَآ أَبْكَمُ
لَا يَقْدِرُ عَلَىٰ شَىْءٍ
وَهُوَ كَلٌّ عَلَىٰ مَوْلَىٰهُ
أَيْنَمَا يُوَجِّههُّ لَا يَأْتِ بِخَيْرٍ ۖ
هَلْ يَسْتَوِى هُوَ
وَمَن يَأْمُرُ بِٱلْعَدْلِ ۙ
وَهُوَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ

﴿٧٧﴾ وَلِلَّهِ غَيْبُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ
وَمَآ أَمْرُ ٱلسَّاعَةِ إِلَّا
كَلَمْحِ ٱلْبَصَرِ أَوْ هُوَ أَقْرَبُ ۚ
إِنَّ ٱللَّهَ
عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

﴿٧٨﴾ وَٱللَّهُ أَخْرَجَكُم
مِّنۢ بُطُونِ أُمَّهَٰتِكُمْ
لَا تَعْلَمُونَ شَيْـًٔا
وَجَعَلَ لَكُمُ ٱلسَّمْعَ
وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۙ
لَعَلَّكُمْ تَشْكُرُونَ

﴿٧٩﴾ أَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ
مُسَخَّرَٰتٍ فِى جَوِّ ٱلسَّمَآءِ
مَا يُمْسِكُهُنَّ إِلَّا ٱللَّهُ ۗ
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ

˹of God's omnipotence˺
for a people who believe.

16:80 Moreover, it is God ˹alone˺ who has enabled you
to make for yourselves houses
as places of ˹rest and˺ residence.
And He has enabled you
to make for yourselves tents
from the hides of cattle,
which you find light ˹to carry˺
on your day of journeying
and on the day you encamp.
And ˹for you in cattle˺,
in their wool, fur, and hair,
are ˹manifold˺ furnishings and utility,
for a ˹preordained˺ time.

16:81 Moreover, it is God ˹alone˺
who provides shade for you,
out of that which He has created.
And He has made for you
places of refuge in the mountains.
And He has made for you garments
that shield you from heat ˹and the elements˺,
as well as ˹armored˺ garments
that shield you ˹from harm˺ in your battles.
And so it is
that He perfects His blessings upon you,
so that you may submit yourselves
˹to Him alone in worship˺.

16:82 Yet if they turn away ˹from this message˺,
then what is incumbent upon you, ˹O Prophet,˺
is only the clear conveyance ˹of God's word˺.

16:83 They ˹well˺ recognize the blessing of God.
Then they ˹thanklessly˺ belie it
˹by turning to false gods˺,
for most of them are disbelievers.

16:84 Yet on the Day ˹Hereafter—

لِقَوْمٍ يُؤْمِنُونَ
(٨٠) وَٱللَّهُ جَعَلَ لَكُم
مِّنۢ بُيُوتِكُمْ سَكَنًا وَجَعَلَ
لَكُم مِّن جُلُودِ ٱلْأَنْعَٰمِ بُيُوتًا
تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ
وَيَوْمَ إِقَامَتِكُمْ
وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا
وَأَشْعَارِهَآ أَثَٰثًا
وَمَتَٰعًا إِلَىٰ حِينٍ
(٨١) وَٱللَّهُ جَعَلَ لَكُم
مِّمَّا خَلَقَ ظِلَٰلًا
وَجَعَلَ لَكُم
مِّنَ ٱلْجِبَالِ أَكْنَٰنًا
وَجَعَلَ لَكُمْ
سَرَٰبِيلَ تَقِيكُمُ ٱلْحَرَّ
وَسَرَٰبِيلَ تَقِيكُم بَأْسَكُمْ
كَذَٰلِكَ يُتِمُّ نِعْمَتَهُۥ عَلَيْكُمْ
لَعَلَّكُمْ تُسْلِمُونَ
(٨٢) فَإِن تَوَلَّوْا۟
فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ ٱلْمُبِينُ
(٨٣) يَعْرِفُونَ نِعْمَتَ ٱللَّهِ
ثُمَّ يُنكِرُونَهَا
وَأَكْثَرُهُمُ ٱلْكَٰفِرُونَ
(٨٤) وَيَوْمَ نَبْعَثُ

when⌝ We raise up
from every community ⌜its messenger
as⌝ a witness ⌜testifying
to its faith or faithlessness⌝—
there will be no permission ⌜given⌝
for the disbelievers ⌜to speak⌝.
Nor will they then be allowed
to propitiate ⌜the wrath of God
for their ungodliness⌝.

16:85 And when ⌜at last⌝ the ⌜godless⌝ wrongdoers
see the torment ⌜of Hell, then will they realize
that⌝ it shall never be lightened for them,
nor shall they be reprieved.

16:86 Moreover, when those who associated gods
with God ⌜in the world⌝
see their associate-gods ⌜on Judgment Day⌝,
they will say: Our Lord!
These are our associate-gods
that we used to call upon apart from You.
Then ⌜their alleged gods⌝
will cast their word back upon them, saying:
Indeed, you are, most surely, liars!

16:87 Thus they ⌜who in their lifetimes disbelieved⌝
will proffer to God, on that Day,
full submission.
For all ⌜the false gods⌝ that they used to forge
shall have strayed from them.

16:88 ⌜So⌝ as to those who disbelieve
and bar ⌜people⌝ from the path of God,
We shall increase them ⌜on that Day⌝
with punishment, ⌜for their obstruction,⌝
on ⌜top of⌝ punishment, ⌜for their unbelief,⌝
for ⌜all⌝ the corruption
they have been spreading ⌜in the earth⌝.

16:89 Thus on ⌜Judgment⌝ Day, We shall raise up
from within every community—

مِن كُلِّ أُمَّةٖ شَهِيدٗا ثُمَّ
لَا يُؤۡذَنُ لِلَّذِينَ كَفَرُواْ
وَلَا هُمۡ يُسۡتَعۡتَبُونَ

(٨٥) وَإِذَا رَءَا ٱلَّذِينَ ظَلَمُواْ
ٱلۡعَذَابَ فَلَا يُخَفَّفُ عَنۡهُمۡ
وَلَا هُمۡ يُنظَرُونَ

(٨٦) وَإِذَا رَءَا ٱلَّذِينَ أَشۡرَكُواْ
شُرَكَآءَهُمۡ قَالُواْ
رَبَّنَا هَٰٓؤُلَآءِ شُرَكَآؤُنَا
ٱلَّذِينَ كُنَّا نَدۡعُواْ مِن دُونِكَۖ
فَأَلۡقَوۡاْ إِلَيۡهِمُ ٱلۡقَوۡلَ
إِنَّكُمۡ لَكَٰذِبُونَ

(٨٧) وَأَلۡقَوۡاْ إِلَى ٱللَّهِ يَوۡمَئِذٍ
ٱلسَّلَمَۖ وَضَلَّ عَنۡهُم
مَّا كَانُواْ يَفۡتَرُونَ

(٨٨) ٱلَّذِينَ كَفَرُواْ
وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ
زِدۡنَٰهُمۡ عَذَابٗا فَوۡقَ ٱلۡعَذَابِ
بِمَا كَانُواْ يُفۡسِدُونَ

(٨٩) وَيَوۡمَ نَبۡعَثُ فِي كُلِّ أُمَّةٖ
شَهِيدًا عَلَيۡهِم مِّنۡ أَنفُسِهِمۡۖ

from amongst themselves—
a ⌜prophet in⌝ witness against them.
And We shall bring you, ⌜O Prophet,⌝
as a witness over all of these ⌜people⌝.
For We have sent down to you
the ⌜Quran as a revealed⌝ Book,
to make all things ⌜that God
has enjoined and forbidden⌝ clear—
and as ⌜divine⌝ guidance ⌜to salvation
for all people⌝;
and as a ⌜way to God's⌝ mercy ⌜for the believers⌝;
and ⌜thus it is⌝ a glad tiding
⌜of everlasting delight near their Lord⌝
for ⌜all⌝ those who are *muslims*,
in willing submission to God ⌜alone.

16:90 ❊O humankind!⌝
Indeed, God commands the execution of justice
⌜among you⌝, and the doing of good ⌜to others⌝,
and the giving ⌜of charity⌝ to close relatives.
Moreover, He forbids all obscenity
and shameful deeds and aggression.
He admonishes you ⌜with this⌝,
so that you may become mindful
⌜of His commandments⌝.

16:91 Thus, you shall fulfill the covenant of God
whenever you make a covenant.
And you shall not break ⌜your⌝ oaths
after their affirmation; for, indeed,
you have made God a guarantor over you.
Indeed, God knows all that you do.

16:92 Then do not be like the woman
who unravels her yarn into fibers
after it has been spun firmly,
by taking your oaths as instruments of deception
between you, so as to ⌜breach your covenants⌝

وَجِئْنَا بِكَ
شَهِيدًا عَلَىٰ هَٰٓؤُلَآءِ ۚ
وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَٰبَ
تِبْيَٰنًا لِّكُلِّ شَىْءٍ
وَهُدًى وَرَحْمَةً
وَبُشْرَىٰ لِلْمُسْلِمِينَ
(٩٠) ۞ إِنَّ ٱللَّهَ يَأْمُرُ
بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ
وَإِيتَآئِ ذِى ٱلْقُرْبَىٰ
وَيَنْهَىٰ عَنِ ٱلْفَحْشَآءِ
وَٱلْمُنكَرِ وَٱلْبَغْىِ ۚ
يَعِظُكُمْ
لَعَلَّكُمْ تَذَكَّرُونَ
(٩١) وَأَوْفُوا۟ بِعَهْدِ ٱللَّهِ
إِذَا عَٰهَدتُّمْ وَلَا تَنقُضُوا۟
ٱلْأَيْمَٰنَ بَعْدَ تَوْكِيدِهَا
وَقَدْ جَعَلْتُمُ ٱللَّهَ
عَلَيْكُمْ كَفِيلًا ۚ إِنَّ ٱللَّهَ
يَعْلَمُ مَا تَفْعَلُونَ
(٩٢) وَلَا تَكُونُوا۟
كَٱلَّتِى نَقَضَتْ غَزْلَهَا
مِنۢ بَعْدِ قُوَّةٍ أَنكَٰثًا
تَتَّخِذُونَ أَيْمَٰنَكُمْ
دَخَلًۢا بَيْنَكُمْ

with one group ˹of people˺
for ˹another˺ group more abundant
˹in power and wealth˺.
God only puts you to the test by this.
For, most surely, He shall make clear to you
on the Day of Resurrection
that about which you have disputed ˹in life˺.

16:93 Yet had God so willed,
He would have made ˹all of˺ you
one ˹faith˺-community ˹without choice˺.
Thus ˹know that˺ God does, indeed,
leave to stray whomever He so wills.
And He ˹alone˺ guides whomever He so wills.
For, most surely, ˹all of˺ you shall be questioned
about what you have done ˹in life˺.

16:94 So do not take your oaths
as instruments of deception between you,
such that ˹your˺ foot should slip
after it ˹once˺ had been set firm,
and ˹wherefore˺ you would be given to taste
the affliction of evil ˹in this life˺
for having barred ˹others˺
from ˹coming to˺ the way of God
˹by your shameful example˺.
Moreover, there would be for you
˹in the Hereafter˺ a great torment.

16:95 So do not sell the covenant of God
for a small price.
Indeed, what is with God is ˹far˺ better for you,
if only you were to know.

16:96 All that is with you ˹in life˺ shall come to an end.
But what is with God is everlasting—
and We shall certainly recompense
those who have ˹remained˺ patient
with their reward,
˹in accordance˺ with the very best they ever did.

أَن تَكُونَ أُمَّةٌ
هِيَ أَرْبَىٰ مِنْ أُمَّةٍۚ
إِنَّمَا يَبْلُوكُمُ ٱللَّهُ بِهِۦۚ
وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ ٱلْقِيَٰمَةِ
مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

(٩٣) وَلَوْ شَآءَ ٱللَّهُ
لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً
وَلَٰكِن يُضِلُّ مَن يَشَآءُ
وَيَهْدِي مَن يَشَآءُۚ
وَلَتُسْـَٔلُنَّ عَمَّا كُنتُمْ تَعْمَلُونَ

(٩٤) وَلَا تَتَّخِذُوٓا۟ أَيْمَٰنَكُمْ
دَخَلًۢا بَيْنَكُمْ فَتَزِلَّ قَدَمٌۢ
بَعْدَ ثُبُوتِهَا وَتَذُوقُوا۟ ٱلسُّوٓءَ
بِمَا صَدَدتُّمْ
عَن سَبِيلِ ٱللَّهِۖ
وَلَكُمْ عَذَابٌ عَظِيمٌ

(٩٥) وَلَا تَشْتَرُوا۟ بِعَهْدِ ٱللَّهِ
ثَمَنًا قَلِيلًاۚ إِنَّمَا عِندَ ٱللَّهِ
هُوَ خَيْرٌ لَّكُمْ
إِن كُنتُمْ تَعْلَمُونَ

(٩٦) مَا عِندَكُمْ يَنفَدُۖ
وَمَا عِندَ ٱللَّهِ بَاقٍۗ
وَلَنَجْزِيَنَّ ٱلَّذِينَ صَبَرُوٓا۟
أَجْرَهُم بِأَحْسَنِ
مَا كَانُوا۟ يَعْمَلُونَ

(٩٧) مَنْ عَمِلَ صَٰلِحًا

16:97 Whoever does righteous deeds,
whether male or female, and is a believer,
We shall, most surely, cause him
to live a good life.
Moreover, We shall, most surely,
recompense ⌜all of⌝ them with their reward,
⌜in accordance⌝ with the very best they ever did.

16:98 Thus, whenever you recite the Quran,
then seek refuge in God from Satan,
the accursed ⌜one⌝.
16:99 Yet, indeed, he has no authority ⌜whatever⌝
over those who believe
and who rely upon their Lord ⌜alone⌝.
16:100 His authority is only over those
who take him as a patron, and who,
because of him,
take associate-gods ⌜apart from God⌝.
16:101 Yet if ever We substitute one verse
in place of another verse
⌜to benefit humankind⌝—
and God knows best what He sends down—
they say:
You, ⌜O Muhammad,⌝ are nothing but a forger!
Rather, most of them do not know ⌜God's way⌝.
16:102 Say ⌜to them: Gabriel⌝, the Holy Spirit,
has brought it down from your Lord
with the ⌜whole⌝ truth, to confirm ⌜in faith⌝
those who have believed,
and as ⌜divine⌝ guidance ⌜from error⌝,
and a glad tiding
⌜of everlasting delight near their Lord⌝
for ⌜all⌝ those who are *muslims*,
in willing submission to God ⌜alone⌝.
16:103 And very truly,
We know that they say, ⌜O Prophet⌝:

مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ
فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً
وَلَنَجْزِيَنَّهُمْ أَجْرَهُم
بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ
(٩٨) فَإِذَا قَرَأْتَ ٱلْقُرْءَانَ
فَٱسْتَعِذْ بِٱللَّهِ
مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ
(٩٩) إِنَّهُۥ لَيْسَ لَهُۥ سُلْطَٰنٌ
عَلَى ٱلَّذِينَ ءَامَنُوا۟
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ
(١٠٠) إِنَّمَا سُلْطَٰنُهُۥ
عَلَى ٱلَّذِينَ يَتَوَلَّوْنَهُۥ
وَٱلَّذِينَ هُم بِهِۦ مُشْرِكُونَ
(١٠١) وَإِذَا بَدَّلْنَآ ءَايَةً
مَّكَانَ ءَايَةٍ
وَٱللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ
قَالُوٓا۟ إِنَّمَآ أَنتَ مُفْتَرٍۭ
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ
(١٠٢) قُلْ نَزَّلَهُۥ رُوحُ ٱلْقُدُسِ
مِن رَّبِّكَ بِٱلْحَقِّ لِيُثَبِّتَ
ٱلَّذِينَ ءَامَنُوا۟ وَهُدًى
وَبُشْرَىٰ لِلْمُسْلِمِينَ
(١٠٣) وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ
إِنَّمَا يُعَلِّمُهُۥ بَشَرٌ

No one but a human being
is teaching him ˹this˺!—
even though the tongue of the one
to whom they allude is foreign,
while this ˹Quran˺ is ˹in˺ a clear Arabic tongue.

16:104 As to those who do not believe
in the ˹revealed˺ signs of God,
God shall not guide them ˹aright˺.
Thus for them,
there is a most painful torment ˹awaiting
in the Hereafter˺.

16:105 As to the ones who forge ˹such˺ lies,
they are the ones who do not believe
in the ˹revealed˺ signs of God.
Thus it is they who are the liars.

16:106 ˹Doomed is˺ one
who ˹openly˺ disbelieves in God,
after ˹professing˺ his faith—
except for one who has been compelled
˹to renounce his belief˺,
while his heart remains at peace with faith.
But whoever
willingly opens his heart to unbelief—
upon ˹such as these˺
there shall be great wrath from God.
Thus for them, there is a great torment ˹awaiting
in the Hereafter˺.

16:107 That is because they so loved
the life of this world over ˹that of˺ the Hereafter.
Yet, indeed, God does not guide
a disbelieving people.

16:108 These are the ones
whose hearts and hearing and sight
God has set a seal upon.
For it is these who are the heedless.

16:109 Without doubt, it is they

لِّسَانُ ٱلَّذِى
يُلْحِدُونَ إِلَيْهِ أَعْجَمِىٌّ
وَهَـٰذَا لِسَانٌ
عَرَبِىٌّ مُّبِينٌ
(١٠٤) إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ
بِـَٔايَـٰتِ ٱللَّهِ لَا يَهْدِيهِمُ ٱللَّهُ
وَلَهُمْ عَذَابٌ أَلِيمٌ
(١٠٥) إِنَّمَا يَفْتَرِى ٱلْكَذِبَ
ٱلَّذِينَ لَا يُؤْمِنُونَ
بِـَٔايَـٰتِ ٱللَّهِ وَأُو۟لَـٰٓئِكَ
هُمُ ٱلْكَـٰذِبُونَ
(١٠٦) مَن كَفَرَ بِٱللَّهِ
مِنۢ بَعْدِ إِيمَـٰنِهِۦٓ
إِلَّا مَنْ أُكْرِهَ
وَقَلْبُهُۥ مُطْمَئِنٌّۢ بِٱلْإِيمَـٰنِ
وَلَـٰكِن مَّن شَرَحَ بِٱلْكُفْرِ صَدْرًا
فَعَلَيْهِمْ غَضَبٌ مِّنَ ٱللَّهِ
وَلَهُمْ عَذَابٌ عَظِيمٌ
(١٠٧) ذَٰلِكَ بِأَنَّهُمُ ٱسْتَحَبُّوا۟
ٱلْحَيَوٰةَ ٱلدُّنْيَا
عَلَى ٱلْـَٔاخِرَةِ وَأَنَّ ٱللَّهَ لَا
يَهْدِى ٱلْقَوْمَ ٱلْكَـٰفِرِينَ
(١٠٨) أُو۟لَـٰٓئِكَ ٱلَّذِينَ طَبَعَ ٱللَّهُ
عَلَىٰ قُلُوبِهِمْ
وَسَمْعِهِمْ وَأَبْصَـٰرِهِمْ
وَأُو۟لَـٰٓئِكَ هُمُ ٱلْغَـٰفِلُونَ
(١٠٩) لَا جَرَمَ أَنَّهُمْ
فِى ٱلْـَٔاخِرَةِ
هُمُ ٱلْخَـٰسِرُونَ

in the Hereafter who shall be the losers
⌜of an everlasting Paradise⌝.

16:110 Yet, indeed, your Lord ⌜declares⌝,
concerning those who emigrated
after they had been persecuted,
and who thereafter strove ⌜in the path of God⌝
and ⌜remained⌝ patient—
indeed, after ⌜all of⌝ this,
your Lord shall, most surely, be all-forgiving,
mercy-giving.

16:111 ❊ ⌜But beware⌝ of the Day
when every soul shall come ⌜before God⌝,
pleading on behalf of itself,
and ⌜when⌝ each soul shall be rendered in full
⌜for⌝ all that it has done ⌜in life⌝—
and never shall they be wronged ⌜in the least⌝.

16:112 Now, God puts forth
this parable of a town:
It was secure and peaceable.
Its provision would come to it
in plenty from every locale.
Then it belied God's own blessings upon it
⌜by worshipping false gods⌝.
Thus God gave it a touch
of the garment of hunger and fear,
for what they had wrought.

16:113 For truly there had come to them
a messenger from among themselves.
But they belied him.
Thus the torment seized them, suddenly,
for they were, indeed, wrongdoers,
⌜godless in heart⌝.

16:114 So ⌜stand firm in faith,
O you who believe,
and⌝ eat from what God has provided you,
⌜if it be⌝ lawful and wholesome.

(١١٠) ثُمَّ إِنَّ رَبَّكَ
لِلَّذِينَ هَاجَرُواْ
مِنۢ بَعۡدِ مَا فُتِنُواْ
ثُمَّ جَٰهَدُواْ وَصَبَرُوٓاْ
إِنَّ رَبَّكَ مِنۢ بَعۡدِهَا
لَغَفُورٞ رَّحِيمٞ

(١١١) ۞ يَوۡمَ تَأۡتِي كُلُّ نَفۡسٖ
تُجَٰدِلُ عَن نَّفۡسِهَا
وَتُوَفَّىٰ كُلُّ نَفۡسٖ
مَّا عَمِلَتۡ
وَهُمۡ لَا يُظۡلَمُونَ

(١١٢) وَضَرَبَ ٱللَّهُ مَثَلٗا قَرۡيَةٗ
كَانَتۡ ءَامِنَةٗ مُّطۡمَئِنَّةٗ
يَأۡتِيهَا رِزۡقُهَا رَغَدٗا
مِّن كُلِّ مَكَانٖ فَكَفَرَتۡ
بِأَنۡعُمِ ٱللَّهِ فَأَذَٰقَهَا ٱللَّهُ
لِبَاسَ ٱلۡجُوعِ وَٱلۡخَوۡفِ
بِمَا كَانُواْ يَصۡنَعُونَ

(١١٣) وَلَقَدۡ جَآءَهُمۡ رَسُولٞ مِّنۡهُمۡ
فَكَذَّبُوهُ فَأَخَذَهُمُ ٱلۡعَذَابُ
وَهُمۡ ظَٰلِمُونَ

(١١٤) فَكُلُواْ مِمَّا
رَزَقَكُمُ ٱللَّهُ حَلَٰلٗا طَيِّبٗا

Yet give thanks for the blessing of God,
if, indeed, it is He alone whom you worship.

16:115 Indeed, He has but forbidden you ˹to eat˺
carrion, and blood, and the flesh of swine,
and that over which
other than ˹the name of˺ God is invoked
˹at the time of slaughter˺.
But whoever is compelled
˹by circumstance to eat any of this˺—
without being rebellious
and without being a willful transgressor—
˹will find˺ then ˹that˺ God
is, indeed, all-forgiving, mercy-giving.

16:116 And you shall not say—
by way of falsehoods
that your tongues represent—
such ˹and such˺ is lawful,
and such ˹and such˺ is forbidden,
so as to forge a lie against God.
Indeed, those who forge lies against God
shall not succeed.

16:117 Small enjoyment ˹have they in life˺,
and ˹then˺ a most painful torment awaits them!

16:118 As to those of Jewry, We forbade
what We have previously narrated to you.
We did not wrong them ˹therein˺,
but, rather, it was their own souls
they were ˹all the while˺ wronging
˹with ungodliness˺.

16:119 Yet, indeed, your Lord ˹declares˺,
concerning those who did misdeeds
in ignorance ˹of true faith˺,
but thereafter repented and set things aright—
indeed, after ˹all of˺ this,
your Lord shall, most surely, be all-forgiving,

وَٱشۡكُرُواْ نِعۡمَتَ ٱللَّهِ
إِن كُنتُمۡ إِيَّاهُ تَعۡبُدُونَ
(١١٥) إِنَّمَا حَرَّمَ عَلَيۡكُمُ
ٱلۡمَيۡتَةَ وَٱلدَّمَ
وَلَحۡمَ ٱلۡخِنزِيرِ
وَمَآ أُهِلَّ لِغَيۡرِ ٱللَّهِ بِهِۦۖ
فَمَنِ ٱضۡطُرَّ غَيۡرَ بَاغٖ
وَلَا عَادٖ
فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ
(١١٦) وَلَا تَقُولُواْ لِمَا تَصِفُ
أَلۡسِنَتُكُمُ ٱلۡكَذِبَ
هَٰذَا حَلَٰلٞ وَهَٰذَا حَرَامٞ
لِّتَفۡتَرُواْ عَلَى ٱللَّهِ ٱلۡكَذِبَۚ
إِنَّ ٱلَّذِينَ يَفۡتَرُونَ عَلَى ٱللَّهِ
ٱلۡكَذِبَ لَا يُفۡلِحُونَ
(١١٧) مَتَٰعٞ قَلِيلٞ وَلَهُمۡ عَذَابٌ أَلِيمٞ
(١١٨) وَعَلَى ٱلَّذِينَ هَادُواْ حَرَّمۡنَا
مَا قَصَصۡنَا عَلَيۡكَ مِن قَبۡلُۖ
وَمَا ظَلَمۡنَٰهُمۡ وَلَٰكِن كَانُوٓاْ
أَنفُسَهُمۡ يَظۡلِمُونَ
(١١٩) ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ
عَمِلُواْ ٱلسُّوٓءَ بِجَهَٰلَةٖ
ثُمَّ تَابُواْ مِنۢ بَعۡدِ ذَٰلِكَ
وَأَصۡلَحُوٓاْ إِنَّ رَبَّكَ
مِنۢ بَعۡدِهَا لَغَفُورٞ رَّحِيمٞ

mercy-giving.

16:120 As for Abraham, he was, ⌜in himself,⌝
a nation ⌜of exemplary faith⌝—
devoutly obedient to God, upright ⌜of heart⌝—
and never was he of the idolaters.

16:121 He was ever-thankful ⌜to God⌝
for His blessings.
So ⌜God⌝ chose him and guided him
to a straight way ⌜of salvation⌝.

16:122 Thus We gave him
⌜great⌝ good in this world.
And in the Hereafter,
he shall, most surely, be of the righteous—

16:123 whereupon We have revealed to you,
⌜O Prophet,⌝
that you shall follow the sacred way of Abraham,
the ⌜purely⌝ upright ⌜in heart⌝—
and never was he of those
who associated gods ⌜with God⌝.

16:124 The Sabbath Day ⌜of solemn rest
was not enjoined on Abraham,
but⌝ was ordained only for ⌜the Jews⌝—
who ⌜themselves⌝ disputed about it
⌜long after Abraham⌝.
Thus, indeed, your Lord
shall, most surely, judge between them
on the Day of Resurrection
as to that wherein they have been disputing.

16:125 Call to the path of your Lord,
⌜O Prophet,⌝
with ⌜sound⌝ wisdom and fair admonition.
And ⌜as to all people,⌝ argue ⌜gently⌝ with them
in the fairest manner.
Indeed, it is your Lord ⌜alone⌝ who knows best
⌜all⌝ those who have strayed

(١٢٠) إِنَّ إِبْرَٰهِيمَ
كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا
وَلَمْ يَكُ مِنَ ٱلْمُشْرِكِينَ
(١٢١) شَاكِرًا لِّأَنْعُمِهِ
ٱجْتَبَىٰهُ وَهَدَىٰهُ
إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ
(١٢٢) وَءَاتَيْنَٰهُ فِى ٱلدُّنْيَا حَسَنَةً
وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ
(١٢٣) ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ
ٱتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا
وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ
(١٢٤) إِنَّمَا جُعِلَ ٱلسَّبْتُ
عَلَى ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ
وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ
يَوْمَ ٱلْقِيَٰمَةِ فِيمَا
كَانُوا۟ فِيهِ يَخْتَلِفُونَ
(١٢٥) ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ
بِٱلْحِكْمَةِ
وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ
وَجَٰدِلْهُم
بِٱلَّتِى هِىَ أَحْسَنُ

from His ˹straight˺ path;
and He knows best
˹all˺ those who are guided aright.

16:126 Moreover, if you ˹believers˺ punish ˹aggressors˺,
then punish ˹them˺ with the like of that
with which you have been afflicted ˹by them˺.
But if you ˹remain˺ patient,
it is, most surely, better
for those who are patient.

16:127 So be patient, ˹O Prophet˺.
Yet ˹know that˺ your patience
shall not endure ˹through adversity˺,
except with ˹the help of˺ God.
Thus do not grieve over
˹those of˺ them ˹who oppose you˺,
nor be in ˹any˺ distress
because of what they plot ˹against you˺.

16:128 Indeed, God is with those
who are God-fearing
and who excel in ˹doing˺ good.

إِنَّ رَبَّكَ هُوَ أَعۡلَمُ
بِمَن ضَلَّ عَن سَبِيلِهِۦ
وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ
(١٢٦) وَإِنۡ عَاقَبۡتُمۡ فَعَاقِبُواْ
بِمِثۡلِ مَا عُوقِبۡتُم بِهِۦۖ
وَلَئِن صَبَرۡتُمۡ
لَهُوَ خَيۡرٞ لِّلصَّٰبِرِينَ
(١٢٧) وَٱصۡبِرۡ
وَمَا صَبۡرُكَ إِلَّا بِٱللَّهِۚ
وَلَا تَحۡزَنۡ عَلَيۡهِمۡ
وَلَا تَكُ فِي ضَيۡقٖ
مِّمَّا يَمۡكُرُونَ
(١٢٨) إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَواْ
وَّٱلَّذِينَ هُم مُّحۡسِنُونَ

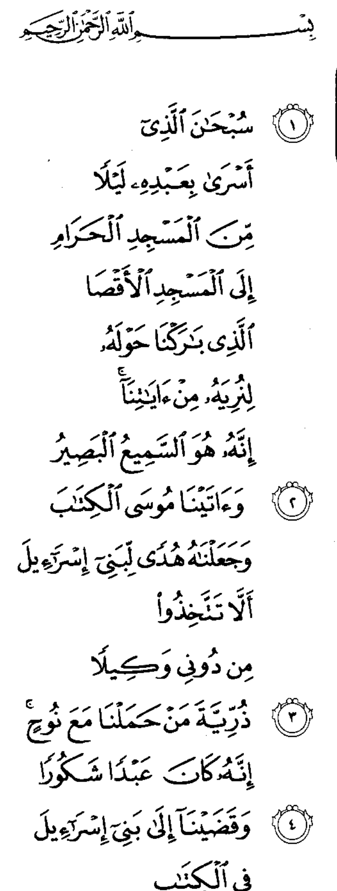


The surah that mentions the miracle of THE NIGHT JOURNEY, *wherein God transported His servant Muhammad ﷺ in a single night from the Sacred Mosque of Makkah to Al-Aqṣa Mosque in Jerusalem, to show him some of His most wondrous signs.*

Surah **17** / 111 VERSES / REVEALED AT MAKKAH

Al-Isrâʼ

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



17:1 Highly exalted is He
who carried His servant, ˹Muhammad,˺ by night
from the Sacred Mosque ˹at Makkah˺
to Al-Aqṣa Mosque ˹at Jerusalem˺—
the surroundings of which We have blessed—
to show him ˹something˺
of Our ˹wondrous˺ signs.
Indeed, it is He
who is the All-Hearing, the All-Seeing.

17:2 And ˹so too˺ We gave Moses
the Book ˹of the Torah˺,
and We made it a guide
for the Children of Israel, ˹commanding them˺:
You shall not take ˹any deity˺ apart from Me
˹for˺ a guardian—
17:3 ˹for you are of the˺ offspring of those
whom We carried ˹in the Ark˺ with Noah,
˹who˺ was, indeed,
an ever-thankful servant ˹of God˺.
17:4 Yet We had foretold to the Children of Israel
in the Book ˹of the Torah˺:
You shall, most surely,

cause corruption in the land two times
˹and be punished by God˺.
For, most surely, you shall grow haughty
˹and act˺ with a great haughtiness.

17:5 Then when the promise
of the first of the two times came ˹to pass˺,
We sent against you servants of Ours
endowed with mighty ˹military˺ power.
Thus they ravaged through the dwellings
˹of your people˺—and it was a promise fulfilled.

17:6 Thereafter, We restored you, once again,
to prevalence over them,
for We extended to you wealth and sons.
Thus We made you greater ˹than ever˺
in number, ˹saying˺:

17:7 If you do good,
you do good for your own souls.
Yet if you do evil,
so shall it be ˹against yourselves˺.
Thus when the promise
of the second time came ˹to pass,
your enemies˺ were ˹left˺
to defile your very faces.
Indeed, they were ˹left˺ to enter
the Temple ˹of Jerusalem˺,
as they had entered it the first time.
Thus they were ˹left˺ to shatter
all that they came upon—
shattering it ˹all˺ utterly!

17:8 It may well be that your Lord
shall ˹again˺ show you mercy.
Yet if you return
˹to corruption and haughtiness˺,
We will return ˹to utter destruction˺.
Moreover, We have made Hell

لَتُفْسِدُنَّ فِي ٱلْأَرْضِ مَرَّتَيْنِ
وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا
(٥) فَإِذَا جَآءَ وَعْدُ أُولَىٰهُمَا
بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَآ
أُو۟لِى بَأْسٍ شَدِيدٍ
فَجَاسُوا۟ خِلَـٰلَ ٱلدِّيَارِ
وَكَانَ وَعْدًا مَّفْعُولًا
(٦) ثُمَّ رَدَدْنَا لَكُمُ
ٱلْكَرَّةَ عَلَيْهِمْ
وَأَمْدَدْنَـٰكُم بِأَمْوَٰلٍ وَبَنِينَ
وَجَعَلْنَـٰكُمْ أَكْثَرَ نَفِيرًا
(٧) إِنْ أَحْسَنتُمْ
أَحْسَنتُمْ لِأَنفُسِكُمْ
وَإِنْ أَسَأْتُمْ فَلَهَا
فَإِذَا جَآءَ وَعْدُ ٱلْـَٔاخِرَةِ
لِيَسُـۥٓـُٔوا۟ وُجُوهَكُمْ
وَلِيَدْخُلُوا۟ ٱلْمَسْجِدَ
كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ
وَلِيُتَبِّرُوا۟ مَا عَلَوْا۟ تَتْبِيرًا
(٨) عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ
وَإِنْ عُدتُّمْ عُدْنَا

for ⌜all⌝ the disbelievers
as a ⌜permanent⌝ place of confinement.

17:9 Indeed, this Quran guides ⌜humanity⌝
to that which is most upright
and gives glad tidings to the believers
who do righteous deeds,
that for them there is a great reward
⌜of everlasting delight in Paradise
awaiting in the Hereafter⌝.

17:10 And ⌜it warns⌝ those who do not believe
in the Hereafter,
that We have made ready for them ⌜there⌝
a most painful torment.

17:11 Yet ⌜in anger⌝ man ⌜unknowingly⌝
invokes evil ⌜upon himself⌝
as ⌜eagerly as⌝ he invokes good.
For man is, indeed, ⌜given to⌝ haste.

17:12 Now, We made the night and the daylight
as two ⌜great⌝ signs
⌜of your Lord's power and wisdom⌝.
Then We effaced ⌜the moon,⌝
the sign of the night, ⌜by the radiant sun⌝—
for We made ⌜it⌝ the sign of the daylight,
⌜to enable humankind therein⌝ to see—
so that you may seek out bounty
from your Lord;
and so that you may ⌜come to⌝ know
the number of years
and ⌜methods of⌝ calculation.
For each thing ⌜in Our creation
and in Our revelation⌝
have We made distinct—utterly distinct.

17:13 Moreover, We have ⌜securely⌝ bound the destiny

وَجَعَلْنَا جَهَنَّمَ
لِلْكَٰفِرِينَ حَصِيرًا
(٩) إِنَّ هَٰذَا ٱلْقُرْءَانَ
يَهْدِى لِلَّتِى هِىَ أَقْوَمُ
وَيُبَشِّرُ ٱلْمُؤْمِنِينَ
ٱلَّذِينَ يَعْمَلُونَ ٱلصَّٰلِحَٰتِ
أَنَّ لَهُمْ أَجْرًا كَبِيرًا
(١٠) وَأَنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ
أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا
(١١) وَيَدْعُ ٱلْإِنسَٰنُ بِٱلشَّرِّ
دُعَآءَهُۥ بِٱلْخَيْرِ
وَكَانَ ٱلْإِنسَٰنُ عَجُولًا
(١٢) وَجَعَلْنَا ٱلَّيْلَ وَٱلنَّهَارَ ءَايَتَيْنِ
فَمَحَوْنَآ ءَايَةَ ٱلَّيْلِ
وَجَعَلْنَآ ءَايَةَ ٱلنَّهَارِ مُبْصِرَةً
لِّتَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ
وَلِتَعْلَمُوا۟ عَدَدَ
ٱلسِّنِينَ وَٱلْحِسَابَ
وَكُلَّ شَىْءٍ فَصَّلْنَٰهُ تَفْصِيلًا

of every human being to its ˹own˺ neck
˹in a scroll of one's works˺.
For We shall bring forth for ˹each˺ one
a ˹precise˺ book ˹of record of one's deeds˺
on the Day of Resurrection,
which one shall find ˹there˺
fully unfurled ˹before him,
17:14 whereupon it shall be said:˺
Read your book ˹for yourself˺!
Sufficient is your soul this Day
as a reckoner against you.
17:15 Whoever is guided ˹aright in the world˺,
then he is but guided
for ˹the good of˺ his own soul.
Yet whoever goes astray,
he but strays, then, against ˹all that is good for˺ it.
For no sin-laden soul
shall carry the ˹sinful˺ load of another
˹on Judgment Day˺.
Moreover, never do We
˹beset people with˺ torment
until We send forth ˹to them˺
a messenger ˹with Heavenly guidance˺.
17:16 Thus when We intend to destroy a town
˹for evildoing˺,
We ˹first˺ command its affluent
˹to become righteous˺.
Yet ˹should˺ they ˹continue to˺ commit
˹flagrant deeds of˺ ungodliness therein,
then the ˹divine˺ word ˹of doom˺
comes to pass against it.
Then do We demolish it—
and demolish it utterly.
17:17 And how very many
of the ˹ungodly˺ generations after Noah

(١٣) وَكُلَّ إِنسَٰنٍ
أَلْزَمْنَٰهُ طَٰٓئِرَهُۥ فِى عُنُقِهِۦ ۖ
وَنُخْرِجُ لَهُۥ يَوْمَ ٱلْقِيَٰمَةِ
كِتَٰبًا يَلْقَىٰهُ مَنشُورًا
(١٤) ٱقْرَأْ كِتَٰبَكَ كَفَىٰ بِنَفْسِكَ
ٱلْيَوْمَ عَلَيْكَ حَسِيبًا
(١٥) مَّنِ ٱهْتَدَىٰ
فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ
وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ
وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ
وَمَا كُنَّا مُعَذِّبِينَ
حَتَّىٰ نَبْعَثَ رَسُولًا
(١٦) وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً
أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا۟ فِيهَا
فَحَقَّ عَلَيْهَا ٱلْقَوْلُ
فَدَمَّرْنَٰهَا تَدْمِيرًا

did We destroy!
Thus sufficient is your Lord, ˹O Prophet,˺
as ˹One who is˺ all-aware ˹and˺ all-seeing
of the sins of His servants.

17:18 Whoever desires this ˹life of˺ haste
˹over the everlasting Hereafter˺,
We shall hasten for him therein
whatever ˹of the world˺ We so will,
for whomever We intend.
Then We shall appoint for him Hell.
He shall enter it condemned, ˹forever˺ banished.

17:19 But whoever desires
˹the reward of˺ the Hereafter—
and ˹duly˺ strives for it
with the striving ˹rightfully˺ due for it,
while being a believer—
then such as these
shall ˹find˺ their striving forever thanked
˹by their Lord˺.

17:20 To each ˹group˺—
those ˹who are hasty for the world˺
and those ˹who strive for God˺—
We extend something of your Lord's bounty.
Yet never is the bountiful gift of your Lord
confined ˹to either of them˺.

17:21 Look, ˹O Prophet,˺ how We have ˹already˺
favored some of them ˹with Our bounty˺
over others.
Yet, most surely, the Hereafter
is of still greater ranks
and far greater favor ˹for the believers.˺

17:22 O Prophet!˺
You shall not set up any other god with God.
For ˹if you do˺, then you shall ˹forever˺ remain

(١٧) وَكَمْ أَهْلَكْنَا
مِنَ ٱلْقُرُونِ مِنۢ بَعْدِ نُوحٍۢ ۗ
وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِۦ
خَبِيرًۢا بَصِيرًا

(١٨) مَّن كَانَ يُرِيدُ ٱلْعَاجِلَةَ
عَجَّلْنَا لَهُۥ فِيهَا
مَا نَشَآءُ لِمَن نُّرِيدُ
ثُمَّ جَعَلْنَا لَهُۥ جَهَنَّمَ
يَصْلَىٰهَا مَذْمُومًا مَّدْحُورًا

(١٩) وَمَنْ أَرَادَ ٱلْـَٔاخِرَةَ
وَسَعَىٰ لَهَا سَعْيَهَا
وَهُوَ مُؤْمِنٌ فَأُو۟لَـٰٓئِكَ
كَانَ سَعْيُهُم مَّشْكُورًا

(٢٠) كُلًّا نُّمِدُّ هَـٰٓؤُلَآءِ وَهَـٰٓؤُلَآءِ
مِنْ عَطَآءِ رَبِّكَ ۚ
وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا

(٢١) ٱنظُرْ كَيْفَ فَضَّلْنَا
بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ
وَلَلْـَٔاخِرَةُ أَكْبَرُ دَرَجَـٰتٍ
وَأَكْبَرُ تَفْضِيلًا

(٢٢) لَّا تَجْعَلْ مَعَ ٱللَّهِ إِلَـٰهًا ءَاخَرَ

condemned ⌜as ungodly,⌝
and be⌝ forsaken ⌜by Him utterly⌝.

17:23 ❊For your Lord has decreed ⌜for one and all⌝:
You shall not worship other than Him.
And to ⌜your⌝ parents, ⌜you shall be⌝ good.
Should either one of them, or both of them,
reach old age in your care,
then you shall not say to either of them
⌜even so much as⌝: Fie!
Nor shall you rebuke them.
Rather, say to both of them a gracious word,
⌜in loving kindness⌝.

17:24 Moreover, lower for them
the wing of humility, out of mercy,
and say ⌜in supplication for them⌝:
My Lord! Have mercy upon them both—
even as they have raised me up as a little one.

17:25 Your Lord knows best
about what is within your souls.
If you ⌜resolve yourselves to⌝ be righteous,
then, indeed, to all those who are ever-penitent
He is all-forgiving.

17:26 And ⌜you shall⌝ give ⌜in charity⌝
to the close relative
his rightful due ⌜in benevolent offerings⌝—
and also to the indigent, and the wayfarer.
But you shall not squander ⌜resources⌝,
even with the slightest squandering.

17:27 Indeed, the squanderers
are ⌜the evil⌝ brethren of the satans.
And Satan has ever been
most ungrateful to his Lord.

17:28 Yet if you must turn away from
those ⌜who are needy⌝

فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا
(٢٣) ۞ وَقَضَىٰ رَبُّكَ
أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ
وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۚ
إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ
أَحَدُهُمَآ أَوْ كِلَاهُمَا
فَلَا تَقُل لَّهُمَآ أُفٍّ
وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا
قَوْلًا كَرِيمًا
(٢٤) وَٱخْفِضْ لَهُمَا
جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ
وَقُل رَّبِّ ٱرْحَمْهُمَا
كَمَا رَبَّيَانِى صَغِيرًا
(٢٥) رَّبُّكُمْ أَعْلَمُ بِمَا فِى نُفُوسِكُمْ ۚ
إِن تَكُونُوا۟ صَٰلِحِينَ فَإِنَّهُۥ
كَانَ لِلْأَوَّٰبِينَ غَفُورًا
(٢٦) وَءَاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ
وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ
وَلَا تُبَذِّرْ تَبْذِيرًا
(٢٧) إِنَّ ٱلْمُبَذِّرِينَ
كَانُوٓا۟ إِخْوَٰنَ ٱلشَّيَٰطِينِ ۖ
وَكَانَ ٱلشَّيْطَٰنُ لِرَبِّهِۦ كَفُورًا
(٢٨) وَإِمَّا تُعْرِضَنَّ عَنْهُمُ

while you ˹yourself˺ seek mercy
˹and means˺ from your Lord—
hoping ˹ardently all the while˺
for ˹His provision, so as to give˺ it ˹in charity˺—
then you shall say to them
a tender word ˹of prayer, to ease their hearts˺.

17:29 Thus you shall not keep your hand
yoked to your neck ˹out of stinginess˺,
nor extend it to the utmost extent
˹in extravagance.
For˺ then you would remain
˹ever˺ blameworthy ˹and˺ regretful.

17:30 Indeed, it is your Lord ˹alone˺
who extends ˹abundant˺ provision
to whomever He ˹so˺ wills.
And He ˹alone˺ restricts ˹it˺.
Indeed, ever is He all-aware, all-seeing,
of ˹the condition of˺ His servants.

17:31 And you shall not ever kill your children
for fear of indigence.
We provide for them and for you.
Indeed, the ˹act of˺ killing them
is an enormous sin.

17:32 And you shall not ever
approach illicit sexual intercourse.
Indeed, it is ˹utter˺ lewdness and a most evil way.

17:33 And you shall not ever kill any ˹human˺ soul
that God has prohibited,
except by what is ˹lawful and˺ right.
Hence, whoever is killed wrongfully,
We hereby assign to his heir
an authorization ˹for retribution˺.
Yet let him not exceed ˹just˺ bounds
regarding ˹retribution for˺ the killing.

ٱبْتِغَآءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا
فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا
﴿٢٩﴾ وَلَا تَجْعَلْ يَدَكَ
مَغْلُولَةً إِلَىٰ عُنُقِكَ
وَلَا تَبْسُطْهَا كُلَّ ٱلْبَسْطِ
فَتَقْعُدَ مَلُومًا مَّحْسُورًا
﴿٣٠﴾ إِنَّ رَبَّكَ يَبْسُطُ ٱلرِّزْقَ
لِمَن يَشَآءُ وَيَقْدِرُ ۚ
إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا بَصِيرًا
﴿٣١﴾ وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُمْ
خَشْيَةَ إِمْلَٰقٍ ۖ
نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ
إِنَّ قَتْلَهُمْ
كَانَ خِطْـًٔا كَبِيرًا
﴿٣٢﴾ وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ ۖ إِنَّهُۥ كَانَ
فَٰحِشَةً وَسَآءَ سَبِيلًا
﴿٣٣﴾ وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ
ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ۗ
وَمَن قُتِلَ مَظْلُومًا فَقَدْ
جَعَلْنَا لِوَلِيِّهِۦ سُلْطَٰنًا
فَلَا يُسْرِف فِّى ٱلْقَتْلِ ۖ

⌜For⌝ he is, indeed,
to be aided ⌜in attaining justice⌝.

17:34 And you shall not ever
approach the wealth of the orphan
⌜in your care⌝—except in the fairest manner,
until he reaches full maturity
⌜and you return it to him⌝.
And ⌜you shall⌝ fulfill
⌜every⌝ covenant ⌜you make⌝.
For, indeed, ⌜every⌝ covenant
shall be answered for ⌜in the Hereafter⌝.

17:35 And ⌜you shall⌝ give a full ⌜and honest⌝ measure
whenever you measure ⌜out goods.
And you shall⌝ weigh
with an even ⌜and just⌝ balance.
That is the best of goodness
and ⌜ensures⌝ a most excellent outcome.

17:36 And you shall not ever follow that of which
you have no ⌜sure⌝ knowledge,
⌜without first verifying its truthfulness⌝.
Indeed, hearing and sight
and ⌜conceptions of⌝ the heart—
⌜every act of⌝ each of these ⌜faculties⌝
shall ⌜one⌝ answer for ⌜in the Hereafter⌝.

17:37 And you shall not ever
walk upon the earth proudly exultant.
For never shall you ⌜human beings
be such as to⌝ perforate the earth
⌜with your steps⌝.
And never shall you
stretch up to the mountains in height.

17:38 As to all of this, ⌜O Prophet⌝—
its evil ⌜trespass⌝ is ever hateful with your Lord.

17:39 This is of the ⌜divine⌝ wisdom
that your Lord has revealed to you.

إِنَّهُۥ كَانَ مَنصُورًا
(٣٤) وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ
إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ
حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ
وَأَوْفُوا۟ بِٱلْعَهْدِ
إِنَّ ٱلْعَهْدَ كَانَ مَسْـُٔولًا
(٣٥) وَأَوْفُوا۟ ٱلْكَيْلَ إِذَا كِلْتُمْ
وَزِنُوا۟ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ
ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا
(٣٦) وَلَا تَقْفُ
مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ
إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ
كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا
(٣٧) وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًا
إِنَّكَ لَن تَخْرِقَ ٱلْأَرْضَ
وَلَن تَبْلُغَ ٱلْجِبَالَ طُولًا
(٣٨) كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُۥ
عِندَ رَبِّكَ مَكْرُوهًا
(٣٩) ذَٰلِكَ مِمَّآ أَوْحَىٰٓ إِلَيْكَ
رَبُّكَ مِنَ ٱلْحِكْمَةِ

And, ˹again,˺ you shall not set up
any other god with God.
For ˹if you do˺, then you shall be cast into Hell,
˹deservedly˺ blameworthy, ˹forever˺ banished.

17:40 Has your Lord, then, chosen
to favor you ˹people˺ with sons,
while taking females from the angels
˹for Himself as daughters˺!
Indeed, you most surely utter
a monstrous word ˹by saying this˺.

17:41 Now truly, indeed,
We have varied ˹the tidings and illustrations˺
in this Quran, so that they ˹who disbelieve˺
may become mindful
˹of the sole divinity of God˺.
Yet this only increases them
in aversion ˹to true faith˺.

17:42 Say ˹to them, O Prophet˺:
If ever there had been other gods with Him,
as they say, then they would, most surely,
have sought a way
to ˹submit to˺ the Lord of the Throne.

17:43 Highly exalted is He—
˹far˺ above what they say!—
and most high with the greatest sublimity.

17:44 The seven heavens and the earth
and all that are in them
give due exaltation to Him.
For there is not a ˹single˺ thing
but that it exalts Him with ˹all˺ praise.
But you ˹human beings˺
fathom not their exaltations.
Indeed, ever is He
most forbearing, all-forgiving.

وَلَا تَجْعَلْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ
فَتُلْقَىٰ فِى جَهَنَّمَ
مَلُومًا مَّدْحُورًا

٤٠ أَفَأَصْفَىٰكُمْ رَبُّكُم بِٱلْبَنِينَ
وَٱتَّخَذَ مِنَ ٱلْمَلَٰٓئِكَةِ إِنَٰثًا ۚ
إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا

٤١ وَلَقَدْ صَرَّفْنَا
فِى هَٰذَا ٱلْقُرْءَانِ لِيَذَّكَّرُوا۟
وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا

٤٢ قُل لَّوْ كَانَ مَعَهُۥٓ ءَالِهَةٌ
كَمَا يَقُولُونَ إِذًا لَّٱبْتَغَوْا۟
إِلَىٰ ذِى ٱلْعَرْشِ سَبِيلًا

٤٣ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ
عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا

٤٤ تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ ٱلسَّبْعُ
وَٱلْأَرْضُ وَمَن فِيهِنَّ ۚ
وَإِن مِّن شَىْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِۦ
وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ ۗ

إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا

17:45 Thus when you recite the Quran, ⌜O Prophet,⌝
We place between you
and those who do not believe in the Hereafter
a hidden veil ⌜protecting you⌝.

﴿٤٥﴾ وَإِذَا قَرَأْتَ ٱلْقُرْءَانَ
جَعَلْنَا بَيْنَكَ وَبَيْنَ
ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ
حِجَابًا مَّسْتُورًا

17:46 Moreover, We have placed sheaths
over their ⌜ill-inclined⌝ hearts,
that they may ⌜no longer⌝ understand it,
and in their ears, an utter deafness.
For whenever you mention in the Quran
your Lord as One ⌜without associate⌝,
they turn away in retreat out of aversion.

﴿٤٦﴾ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ
أَكِنَّةً أَن يَفْقَهُوهُ
وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۚ
وَإِذَا ذَكَرْتَ رَبَّكَ
فِى ٱلْقُرْءَانِ وَحْدَهُۥ
وَلَّوْا۟ عَلَىٰٓ أَدْبَٰرِهِمْ نُفُورًا

17:47 We know best with what ⌜ill intent⌝ they listen
when they are listening to you
⌜recite the Quran⌝;
and ⌜their evil purpose⌝
when they converse ⌜together⌝ secretly;
and when the ⌜godless⌝ wrongdoers say
⌜to one another⌝:
If you were to follow ⌜Muhammad⌝,
you would only ⌜be following⌝ a bewitched man.

﴿٤٧﴾ نَّحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِۦٓ
إِذْ يَسْتَمِعُونَ إِلَيْكَ
وَإِذْ هُمْ نَجْوَىٰٓ
إِذْ يَقُولُ ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ
إِلَّا رَجُلًا مَّسْحُورًا

17:48 Look how they set forth
⌜malicious⌝ images for you, ⌜O Prophet⌝!
Thus have they strayed so ⌜far from guidance⌝
that they cannot find a way ⌜back to God⌝.

﴿٤٨﴾ ٱنظُرْ كَيْفَ ضَرَبُوا۟
لَكَ ٱلْأَمْثَالَ فَضَلُّوا۟
فَلَا يَسْتَطِيعُونَ سَبِيلًا

17:49 Moreover, they have said:
Can it be that even when we have become
⌜mere⌝ bones and ⌜decayed⌝ remains,
that we shall be raised ⌜to life again⌝
in a new creation?

﴿٤٩﴾ وَقَالُوٓا۟ أَءِذَا كُنَّا عِظَٰمًا وَرُفَٰتًا
أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا

17:50 ❊Say ⌜to them⌝: Be you stones or iron—

﴿٥٠﴾ ۞ قُلْ كُونُوا۟ حِجَارَةً أَوْ حَدِيدًا

17:51 or any sort of creation
that swells prodigious in your hearts—
⌜still you shall be resurrected⌝!
Then they shall say ⌜to you⌝:
Who is it that can return us ⌜to life⌝?

﴿٥١﴾ أَوْ خَلْقًا مِّمَّا يَكْبُرُ
فِى صُدُورِكُمْ ۚ
فَسَيَقُولُونَ مَن يُعِيدُنَا ۖ

Say ˹to them˺:
The One who originated you ˹in creation˺
the first time.
Then they shall wag their heads at you
˹in mockery and amazement˺, and say:
When will this ˹resurrection˺ be?
Say: It may well be near at hand—
17:52 ˹on˺ a Day ˹Hereafter
when˺ He shall call upon you,
and you shall ˹come to life
and˺ answer with His praise—
though you will think
that you remained ˹in the world˺
for but a little while.

17:53 Yet tell My ˹believing˺ servants
that they should speak ˹to friend and foe˺
in the fairest manner.
For, indeed, Satan is ever ready to incite
˹animosity˺ between them.
Indeed, Satan is to man a clear enemy.
17:54 ˹O humanity!˺
Your Lord ˹alone˺ knows best
about ˹the disposition of the hearts of all of˺ you.
If He so wills, He will show you mercy,
˹bringing you to faith˺.
Or if He so wills, He shall torment you
˹for your unbelief˺.
Thus We have not sent you, ˹O Prophet,˺
as a guardian over them
˹to dispose of their affairs˺.
17:55 And, ˹again,˺ your Lord knows best,
˹O Prophet,˺ about ˹the merits
of all˺ those who are in the heavens
and ˹all who are in˺ the earth

قُلِ ٱلَّذِى فَطَرَكُمْ أَوَّلَ مَرَّةٍۚ
فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ
وَيَقُولُونَ مَتَىٰ هُوَۖ
قُلْ عَسَىٰٓ أَن يَكُونَ قَرِيبًا
﴿٥٢﴾ يَوْمَ يَدْعُوكُمْ
فَتَسْتَجِيبُونَ بِحَمْدِهِۦ
وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا
﴿٥٣﴾ وَقُل لِّعِبَادِى
يَقُولُوا۟ ٱلَّتِى هِىَ أَحْسَنُۚ
إِنَّ ٱلشَّيْطَٰنَ يَنزَغُ بَيْنَهُمْۚ
إِنَّ ٱلشَّيْطَٰنَ
كَانَ لِلْإِنسَٰنِ عَدُوًّا مُّبِينًا
﴿٥٤﴾ رَّبُّكُمْ أَعْلَمُ بِكُمْۖ
إِن يَشَأْ يَرْحَمْكُمْ
أَوْ إِن يَشَأْ يُعَذِّبْكُمْۚ وَمَآ
أَرْسَلْنَٰكَ عَلَيْهِمْ وَكِيلًا
﴿٥٥﴾ وَرَبُّكَ أَعْلَمُ
بِمَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِۗ

˹and whom to choose for His messages˺.
And very truly,
We have favored some ˹human beings
as˺ prophets ˹with divine revelation,
setting them˺ above others.
Thus We gave David, ˹a mere shepherd,
a great kingdom and˺ the ˹Book of˺ Psalms.

17:56 ˹So˺ say ˹to the unbelievers˺:
Call ˹in vain˺
upon those ˹angels, prophets, or jinn˺
whom you allege ˹to be gods˺ apart from Him.
For they hold no authority ˹whatever˺
to remove harm from you,
nor to turn it aside, ˹should God decree it˺.

17:57 Those whom they call upon
are themselves seeking a way to their Lord,
˹vying˺ as to which of them
shall draw nearest ˹to Him with worship˺.
Moreover, they hope ˹ardently˺ for His mercy—
and, ˹with dread,˺ fear His torment.
Indeed, the torment from your Lord
is a thing ˹of horror˺ of which to beware.

17:58 So ˹know˺, there is not
a ˹single disbelieving˺ town
but that We shall destroy it
before the Day of Resurrection,
or punish it ˹for its sinfulness˺
with a severe punishment.
This has been inscribed
in the ˹Preserved˺ Book ˹of Heaven˺.

17:59 Moreover, nothing keeps Us
from sending forth
˹more of˺ the ˹miraculous˺ signs
˹that the disbelievers demand˺,
except ˹Our knowledge˺

وَلَقَدْ فَضَّلْنَا
بَعْضَ ٱلنَّبِيِّـۧنَ عَلَىٰ بَعْضٍ
وَءَاتَيْنَا دَاوُۥدَ زَبُورًا
٥٦ قُلِ ٱدْعُوا۟
ٱلَّذِينَ زَعَمْتُم مِّن دُونِهِۦ
فَلَا يَمْلِكُونَ كَشْفَ
ٱلضُّرِّ عَنكُمْ وَلَا تَحْوِيلًا
٥٧ أُو۟لَـٰٓئِكَ ٱلَّذِينَ يَدْعُونَ
يَبْتَغُونَ إِلَىٰ رَبِّهِمُ
ٱلْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ
وَيَرْجُونَ رَحْمَتَهُۥ
وَيَخَافُونَ عَذَابَهُۥٓ ۚ
إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا
٥٨ وَإِن مِّن قَرْيَةٍ
إِلَّا نَحْنُ مُهْلِكُوهَا
قَبْلَ يَوْمِ ٱلْقِيَـٰمَةِ
أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا ۚ
كَانَ ذَٰلِكَ فِى ٱلْكِتَـٰبِ مَسْطُورًا
٥٩ وَمَا مَنَعَنَآ
أَن نُّرْسِلَ بِٱلْـَٔايَـٰتِ إِلَّآ أَن

that the earliest generations ˹of humanity˺
belied them ˹all˺.
For We gave to ˹the people of˺ Thamûd
the ˹miraculously created˺ she-camel—
˹brought forth˺ before their very eyes—
and still they wronged her.
Nor do We send forth ˹miraculous˺ signs
except to put ˹the˺ fear ˹of God
in people's hearts˺.

17:60 Thus behold! We said to you, ˹O Prophet˺:
Indeed, your Lord's ˹dominion˺
encompasses all people.
Yet We did not make
the ˹wondrous˺ vision We showed you
˹when you ascended to Heaven˺
but as a trial for all people.
And ˹the mention˺ in the Quran
˹of the Impalatable Tree of Zaqqûm˺,
the cursed tree ˹of Hell,
is likewise such a test for the disbelievers,
by which˺ We put the fear ˹of God˺ upon them.
Yet it does not increase them ˹in faith˺,
but only in great transgression.

17:61 Now, behold! We said to the angels:
Bow ˹your faces˺ down to ˹receive˺ Adam
˹into life and honor him˺!
So they ˹all˺ bowed down, except Iblîs.
He said:
Am I to bow myself down to one
You have created out of mud?

17:62 He said:
Do You see this one
whom You have honored above me?
If You defer ˹divine judgment against˺ me

كَذَّبَ بِهَا ٱلْأَوَّلُونَ ۚ
وَءَاتَيْنَا ثَمُودَ ٱلنَّاقَةَ مُبْصِرَةً
فَظَلَمُوا۟ بِهَا ۚ وَمَا نُرْسِلُ
بِٱلْءَايَٰتِ إِلَّا تَخْوِيفًا
٦٠ وَإِذْ قُلْنَا لَكَ
إِنَّ رَبَّكَ أَحَاطَ بِٱلنَّاسِ ۚ
وَمَا جَعَلْنَا
ٱلرُّءْيَا ٱلَّتِىٓ أَرَيْنَٰكَ
إِلَّا فِتْنَةً لِّلنَّاسِ
وَٱلشَّجَرَةَ ٱلْمَلْعُونَةَ فِى ٱلْقُرْءَانِ ۚ
وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ
إِلَّا طُغْيَٰنًا كَبِيرًا
٦١ وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ
ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟
إِلَّآ إِبْلِيسَ قَالَ
ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا
٦٢ قَالَ أَرَءَيْتَكَ هَٰذَا
ٱلَّذِى كَرَّمْتَ عَلَىَّ

to the Day of Resurrection,
I shall bridle his descendants
˹and lead them astray˺—except ˹for˺ a very few.

17:63 ˹God˺ said: Go ˹your way˺!
For whoever of them follows you,
then Hell shall, most surely, be
the recompense ˹of all˺ of you—
an ample recompense, indeed!

17:64 Thus incite ˹to sin˺ whomever of them you can
with your voice.
And rally against them
with your cavalry and your infantry.
And share with them in the wealth
and the children ˹given to them˺.
And promise them ˹every desire˺!
Yet Satan promises ˹those of˺ them
˹who follow him˺ nothing but a mere delusion.

17:65 ˹O Satan!˺
As for My ˹faithful˺ servants,
you shall have no ˹position
of˺ authority over them.
Thus, sufficient is your Lord, ˹O Prophet,˺
as a Guardian ˹over the believers˺.

17:66 Your Lord, ˹O humanity,˺ is the One
who causes ships to cruise
gently through the sea,
for you to seek of His bounty.
Indeed, ever has He been merciful to you.

17:67 Yet whenever harm strikes you at sea,
all that you ˹used to˺ call upon ˹in worship˺
vanishes ˹from your hearts˺—
except for Him ˹alone˺.
Then when He delivers you to ˹dry˺ land,
you turn away ˹from worshipping Him alone˺.

لَئِنْ أَخَّرْتَنِ
إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ
لَأَحْتَنِكَنَّ ذُرِّيَّتَهُۥٓ
إِلَّا قَلِيلًا

(٦٣) قَالَ ٱذْهَبْ
فَمَن تَبِعَكَ مِنْهُمْ
فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ
جَزَآءً مَّوْفُورًا

(٦٤) وَٱسْتَفْزِزْ مَنِ ٱسْتَطَعْتَ
مِنْهُم بِصَوْتِكَ وَأَجْلِبْ
عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ
وَشَارِكْهُمْ فِى ٱلْأَمْوَٰلِ
وَٱلْأَوْلَـٰدِ وَعِدْهُمْ ۚ
وَمَا يَعِدُهُمُ ٱلشَّيْطَـٰنُ
إِلَّا غُرُورًا

(٦٥) إِنَّ عِبَادِى
لَيْسَ لَكَ عَلَيْهِمْ سُلْطَـٰنٌ ۚ
وَكَفَىٰ بِرَبِّكَ وَكِيلًا

(٦٦) رَّبُّكُمُ ٱلَّذِى يُزْجِى
لَكُمُ ٱلْفُلْكَ فِى ٱلْبَحْرِ
لِتَبْتَغُوا۟ مِن فَضْلِهِۦٓ ۚ
إِنَّهُۥ كَانَ بِكُمْ رَحِيمًا

(٦٧) وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِى ٱلْبَحْرِ
ضَلَّ مَن تَدْعُونَ إِلَّآ إِيَّاهُ ۖ
فَلَمَّا نَجَّىٰكُمْ إِلَى ٱلْبَرِّ أَعْرَضْتُمْ ۚ

For the human being is an ⌜unbelieving⌝ ingrate.
17:68 Do you, then, feel secure that He will not cause
the seacoast to sink under you,
or send down upon you ⌜a raging storm
of lethal⌝ pellets—
whereupon you would not find for yourselves
any guardian ⌜to shield you⌝?
17:69 Or do you feel secure
that He will not return you to ⌜the sea⌝
yet another time,
then loose the wind of a hurricane
upon you and drown you
because of your ungratefulness—
whereupon you would not find for yourselves
anyone to pursue vengeance for this against Us?
17:70 ❊Yet very truly, We have so honored
the Children of Adam:
For We have carried them
through the land and the sea.
And We have provided them
with all that is wholesome ⌜in life⌝.
And We have so favored them
above most of what We have created
with ⌜such immense⌝ favor.
17:71 ⌜Yet⌝ the Day ⌜comes
when⌝ We shall call upon every people
by their leaders.
Thus whoever is given his book ⌜of deeds⌝
in his right hand, then such as these
shall read their book ⌜joyfully⌝—
and never shall they be wronged
⌜in their reward even⌝ a whit.
17:72 But whoever in this ⌜life⌝
is blind ⌜in heart to the truth⌝,
thus shall he be ⌜raised up⌝ blind

وَكَانَ ٱلْإِنسَٰنُ كَفُورًا
(٦٨) أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ
جَانِبَ ٱلْبَرِّ أَوْ يُرْسِلَ
عَلَيْكُمْ حَاصِبًا ثُمَّ
لَا تَجِدُوا۟ لَكُمْ وَكِيلًا
(٦٩) أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ
تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ
قَاصِفًا مِّنَ ٱلرِّيحِ
فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ثُمَّ لَا
تَجِدُوا۟ لَكُمْ عَلَيْنَا بِهِۦ تَبِيعًا
(٧٠) ۞ وَلَقَدْ كَرَّمْنَا بَنِىٓ ءَادَمَ
وَحَمَلْنَٰهُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ
وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ
وَفَضَّلْنَٰهُمْ عَلَىٰ كَثِيرٍ
مِّمَّنْ خَلَقْنَا تَفْضِيلًا
(٧١) يَوْمَ نَدْعُوا۟
كُلَّ أُنَاسٍۭ بِإِمَٰمِهِمْ ۖ فَمَنْ
أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ
فَأُو۟لَٰٓئِكَ
يَقْرَءُونَ كِتَٰبَهُمْ
وَلَا يُظْلَمُونَ فَتِيلًا
(٧٢) وَمَن كَانَ فِى هَٰذِهِۦٓ أَعْمَىٰ

in the Hereafter—
and even further astray ⌜than on earth⌝
from the way ⌜to eternal salvation⌝.

17:73 Indeed, they ⌜who disbelieve⌝
very nearly tempted you, ⌜O Prophet,⌝
from ⌜the truth⌝ that We have revealed to you,
so that you might forge against Us
something other than it—
in which case they would have, then,
taken you as an intimate friend.

17:74 And were it not
that We had established you firmly
⌜upon the path of truth⌝, very truly,
you would have nearly
inclined a little way toward them.

17:75 Then, We would have, most surely,
made you taste double ⌜the trials⌝ of life
and double ⌜the trials⌝ of death.
Nor would you have found
for yourself any helper against Us.

17:76 Moreover, they very nearly unsettled you
from the land ⌜of your birth⌝
to drive you away from it—
in which case
they would not have remained ⌜alive⌝
after you ⌜left⌝
for more than a little ⌜while⌝.

17:77 Such was the way ⌜We decreed⌝
for those of Our messengers
whom We sent before you, ⌜O Prophet⌝.
And never will you find
in Our ⌜established⌝ way any change.

17:78 Be ever steadfast in ⌜observing⌝ the Prayer
at the declining of the sun,
until the darkening of the night.

فَهُوَ فِي ٱلْأَخِرَةِ أَعْمَىٰ
وَأَضَلُّ سَبِيلًا

(٧٣) وَإِن كَادُوا۟ لَيَفْتِنُونَكَ
عَنِ ٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ
لِتَفْتَرِىَ عَلَيْنَا غَيْرَهُۥ
وَإِذًا لَّٱتَّخَذُوكَ خَلِيلًا

(٧٤) وَلَوْلَآ أَن ثَبَّتْنَٰكَ
لَقَدْ كِدتَّ تَرْكَنُ إِلَيْهِمْ
شَيْـًٔا قَلِيلًا

(٧٥) إِذًا لَّأَذَقْنَٰكَ ضِعْفَ
ٱلْحَيَوٰةِ وَضِعْفَ ٱلْمَمَاتِ
ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا

(٧٦) وَإِن كَادُوا۟
لَيَسْتَفِزُّونَكَ مِنَ ٱلْأَرْضِ
لِيُخْرِجُوكَ مِنْهَا
وَإِذًا لَّا يَلْبَثُونَ خِلَٰفَكَ
إِلَّا قَلِيلًا

(٧٧) سُنَّةَ مَن قَدْ أَرْسَلْنَا
قَبْلَكَ مِن رُّسُلِنَا
وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا

(٧٨) أَقِمِ ٱلصَّلَوٰةَ
لِدُلُوكِ ٱلشَّمْسِ

Moreover, ˹hold fast to˺ the Quran's recitation
at the dawn ˹Prayer˺.
Indeed, the recitation at dawn
is ever witnessed
˹by hosts of angels and believers˺.

17:79 Moreover, keep a Prayer vigil with it,
˹reciting from its verses˺
during a part of the night
as an extra ˹devotion˺ for you.
It may be that your Lord
will raise you ˹in the Hereafter˺
to a ˹lofty˺ Station of Praise
˹among all humankind˺.

17:80 And say ˹in prayer, O Prophet˺:
My Lord!
Lead me into ˹all good˺
with a most perfect entry.
And lead me out ˹of all harm˺
with a most perfect exit.
And grant me, from Your own ˹grace˺,
an ever-prevailing authority.

17:81 Then say ˹to the unbelievers˺:
The truth has come.
Thus falsehood has vanished.
Indeed, falsehood is ever vanishing.

17:82 Thus do We send down
˹in the verses˺ of the Quran
that which is a healing ˹for body and soul˺,
and a mercy to the believers.
But it does not increase
the ˹godless˺ wrongdoers, except in ˹utter˺ loss.

17:83 Yet when We bestow grace on man,
he turns away ˹from God˺
and draws himself aside ˹from His worship˺.
But when evil touches him,

إِلَىٰ غَسَقِ ٱلَّيۡلِ
وَقُرۡءَانَ ٱلۡفَجۡرِۖ إِنَّ
قُرۡءَانَ ٱلۡفَجۡرِ كَانَ مَشۡهُودٗا

(٧٩) وَمِنَ ٱلَّيۡلِ
فَتَهَجَّدۡ بِهِۦ نَافِلَةٗ لَّكَ
عَسَىٰٓ أَن يَبۡعَثَكَ رَبُّكَ
مَقَامٗا مَّحۡمُودٗا

(٨٠) وَقُل رَّبِّ
أَدۡخِلۡنِي مُدۡخَلَ صِدۡقٖ
وَأَخۡرِجۡنِي مُخۡرَجَ صِدۡقٖ
وَٱجۡعَل لِّي مِن لَّدُنكَ
سُلۡطَٰنٗا نَّصِيرٗا

(٨١) وَقُلۡ جَآءَ ٱلۡحَقُّ
وَزَهَقَ ٱلۡبَٰطِلُۚ
إِنَّ ٱلۡبَٰطِلَ كَانَ زَهُوقٗا

(٨٢) وَنُنَزِّلُ مِنَ ٱلۡقُرۡءَانِ مَا هُوَ
شِفَآءٞ وَرَحۡمَةٞ لِّلۡمُؤۡمِنِينَ
وَلَا يَزِيدُ ٱلظَّٰلِمِينَ
إِلَّا خَسَارٗا

(٨٣) وَإِذَآ أَنۡعَمۡنَا عَلَى ٱلۡإِنسَٰنِ
أَعۡرَضَ وَنَـَٔا بِجَانِبِهِۦ

he is ever-so despairing.

17:84 ˹O Prophet!˺ Say ˹to humanity˺:
Let each one work
in accordance with his own way ˹of life˺.
Yet your Lord is most knowing
as to who is truly ˹following˺
upon the most guided path ˹to truth˺.

17:85 Now, they ˹who disbelieve˺
ask you, ˹O Prophet,˺
about the ˹nature˺ of the spirit.
Say ˹to them˺:
The spirit ˹of life˺ is of the affair
of my Lord ˹alone˺.
Nor have you ˹human beings˺
been given of knowledge more than very little.

17:86 Indeed, had We so willed, ˹O Prophet,˺
We could, most surely, have taken away
that which We have revealed to you;
whereupon, you would never find
any guardian ˹to plead˺ with Us for it
on your behalf—

17:87 but for the mercy of your Lord!
Indeed, ever has His favor upon you been great.

17:88 Say ˹to one and all˺:
If all the people and all the jinn
were to come together
to bring about the like of this Quran,
never would they bring about the like of it—
even if they were staunch backers of
one another.

17:89 Thus very truly, We have varied ˹the tidings˺
for ˹the good of˺ all people
˹something˺ of every kind of illustration
in this Quran.

وَإِذَا مَسَّهُ ٱلشَّرُّ كَانَ يَـُٔوسًا

(٨٤) قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِۦ
فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ
أَهْدَىٰ سَبِيلًا

(٨٥) وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ
قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى
وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ
إِلَّا قَلِيلًا

(٨٦) وَلَئِن شِئْنَا لَنَذْهَبَنَّ
بِٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ
ثُمَّ لَا تَجِدُ لَكَ بِهِۦ
عَلَيْنَا وَكِيلًا

(٨٧) إِلَّا رَحْمَةً مِّن رَّبِّكَ
إِنَّ فَضْلَهُۥ
كَانَ عَلَيْكَ كَبِيرًا

(٨٨) قُل لَّئِنِ ٱجْتَمَعَتِ
ٱلْإِنسُ وَٱلْجِنُّ عَلَىٰٓ أَن يَأْتُوا۟
بِمِثْلِ هَـٰذَا ٱلْقُرْءَانِ
لَا يَأْتُونَ بِمِثْلِهِۦ وَلَوْ كَانَ
بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

(٨٩) وَلَقَدْ صَرَّفْنَا لِلنَّاسِ
فِى هَـٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ

Yet most people refuse ˹everything˺
but utter unbelief.

17:90 And, indeed, they ˹who disbelieve˺
have said ˹to you, O Prophet˺:
Never shall we believe in you
until you cause a fountainhead
to burst forth for us from the earth!
17:91 Or ˹until, miraculously˺,
there shall be for you a ˹flourishing˺ garden
of date palms and grapevines,
such that you cause to burst forth all through it
rivers in mighty bursts!
17:92 Or ˹until˺ you cause the sky
to drop down upon us—
as you have alleged—in ˹deadly˺ patches!
Or ˹until˺ you bring God ˹Himself˺
and the angels in a host before ˹us˺!
17:93 Or ˹until˺ there shall be for you
a house ˹made˺ of gold!
Or ˹until˺ you ascend
˹before our eyes˺ into heaven!
Yet never shall we believe in your ascension
until you bring down to us
an ˹inscribed˺ Book ˹from God,
wherein˺ we ˹ourselves˺ may read
˹that you are a true messenger˺.

Say ˹to them, O Prophet˺:
Highly exalted be my Lord!
Am I other than a mortal messenger?
17:94 And what ˹else˺
has prevented people from believing
when ˹Heavenly˺ guidance came to them,
except that they would say:

فَأَبَىٰٓ أَكۡثَرُ ٱلنَّاسِ
إِلَّا كُفُورٗا
(٩٠) وَقَالُواْ لَن نُّؤۡمِنَ لَكَ
حَتَّىٰ تَفۡجُرَ لَنَا
مِنَ ٱلۡأَرۡضِ يَنۢبُوعًا
(٩١) أَوۡ تَكُونَ لَكَ جَنَّةٞ
مِّن نَّخِيلٖ وَعِنَبٖ
فَتُفَجِّرَ ٱلۡأَنۡهَٰرَ
خِلَٰلَهَا تَفۡجِيرًا
(٩٢) أَوۡ تُسۡقِطَ ٱلسَّمَآءَ
كَمَا زَعَمۡتَ عَلَيۡنَا كِسَفًا
أَوۡ تَأۡتِيَ بِٱللَّهِ
وَٱلۡمَلَٰٓئِكَةِ قَبِيلًا
(٩٣) أَوۡ يَكُونَ لَكَ
بَيۡتٞ مِّن زُخۡرُفٍ
أَوۡ تَرۡقَىٰ فِي ٱلسَّمَآءِ
وَلَن نُّؤۡمِنَ لِرُقِيِّكَ
حَتَّىٰ تُنَزِّلَ عَلَيۡنَا
كِتَٰبٗا نَّقۡرَؤُهُۥۗ
قُلۡ سُبۡحَانَ رَبِّي
هَلۡ كُنتُ إِلَّا بَشَرٗا رَّسُولٗا
(٩٤) وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤۡمِنُوٓاْ
إِذۡ جَآءَهُمُ ٱلۡهُدَىٰٓ

Would God send a ⌜mere⌝ mortal as a messenger?

17:95 Say ⌜to them⌝:
Had there been angels
walking peaceably in the earth,
We, most surely, would have sent down to them
from Heaven an angel as a messenger.

17:96 Say ⌜to them, O Prophet⌝:
Sufficient is God as a witness
between me and you.
Ever, indeed, is He all-aware,
all-seeing of His servants.

17:97 For whomever God guides,
then he is ⌜truly⌝ guided.
But whomever He leaves to stray,
then never shall you find
for them patrons apart from Him.
Moreover, on the Day of Resurrection,
We shall bring them to assembly
on their faces—blind, and dumb, and deaf.
Hell shall be their abode.
Whenever it subsides,
We shall increase for them ⌜its⌝ flaming fire.

17:98 That is their recompense,
for they have disbelieved in Our signs and said:
Can it be that even when we have become
⌜mere⌝ bones and ⌜decayed⌝ remains
that we shall be raised ⌜to life again⌝
in a new creation?

17:99 ۞Have they not considered that God,
who ⌜alone⌝ has created
the heavens and the earth,
is well able to create the likes of them ⌜again⌝?
Rather, He has appointed for them
a ⌜set⌝ term ⌜of life and a reckoning⌝
wherein there is no doubt.

إِلَّآ أَن قَالُوٓاْ
أَبَعَثَ ٱللَّهُ بَشَرٗا رَّسُولٗا
٩٥ قُل لَّوۡ كَانَ فِي ٱلۡأَرۡضِ
مَلَٰٓئِكَةٞ
يَمۡشُونَ مُطۡمَئِنِّينَ
لَنَزَّلۡنَا عَلَيۡهِم مِّنَ ٱلسَّمَآءِ
مَلَكٗا رَّسُولٗا
٩٦ قُلۡ كَفَىٰ بِٱللَّهِ
شَهِيدَۢا بَيۡنِي وَبَيۡنَكُمۡۚ
إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرَۢا بَصِيرٗا
٩٧ وَمَن يَهۡدِ ٱللَّهُ فَهُوَ ٱلۡمُهۡتَدِۖ
وَمَن يُضۡلِلۡ فَلَن تَجِدَ لَهُمۡ
أَوۡلِيَآءَ مِن دُونِهِۦۖ
وَنَحۡشُرُهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ
عَلَىٰ وُجُوهِهِمۡ
عُمۡيٗا وَبُكۡمٗا وَصُمّٗاۖ
مَّأۡوَىٰهُمۡ جَهَنَّمُۖ كُلَّمَا
خَبَتۡ زِدۡنَٰهُمۡ سَعِيرٗا
٩٨ ذَٰلِكَ جَزَآؤُهُم بِأَنَّهُمۡ
كَفَرُواْ بِـَٔايَٰتِنَا وَقَالُوٓاْ
أَءِذَا كُنَّا عِظَٰمٗا وَرُفَٰتًا
أَءِنَّا لَمَبۡعُوثُونَ خَلۡقٗا جَدِيدًا
٩٩ ۞ أَوَلَمۡ يَرَوۡاْ أَنَّ ٱللَّهَ ٱلَّذِي
خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ
قَادِرٌ عَلَىٰٓ أَن يَخۡلُقَ مِثۡلَهُمۡ
وَجَعَلَ لَهُمۡ أَجَلٗا
لَّا رَيۡبَ فِيهِ

Yet the ⌜godless⌝ wrongdoers refuse ⌜everything⌝
but utter unbelief.

17:100 Say ⌜to them⌝:
Were you ⌜who disbelieve⌝
ever to hold possession of the stores
of my Lord's mercy, then, most surely,
you would withhold ⌜them from all creation⌝
for fear of ⌜their⌝ depletion.
For ever is man ⌜most⌝ stingy.

17:101 And very truly,
We gave Moses
nine elucidating signs ⌜as miracles⌝.
So ask the Children of Israel
about when he came to them—
and ⌜how, in haughtiness⌝,
Pharaoh said to him:
Indeed, I think that you,
O Moses, are bewitched!

17:102 ⌜Moses⌝ said:
Truly, you know well
that none other than the Lord
of the heavens and the earth
has sent down these ⌜signs⌝ as manifest proofs.
And, indeed, I think that you, O Pharaoh,
are doomed ⌜to utter ruin⌝!

17:103 So ⌜Pharaoh⌝ desired to ⌜frighten them
and⌝ drive them from the land.
So We drowned him,
and those with him, all together.

17:104 Then, after ⌜destroying⌝ him,
We said to the Children of Israel:
Inhabit the land ⌜We have blessed⌝.
Yet when the promise of the Hereafter
comes ⌜to pass⌝,

فَأَبَىٰٓ ٱلظَّٰلِمُونَ إِلَّا كُفُورًا
(١٠٠) قُل لَّوْ أَنتُمْ تَمْلِكُونَ
خَزَآئِنَ رَحْمَةِ رَبِّىٓ إِذًا
لَّأَمْسَكْتُمْ خَشْيَةَ ٱلْإِنفَاقِ ۚ
وَكَانَ ٱلْإِنسَٰنُ قَتُورًا
(١٠١) وَلَقَدْ ءَاتَيْنَا مُوسَىٰ
تِسْعَ ءَايَٰتٍۭ بَيِّنَٰتٍ ۖ
فَسْـَٔلْ بَنِىٓ إِسْرَٰٓءِيلَ
إِذْ جَآءَهُمْ فَقَالَ لَهُۥ فِرْعَوْنُ
إِنِّى لَأَظُنُّكَ يَٰمُوسَىٰ
مَسْحُورًا
(١٠٢) قَالَ لَقَدْ عَلِمْتَ
مَآ أَنزَلَ هَٰٓؤُلَآءِ إِلَّا رَبُّ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ بَصَآئِرَ
وَإِنِّى لَأَظُنُّكَ
يَٰفِرْعَوْنُ مَثْبُورًا
(١٠٣) فَأَرَادَ أَن يَسْتَفِزَّهُم
مِّنَ ٱلْأَرْضِ
فَأَغْرَقْنَٰهُ وَمَن مَّعَهُۥ جَمِيعًا
(١٠٤) وَقُلْنَا مِنۢ بَعْدِهِۦ
لِبَنِىٓ إِسْرَٰٓءِيلَ ٱسْكُنُوا۟ ٱلْأَرْضَ
فَإِذَا جَآءَ وَعْدُ ٱلْءَاخِرَةِ

We shall bring you forth ˹from your graves˺
in a mixed multitude ˹for Judgment˺.

17:105 Thus with ˹profound˺ truth,
it is We who have sent down this ˹Quran˺.
And thus with ˹profound˺ truth
has it come down!
For We have not sent you,
˹to humanity, O Prophet,˺
but as a bearer of glad tidings
˹of everlasting delight in Paradise˺
and as a forewarner ˹of God's nearing Judgment˺.

17:106 For, ˹indeed, this˺ Quran
˹is a Heavenly Recitation˺
We have apportioned
˹with distinct messages of truth˺
that you may recite it to humanity
˹in intervals, O Prophet,˺ at a deliberate pace.
Thus have We sent it down
in successive ˹revelations˺.

17:107 Say ˹to the disbelievers, O Prophet˺:
Believe in it. Or disbelieve in it.
Indeed, those who ˹are sincere,
who˺ have already been given
knowledge ˹of the Scriptures˺ before it,
fall to the chin,
bowing ˹their faces˺ down ˹to the ground
before God˺, whenever it is recited to them.

17:108 And they say:
Highly exalted is our Lord!
Indeed, the promise of our Lord,
most surely, is ever fulfilled.

17:109 Thus do they fall to the chin, weeping,
for it ˹is a Heavenly Admonition that˺
increases them in ˹all˺ humility.۩

17:110 Say ˹to the people, O Prophet˺:

جِئْنَا بِكُمْ لَفِيفًا

(١٠٥) وَبِالْحَقِّ أَنزَلْنَاهُ وَبِالْحَقِّ نَزَلَ
وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا

(١٠٦) وَقُرْآنًا فَرَقْنَاهُ
لِتَقْرَأَهُ عَلَى النَّاسِ عَلَىٰ مُكْثٍ
وَنَزَّلْنَاهُ تَنزِيلًا

(١٠٧) قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا
إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِن قَبْلِهِ
إِذَا يُتْلَىٰ عَلَيْهِمْ
يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا

(١٠٨) وَيَقُولُونَ سُبْحَانَ رَبِّنَا
إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا

(١٠٩) وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ
وَيَزِيدُهُمْ خُشُوعًا ۩

Call upon God, or call upon the All-Merciful.
By either ˹name˺ you may call ˹Him˺.
For ˹He is One, and˺ to Him ˹alone˺ belong
the most excellent names.
Yet do not be excessively loud
with your Prayer, ˹O Prophet˺.
Nor be ˹unduly˺ muted.
Rather, seek a way of moderation
in between them.

17:111 Moreover, say ˹to one and all˺:
All praise is for God ˹alone:
The One˺
who has never taken for Himself any offspring!
And for whom there has never been any partner
in ˹all˺ the dominion!
And for whom there has never been any ˹need
for a˺ patron ˹to shield Him˺ against humiliation!
Thus extol Him—extol Him exceedingly.

﴿١١٠﴾ قُلِ ٱدْعُوا۟ ٱللَّهَ
أَوِ ٱدْعُوا۟ ٱلرَّحْمَـٰنَ ۖ
أَيًّا مَّا تَدْعُوا۟
فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ
وَلَا تَجْهَرْ بِصَلَاتِكَ
وَلَا تُخَافِتْ بِهَا
وَٱبْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا
﴿١١١﴾ وَقُلِ ٱلْحَمْدُ لِلَّهِ
ٱلَّذِى لَمْ يَتَّخِذْ وَلَدًا
وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ
وَلَمْ يَكُن لَّهُۥ وَلِىٌّ مِّنَ ٱلذُّلِّ ۖ
وَكَبِّرْهُ تَكْبِيرًۢا

سُورَةُ الْكَهْفِ *The surah that mentions the wondrous story of a group of youthful believers who retreated from their unbelieving people to the hills and the seclusion of* THE CAVE *wherein God caused them to sleep for three hundred and nine lunar years as a sign to their people that God shall, indeed, raise the dead—and that also mentions the narratives of other marvels beyond ordinary human conception.*

Surah 18 / 110 VERSES / REVEALED AT MAKKAH

Al-Kahf

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



18:1 All praise is for God ˹alone˺,
the One who has sent down
the ˹Heavenly˺ Book
upon His servant ˹Muhammad˺,
and who did not appoint any crookedness
to ˹be part of˺ it!

(١) ٱلْحَمْدُ لِلَّهِ ٱلَّذِىٓ
أَنزَلَ عَلَىٰ عَبْدِهِ ٱلْكِتَٰبَ
وَلَمْ يَجْعَل لَّهُۥ عِوَجَا ۜ

18:2 It is an upright ˹guide˺ to forewarn ˹the ungodly˺
of a mighty chastisement ˹in the Hereafter˺
from ˹God˺ Himself, and to give glad tidings
˹of everlasting delight in Paradise˺
to the believers—
those who do righteous deeds—
that for them there is an excellent reward
˹awaiting there˺.

(٢) قَيِّمًا لِّيُنذِرَ
بَأْسًا شَدِيدًا مِّن لَّدُنْهُ
وَيُبَشِّرَ ٱلْمُؤْمِنِينَ ٱلَّذِينَ
يَعْمَلُونَ ٱلصَّٰلِحَٰتِ
أَنَّ لَهُمْ أَجْرًا حَسَنًا

18:3 Therein they shall remain forever.

(٣) مَّٰكِثِينَ فِيهِ أَبَدًا

18:4 Moreover, it forewarns those who say:
God has taken ˹for Himself˺ offspring!

(٤) وَيُنذِرَ ٱلَّذِينَ قَالُوا۟
ٱتَّخَذَ ٱللَّهُ وَلَدًا

18:5 They do not have any knowledge of this.
Nor had their forefathers.
It is a heinous word
that issues from their mouths!
They say nothing but a lie!

(٥) مَّا لَهُم بِهِۦ مِنْ عِلْمٍ
وَلَا لِءَابَآئِهِمْ ۚ
كَبُرَتْ كَلِمَةً
تَخْرُجُ مِنْ أَفْوَٰهِهِمْ ۚ
إِن يَقُولُونَ إِلَّا كَذِبًا

18:6 Yet, perhaps, ˹O Prophet,˺
you would consume yourself,
sorrowing upon their traces,
if they will not believe in this ˹divine˺ discourse.

18:7 ˹Know that˺, indeed,
We have made all that is on the earth
as an adornment for it—
˹only˺ to test them
as to which of them is best in deed.

18:8 For, certainly, ˹at the end of time˺
We shall most surely make
all that is on it a barren plain of dust.

18:9 Now, ˹O Prophet,˺ do you deem ˹the account
of˺ the Companions of the Cave
and ˹the Tablet recording˺ the Inscription ˹of it˺
to be among the most wondrous of Our signs?

18:10 Behold!
They were a ˹group of˺ youths
who took shelter in the cave
˹apart from their people˺, and they said:
Our Lord!
Grant us mercy from Your own ˹providence˺.
And furnish us, in our ˹present˺ circumstances,
with right guidance.

18:11 So We struck ˹a seal of sleep˺ upon their ears
in the cave for a ˹great˺ number of years.

18:12 Then We awakened them,
so that We might distinguish
which of the two parties ˹among them˺
would best enumerate
the length they had abided ˹in the cave˺.

18:13 We ˹now˺ relate to you their tidings
with ˹profound˺ truth:
Indeed, they were youths

(٦) فَلَعَلَّكَ بَٰخِعٞ نَّفۡسَكَ
عَلَىٰٓ ءَاثَٰرِهِمۡ إِن لَّمۡ يُؤۡمِنُواْ
بِهَٰذَا ٱلۡحَدِيثِ أَسَفًا

(٧) إِنَّا جَعَلۡنَا مَا عَلَى ٱلۡأَرۡضِ
زِينَةٗ لَّهَا لِنَبۡلُوَهُمۡ
أَيُّهُمۡ أَحۡسَنُ عَمَلٗا

(٨) وَإِنَّا لَجَٰعِلُونَ مَا عَلَيۡهَا
صَعِيدٗا جُرُزًا

(٩) أَمۡ حَسِبۡتَ أَنَّ أَصۡحَٰبَ
ٱلۡكَهۡفِ وَٱلرَّقِيمِ
كَانُواْ مِنۡ ءَايَٰتِنَا عَجَبًا

(١٠) إِذۡ أَوَى ٱلۡفِتۡيَةُ إِلَى
ٱلۡكَهۡفِ فَقَالُواْ رَبَّنَآ
ءَاتِنَا مِن لَّدُنكَ رَحۡمَةٗ
وَهَيِّئۡ لَنَا مِنۡ أَمۡرِنَا رَشَدٗا

(١١) فَضَرَبۡنَا عَلَىٰٓ ءَاذَانِهِمۡ فِي
ٱلۡكَهۡفِ سِنِينَ عَدَدٗا

(١٢) ثُمَّ بَعَثۡنَٰهُمۡ
لِنَعۡلَمَ أَيُّ ٱلۡحِزۡبَيۡنِ
أَحۡصَىٰ لِمَا لَبِثُوٓاْ أَمَدٗا

(١٣) نَّحۡنُ نَقُصُّ عَلَيۡكَ
نَبَأَهُم بِٱلۡحَقِّۚ

who believed in their Lord ˹alone˺.
So We increased them in guidance.

18:14 Thus We secured their hearts
when they stood ˹before their people˺
and proclaimed:
Our Lord is the ˹only˺ Lord
of the heavens and the earth!
Therefore, never shall we call upon
any god apart from Him!
For very truly, we would have then uttered
an outrageous lie!

18:15 These, our people, have taken gods ˹in worship˺
apart from Him ˹who alone is the One God˺.
If only they would come forth
with manifest authority
for ˹their worship of˺ them!
For who does a greater wrong
than one who forges lies against God?

18:16 And so, ˹they said to one another˺:
Since you have withdrawn from them,
and from what they worship other than God,
then take shelter in the cave.
Your Lord will unfold for you
˹something˺ of His mercy,
and He will furnish you
in your ˹present˺ circumstances
with good facility ˹to meet your needs˺.

18:17 ✻And ˹had any of you people
been in witness˺,
you would have seen the sun as it rose
inclining away from their cave toward the right;
and, as it set, declining away from them
toward the left—
while they were ˹asleep˺

إِنَّهُمۡ فِتۡيَةٌ ءَامَنُواْ بِرَبِّهِمۡ
وَزِدۡنَٰهُمۡ هُدٗى
(١٤) وَرَبَطۡنَا عَلَىٰ قُلُوبِهِمۡ
إِذۡ قَامُواْ فَقَالُواْ رَبُّنَا
رَبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ
لَن نَّدۡعُوَاْ مِن دُونِهِۦٓ إِلَٰهٗاۖ
لَّقَدۡ قُلۡنَآ إِذٗا شَطَطًا
(١٥) هَٰٓؤُلَآءِ قَوۡمُنَا ٱتَّخَذُواْ
مِن دُونِهِۦٓ ءَالِهَةٗۖ
لَّوۡلَا يَأۡتُونَ عَلَيۡهِم
بِسُلۡطَٰنِۭ بَيِّنٖۖ
فَمَنۡ أَظۡلَمُ مِمَّنِ
ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبٗا
(١٦) وَإِذِ ٱعۡتَزَلۡتُمُوهُمۡ
وَمَا يَعۡبُدُونَ إِلَّا ٱللَّهَ
فَأۡوُۥٓاْ إِلَى ٱلۡكَهۡفِ يَنشُرۡ لَكُمۡ
رَبُّكُم مِّن رَّحۡمَتِهِۦ وَيُهَيِّئۡ
لَكُم مِّنۡ أَمۡرِكُم مِّرۡفَقٗا
(١٧) ۞ وَتَرَى ٱلشَّمۡسَ إِذَا
طَلَعَت تَّزَٰوَرُ عَن كَهۡفِهِمۡ
ذَاتَ ٱلۡيَمِينِ وَإِذَا غَرَبَت
تَّقۡرِضُهُمۡ ذَاتَ ٱلشِّمَالِ
وَهُمۡ فِي فَجۡوَةٖ مِّنۡهُۚ

in a deep hollow within.
This is of the ˹miraculous˺ signs of God.
Whomever God guides,
then he is ˹truly˺ guided.
But whomever He leaves to stray,
then never shall you find for him
any rightly guiding patron.

18:18 Moreover,
you would have thought them awake,
though they lay sleeping.
For We turned them
on ˹their˺ right sides and then on their left,
while their dog stretched forth his forelegs
at the threshold.
Were you to have come upon them,
most surely, you would have ˹frantically˺
turned away from them in flight,
for you would have been filled with horror
˹at the sight˺ of them.

18:19 And so it was that ˹at last˺ We awakened them.
Thus they questioned each other.
One of them said ˹to the others˺:
How long have you remained ˹asleep?
Some˺ said:
We ˹only˺ remained ˹so for˺ a day,
or some part of a day.
˹Some of the others˺ said:
Your Lord knows best
how long you have remained.
Yet send one of you forth ˹now˺
with these silver-coins of yours to the city,
and let him look ˹as˺ to where ˹he might find˺
the most wholesome food.
Then let him bring back to you
some provision from it.

ذَٰلِكَ مِنْ ءَايَٰتِ ٱللَّهِ
مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ
وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُۥ
وَلِيًّا مُّرْشِدًا
(١٨) وَتَحْسَبُهُمْ أَيْقَاظًا
وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ
ذَاتَ ٱلْيَمِينِ وَذَاتَ ٱلشِّمَالِ
وَكَلْبُهُم بَٰسِطٌ
ذِرَاعَيْهِ بِٱلْوَصِيدِ
لَوِ ٱطَّلَعْتَ عَلَيْهِمْ
لَوَلَّيْتَ مِنْهُمْ فِرَارًا
وَلَمُلِئْتَ مِنْهُمْ رُعْبًا
(١٩) وَكَذَٰلِكَ بَعَثْنَٰهُمْ
لِيَتَسَآءَلُوا۟ بَيْنَهُمْ
قَالَ قَآئِلٌ مِّنْهُمْ
كَمْ لَبِثْتُمْ قَالُوا۟ لَبِثْنَا
يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا۟
رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ
فَٱبْعَثُوٓا۟ أَحَدَكُم
بِوَرِقِكُمْ هَٰذِهِۦٓ إِلَى ٱلْمَدِينَةِ
فَلْيَنظُرْ أَيُّهَآ أَزْكَىٰ طَعَامًا
فَلْيَأْتِكُم بِرِزْقٍ مِّنْهُ
وَلْيَتَلَطَّفْ

But let him proceed gently.
And let no one take ˹undue˺ notice of you.

18:20 For, indeed, if they come to know about you,
they will stone you ˹to death˺,
or make you return to their way ˹of religion˺.
And never ever would you succeed, then,
˹to obtain salvation˺.

18:21 And so it was
that We caused them to be discovered,
that ˹their people˺ might know
˹and bear witness˺ that, indeed,
God's promise ˹to raise the dead˺ is true;
and that as to the ˹coming
of the˺ Hour ˹of Doom˺—
there is no doubt ˹at all˺ therein.
Behold!
˹Their people˺ quarreled among themselves
regarding their affair
˹after the youths had passed away˺.
So some said:
Build a perimeter wall around them
˹in the cave to seal off their remains,
and let them alone˺—
for their Lord knows best about
˹what is to become of˺ them.
˹But˺ those who prevailed
regarding their affair said:
We shall raise a house of worship over them.

18:22 Some ˹of the People of the Scripture˺ will say:
They were three,
the fourth of them being their dog.
And ˹others˺ will say:
They were five,
the sixth of them being their dog.

وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا
(٢٠) إِنَّهُمْ إِن يَظْهَرُوا عَلَيْكُمْ
يَرْجُمُوكُمْ أَوْ
يُعِيدُوكُمْ فِي مِلَّتِهِمْ
وَلَن تُفْلِحُوا إِذًا أَبَدًا
(٢١) وَكَذَٰلِكَ أَعْثَرْنَا عَلَيْهِمْ
لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ
وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا
إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ
فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا
رَّبُّهُمْ أَعْلَمُ بِهِمْ
قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ
لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا
(٢٢) سَيَقُولُونَ ثَلَاثَةٌ
رَّابِعُهُمْ كَلْبُهُمْ
وَيَقُولُونَ خَمْسَةٌ
سَادِسُهُمْ كَلْبُهُمْ
رَجْمًا بِالْغَيْبِ

˹They are but˺ casting about in the unseen
˹for an obscure answer˺.
Yet ˹others˺ will say:
They were seven,
and the eighth of them was their dog.
Say ˹O Prophet˺:
My Lord knows best their number.
None but a few ˹truly˺ knows of them
˹and their actual number˺.
So do not argue about them,
except with the sure argument
˹evidenced by the Quran˺.
Nor make inquiry concerning them
from anyone
among ˹the People of the Scripture˺.

18:23 Nor shall you say, ˹O Prophet,˺
in regard to anything:
I will, indeed, do such ˹and such˺ tomorrow!

18:24 unless ˹you add˺: If God so wills.
Yet remember your Lord,
if you forget ˹to say it˺.
And ˹then˺ say:
It may well be that my Lord will guide me
to what is nearer than this ˹to His pleasure
and superior˺ in rectitude.

18:25 Now, they remained in their cave
three hundred ˹lunar˺ years,
plus nine more ˹besides˺.

18:26 Say, ˹O Prophet,
to those who would argue against this˺:
God knows best how long they remained.
To Him ˹alone˺ belongs ˹all knowledge
of˺ the unseen ˹realms˺
of the heavens and the earth.

وَيَقُولُونَ سَبْعَةٌ
وَثَامِنُهُمْ كَلْبُهُمْ
قُل رَّبِّىٓ أَعْلَمُ بِعِدَّتِهِم
مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ
فَلَا تُمَارِ فِيهِمْ
إِلَّا مِرَآءً ظَٰهِرًا وَلَا تَسْتَفْتِ
فِيهِم مِّنْهُمْ أَحَدًا
﴿٢٣﴾ وَلَا تَقُولَنَّ لِشَاْىْءٍ
إِنِّى فَاعِلٌ ذَٰلِكَ غَدًا
﴿٢٤﴾ إِلَّآ أَن يَشَآءَ ٱللَّهُ
وَٱذْكُر رَّبَّكَ إِذَا نَسِيتَ
وَقُلْ عَسَىٰٓ أَن يَهْدِيَنِ رَبِّى
لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا
﴿٢٥﴾ وَلَبِثُوا۟ فِى كَهْفِهِمْ
ثَلَٰثَ مِا۟ئَةٍ سِنِينَ
وَٱزْدَادُوا۟ تِسْعًا
﴿٢٦﴾ قُلِ ٱللَّهُ أَعْلَمُ بِمَا لَبِثُوا۟ لَهُۥ
غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
أَبْصِرْ بِهِۦ وَأَسْمِعْ

How perfectly He sees and hears!
They do not have apart from Him any patron.
For He does not share His sovereignty
with anyone.

18:27 So ˹continue to˺ recite
what has been revealed to you
from the Book of your Lord.
For there is none who can replace His words.
And never shall you find,
apart from Him, any refuge.

18:28 Moreover, keep yourself patient
in the company of those ˹humble believers˺
who call upon their Lord ˹with devotion˺
in the morning and in the evening,
desiring ˹only˺ His Face.
Nor shall you turn your eyes
from ˹the likes of˺ them,
desiring the adornment of the life of this world.
Nor shall you obey ˹the dictates
of˺ anyone whose heart
We have rendered heedless
of Our remembrance,
who thus follows his whims,
and whose disposition
is ever ˹reckless in˺ disregard ˹of the truth˺.

18:29 Rather, say ˹to one and all˺:
The truth has come from your Lord
˹in this Quran˺.
So whoever wills—let him believe!
And whoever wills—let him disbelieve!
Indeed,
We have prepared for the ˹godless˺ wrongdoers
a Fire ˹in Hell˺,
whose enclosures shall encompass them
˹from every side˺.

مَا لَهُم مِّن دُونِهِۦ مِن وَلِيٍّ
وَلَا يُشْرِكُ فِي حُكْمِهِۦٓ أَحَدًا
﴿٢٧﴾ وَٱتْلُ مَآ أُوحِيَ إِلَيْكَ
مِن كِتَابِ رَبِّكَۖ
لَا مُبَدِّلَ لِكَلِمَٰتِهِۦ
وَلَن تَجِدَ مِن دُونِهِۦ مُلْتَحَدًا
﴿٢٨﴾ وَٱصْبِرْ نَفْسَكَ مَعَ ٱلَّذِينَ
يَدْعُونَ رَبَّهُم
بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ
يُرِيدُونَ وَجْهَهُۥۖ
وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ
تُرِيدُ زِينَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَاۖ
وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُۥ
عَن ذِكْرِنَا وَٱتَّبَعَ هَوَىٰهُ
وَكَانَ أَمْرُهُۥ فُرُطًا
﴿٢٩﴾ وَقُلِ ٱلْحَقُّ مِن رَّبِّكُمْۖ
فَمَن شَآءَ فَلْيُؤْمِن
وَمَن شَآءَ فَلْيَكْفُرْۚ
إِنَّآ أَعْتَدْنَا لِلظَّٰلِمِينَ نَارًا
أَحَاطَ بِهِمْ سُرَادِقُهَاۚ

And if they seek relief ˹from it˺,
they will be relieved with a water
resembling molten brass
that grills ˹their very˺ faces—
and a most woeful drink,
and evil place of repose, ˹it is˺!

18:30 As to those who believe and do righteous deeds,
never will We waste the reward
of whoever has excelled in ˹doing˺ good works.

18:31 It is these for whom
there are Gardens everlasting,
beneath which rivers flow.
They shall be adorned therein
with bracelets of gold.
And they shall dress in green raiments
of fine sarcenet and rich brocade.
They shall recline therein
on ˹canopied˺ couches.
A most commendable reward
and most excellent place of repose!

18:32 ۞So set forth for them
the parable of the two men:
We made for one of them
two gardens of grapevines,
encircling each of them with date palms
and placing between the two of them
planted fields.

18:33 Each of the two gardens
brought forth its ˹plenteous˺ fruitage
and did not diminish thereof at all.
Further, We caused a river
to burst forth all through them.

18:34 Thus there was for him plentiful fruitage.
So he said to his friend ˹in his company one day˺

وَإِن يَسْتَغِيثُوا۟ يُغَاثُوا۟ بِمَآءٍ
كَٱلْمُهْلِ يَشْوِى ٱلْوُجُوهَ ۚ
بِئْسَ ٱلشَّرَابُ
وَسَآءَتْ مُرْتَفَقًا

(٣٠) إِنَّ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
إِنَّا لَا نُضِيعُ أَجْرَ
مَنْ أَحْسَنَ عَمَلًا

(٣١) أُو۟لَٰٓئِكَ لَهُمْ جَنَّٰتُ عَدْنٍ
تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ
يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ
مِن ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا
خُضْرًا مِّن سُندُسٍ وَإِسْتَبْرَقٍ
مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ ۚ
نِعْمَ ٱلثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا

(٣٢) ۞ وَٱضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ
جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ
مِنْ أَعْنَٰبٍ وَحَفَفْنَٰهُمَا بِنَخْلٍ
وَجَعَلْنَا بَيْنَهُمَا زَرْعًا

(٣٣) كِلْتَا ٱلْجَنَّتَيْنِ ءَاتَتْ أُكُلَهَا
وَلَمْ تَظْلِم مِّنْهُ شَيْـًٔا ۚ
وَفَجَّرْنَا خِلَٰلَهُمَا نَهَرًا

(٣٤) وَكَانَ لَهُۥ ثَمَرٌ
فَقَالَ لِصَٰحِبِهِۦ وَهُوَ يُحَاوِرُهُۥٓ
أَنَا۠ أَكْثَرُ مِنكَ مَالًا

while he was conversing with him:
I am greater than you in wealth
and mightier in kinsmen.

18:35 Thus he entered his garden
while doing wrong to his own soul.
He said:
I do not think that this ⌜flourishing garden⌝
will ever perish.

18:36 Nor do I think
that the Hour ⌜of Doom⌝ will ever come.
And even if I am ⌜to be⌝ returned
to my Lord, most surely,
I shall find ⌜far⌝ better than this as ⌜my⌝ destiny.

18:37 His friend said to him
while he was conversing with him:
Have you disbelieved in the One
who created you from dust,
then from a sperm-drop,
then formed you as a man?

18:38 Yet, indeed, He is God, my Lord.
And never will I associate anyone
⌜as a god⌝ with my Lord!

18:39 Now if only when you had entered your garden
you would have said: Such has God willed!
There is no power except with God—
if you see that I myself
am ⌜given⌝ less than you in wealth and children.

18:40 Yet perhaps my Lord
will give me better than your garden—
and send upon this ⌜one⌝ a firebolt from heaven
so that it shall become ⌜no more
than⌝ a slippery, leveled plain.

18:41 Or ⌜perhaps⌝ its water
may ⌜suddenly⌝ become deeply sunken
⌜in the ground⌝,

وَأَعَزُّ نَفَرًا
٣٥ وَدَخَلَ جَنَّتَهُۥ
وَهُوَ ظَالِمٌ لِّنَفْسِهِۦ قَالَ
مَآ أَظُنُّ أَن تَبِيدَ هَٰذِهِۦٓ أَبَدًا
٣٦ وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً
وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّى
لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنقَلَبًا
٣٧ قَالَ لَهُۥ صَاحِبُهُۥ وَهُوَ يُحَاوِرُهُۥٓ
أَكَفَرْتَ بِٱلَّذِى خَلَقَكَ
مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ
ثُمَّ سَوَّىٰكَ رَجُلًا
٣٨ لَّٰكِنَّا۠ هُوَ ٱللَّهُ رَبِّى
وَلَآ أُشْرِكُ بِرَبِّىٓ أَحَدًا
٣٩ وَلَوْلَآ إِذْ دَخَلْتَ جَنَّتَكَ
قُلْتَ مَا شَآءَ ٱللَّهُ
لَا قُوَّةَ إِلَّا بِٱللَّهِ ۚ إِن تَرَنِ
أَنَا۠ أَقَلَّ مِنكَ مَالًا وَوَلَدًا
٤٠ فَعَسَىٰ رَبِّىٓ أَن يُؤْتِيَنِ
خَيْرًا مِّن جَنَّتِكَ
وَيُرْسِلَ عَلَيْهَا حُسْبَانًا
مِّنَ ٱلسَّمَآءِ فَتُصْبِحَ
صَعِيدًا زَلَقًا
٤١ أَوْ يُصْبِحَ مَآؤُهَا غَوْرًا

such that you will never ˹again˺
be able to seek it out.

18:42 And so ˹it was that˺ his fruitage
was ˹utterly˺ engulfed ˹by a firebolt˺.
Thus he began to wring his hands
over what he had spent therein;
for it was toppled, desolate upon its trellises.
Thus ˹repeatedly˺ he ˹kept˺ saying:
Oh, alas for me!
Would that I had never associated anyone
with my Lord, ˹the Everlasting One˺!

18:43 Nor did he have any fellowship
to help him against God.
Nor was he ˹even˺ able to help himself.

18:44 Then and there, ˹it became clear
that˺ all authority
is for God ˹alone˺, the ˹Sole˺ Truth.
It is He who is best in ˹bestowing˺ reward
and best in ˹ensuring a blissful˺ outcome.

18:45 Hence, set forth for them
the parable of the life of this world:
It is like the water
that We send down from the sky.
Then the plants of the earth
˹briefly˺ mingle with it ˹and grow lush˺.
Then they become dry stalks
that the winds ˹utterly˺ scatter.
For God ˹alone˺
holds invincible power over all things.

18:46 Wealth and children are the adornment
of the life of this ˹fleeting˺ world.
Yet abiding deeds of righteousness
are ˹far˺ better in reward with your Lord
˹in the Hereafter˺,

فَلَن تَسۡتَطِيعَ لَهُۥ طَلَبٗا
﴿٤٢﴾ وَأُحِيطَ بِثَمَرِهِۦ فَأَصۡبَحَ
يُقَلِّبُ كَفَّيۡهِ عَلَىٰ مَآ أَنفَقَ فِيهَا
وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا
وَيَقُولُ يَٰلَيۡتَنِي
لَمۡ أُشۡرِكۡ بِرَبِّيٓ أَحَدٗا
﴿٤٣﴾ وَلَمۡ تَكُن لَّهُۥ فِئَةٞ يَنصُرُونَهُۥ
مِن دُونِ ٱللَّهِ وَمَا كَانَ مُنتَصِرًا
﴿٤٤﴾ هُنَالِكَ ٱلۡوَلَٰيَةُ لِلَّهِ ٱلۡحَقِّۚ
هُوَ خَيۡرٞ ثَوَابٗا وَخَيۡرٌ عُقۡبٗا
﴿٤٥﴾ وَٱضۡرِبۡ لَهُم مَّثَلَ
ٱلۡحَيَوٰةِ ٱلدُّنۡيَا كَمَآءٍ أَنزَلۡنَٰهُ
مِنَ ٱلسَّمَآءِ فَٱخۡتَلَطَ بِهِۦ
نَبَاتُ ٱلۡأَرۡضِ
فَأَصۡبَحَ هَشِيمٗا تَذۡرُوهُ ٱلرِّيَٰحُۗ
وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ مُّقۡتَدِرًا
﴿٤٦﴾ ٱلۡمَالُ وَٱلۡبَنُونَ
زِينَةُ ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ
وَٱلۡبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيۡرٌ
عِندَ رَبِّكَ ثَوَابٗا وَخَيۡرٌ أَمَلٗا

and a ⌜far⌝ more excellent fulfillment
of every hope ⌜in this life⌝.

18:47 So ⌜beware of⌝ a Day
⌜when⌝ We shall move the mountains away,
and you will see the earth laid bare,
and We shall have assembled ⌜all of⌝ them—
⌜from the first person to the last for Judgment⌝.
Nor will We leave out
any one of them ⌜who disbelieved⌝!

18:48 Then shall they be arrayed
before your Lord in ranks, ⌜O Prophet,
and God shall say to them⌝:
Very truly, you have come before Us
⌜singly and naked⌝,
just as We have created you the first time.
Yet ⌜in life⌝ you alleged
that We would never occasion
⌜such⌝ an appointment
for ⌜resurrecting⌝ you!

18:49 Then the ⌜precise⌝ book ⌜of record
for their deeds⌝
will be set in place ⌜for each one⌝.
Thus you shall see the defiant unbelievers
terrified of what is in it, and they will be saying:
Woe to us!
What is with this book
that leaves out no act, be it small or great,
without having enumerated it?
For they will find
all that they have ⌜ever⌝ done ⌜in their lives⌝
present ⌜before them⌝.
Nor shall your Lord wrong anyone ⌜in the least⌝.

18:50 Now, behold! We said to the angels:
Bow ⌜your faces⌝ down to ⌜receive⌝ Adam

(٤٧) وَيَوْمَ نُسَيِّرُ ٱلْجِبَالَ
وَتَرَى ٱلْأَرْضَ بَارِزَةً
وَحَشَرْنَٰهُمْ
فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا

(٤٨) وَعُرِضُوا۟ عَلَىٰ رَبِّكَ صَفًّا
لَّقَدْ جِئْتُمُونَا
كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍۭ
بَلْ زَعَمْتُمْ
أَلَّن نَّجْعَلَ لَكُم مَّوْعِدًا

(٤٩) وَوُضِعَ ٱلْكِتَٰبُ
فَتَرَى ٱلْمُجْرِمِينَ مُشْفِقِينَ
مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيْلَتَنَا
مَالِ هَٰذَا ٱلْكِتَٰبِ
لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً
إِلَّآ أَحْصَىٰهَا ۚ
وَوَجَدُوا۟ مَا عَمِلُوا۟ حَاضِرًا ۗ
وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

(٥٠) وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ
ٱسْجُدُوا۟ لِءَادَمَ

˹into life and honor him˺!
So they ˹all˺ bowed down, except Iblîs,
who was of the jinn.
Thus he rebelled
against the command of his Lord.
Will you ˹human beings˺
then take him and his seed as patrons
apart from Me while they are an enemy to you?
˹How˺ woeful a substitute ˹this is˺
for the wrongdoers ˹who are godless in heart˺!

18:51 ❊I did not call any of them
to witness the creation of the heavens
and the earth,
nor ˹even˺ the creation of their own selves.
Nor would I ever take
the ˹evil˺ misleaders as assistants.

18:52 Thus on that Day He shall say ˹to them˺:
Call upon My associate-gods
whom you have alleged!
So they will call upon them.
But they will not answer them.
Thus shall We set perdition between them.

18:53 Then the defiant unbelievers
will see the Fire ˹of Hell˺,
and they will realize ˹with certainty˺
that they are about to fall into it.
Yet they will find no escape from it.

18:54 Now truly, indeed,
We have varied in this Quran
˹something˺ of every kind of illustration
for ˹the good of˺ all people.
Yet of all things man is most argumentative.

18:55 For there is nothing to prevent
people from believing,

فَسَجَدُوٓاْ إِلَّآ إِبۡلِيسَ
كَانَ مِنَ ٱلۡجِنِّ
فَفَسَقَ عَنۡ أَمۡرِ رَبِّهِۦٓۗ
أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ
أَوۡلِيَآءَ مِن دُونِي
وَهُمۡ لَكُمۡ عَدُوُّۢۚ
بِئۡسَ لِلظَّٰلِمِينَ بَدَلٗا
(٥١) ۞ مَّآ أَشۡهَدتُّهُمۡ
خَلۡقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ
وَلَا خَلۡقَ أَنفُسِهِمۡ وَمَا كُنتُ
مُتَّخِذَ ٱلۡمُضِلِّينَ عَضُدٗا
(٥٢) وَيَوۡمَ يَقُولُ نَادُواْ
شُرَكَآءِيَ ٱلَّذِينَ زَعَمۡتُمۡ
فَدَعَوۡهُمۡ فَلَمۡ يَسۡتَجِيبُواْ لَهُمۡ
وَجَعَلۡنَا بَيۡنَهُم مَّوۡبِقٗا
(٥٣) وَرَءَا ٱلۡمُجۡرِمُونَ ٱلنَّارَ
فَظَنُّوٓاْ أَنَّهُم مُّوَاقِعُوهَا
وَلَمۡ يَجِدُواْ عَنۡهَا مَصۡرِفٗا
(٥٤) وَلَقَدۡ صَرَّفۡنَا
فِي هَٰذَا ٱلۡقُرۡءَانِ لِلنَّاسِ
مِن كُلِّ مَثَلٖۚ وَكَانَ
ٱلۡإِنسَٰنُ أَكۡثَرَ شَيۡءٖ جَدَلٗا
(٥٥) وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤۡمِنُوٓاْ
إِذۡ جَآءَهُمُ ٱلۡهُدَىٰ

now that the ˹Heavenly˺ guidance
˹of the Quran˺ has come to them.
Nor ˹is there anything to prevent them˺
from seeking forgiveness from their Lord,
except that the ˹obstinate˺ ways ˹of unbelief˺
of the earlier generations
˹reemerge and˺ overcome them—
or the punishment ˹of God,
at last,˺ comes to them face to face.

18:56 Thus We do not send the messengers
except as bearers of glad tidings
˹to the believers
of everlasting delight in Paradise˺,
and ˹as˺ forewarners ˹to the disbelievers
of God's nearing Judgment˺.
But those who disbelieve
˹obstinately˺ argue
˹in accordance˺ with a ˹logic of˺ falsehood
by which they seek to refute the truth.
Thus do they take My ˹revealed˺ signs—
and whatever ˹divine punishment
of which˺ they are forewarned—as a mockery.

18:57 Yet who does a greater wrong
than one who is made mindful ˹of the truth˺
by the ˹very˺ verses of his Lord,
but who then turns away from them,
forgetting ˹the sins˺ that his ˹own˺ hands
have advanced ˹into the Hereafter?
Therefore˺, We have, indeed,
placed sheaths over their ˹ill-inclined˺ hearts—
that they may ˹no longer˺ understand
this ˹Quran˺—
and in their ears an utter deafness.
So though you call them to ˹faith, O Prophet,
by means of˺ this ˹Heavenly˺ guidance—

وَيَسْتَغْفِرُوا۟ رَبَّهُمْ إِلَّآ أَن
تَأْتِيَهُمْ سُنَّةُ ٱلْأَوَّلِينَ
أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ قُبُلًا
﴿٥٦﴾ وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ
إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ
وَيُجَٰدِلُ ٱلَّذِينَ كَفَرُوا۟
بِٱلْبَٰطِلِ لِيُدْحِضُوا۟ بِهِ ٱلْحَقَّ ۖ
وَٱتَّخَذُوٓا۟ ءَايَٰتِى
وَمَآ أُنذِرُوا۟ هُزُوًا
﴿٥٧﴾ وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ
بِـَٔايَٰتِ رَبِّهِۦ فَأَعْرَضَ عَنْهَا
وَنَسِىَ مَا قَدَّمَتْ يَدَاهُ ۚ
إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ
أَكِنَّةً أَن يَفْقَهُوهُ
وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۖ
وَإِن تَدْعُهُمْ إِلَى ٱلْهُدَىٰ
فَلَن يَهْتَدُوٓا۟ إِذًا أَبَدًا

still, never shall they be guided, ever.

18:58 Yet your Lord
is the All-Forgiving, the Possessor of Mercy.
For were He to seize them, suddenly,
⌜in accordance⌝ with ⌜the sins⌝
that they have earned,
He would certainly hasten on
the torment for them.
But, rather, they have an appointed time
⌜for Judgment⌝—
apart from which they shall never find asylum.

﴿٥٨﴾ وَرَبُّكَ ٱلْغَفُورُ ذُو ٱلرَّحْمَةِ ۖ
لَوْ يُؤَاخِذُهُم بِمَا كَسَبُوا۟
لَعَجَّلَ لَهُمُ ٱلْعَذَابَ ۚ
بَل لَّهُم مَّوْعِدٌ
لَّن يَجِدُوا۟ مِن دُونِهِۦ مَوْئِلًا

18:59 And so it was with ⌜all⌝ such communities
that We destroyed when they did wrong:
We set an appointed time for their destruction.

﴿٥٩﴾ وَتِلْكَ ٱلْقُرَىٰٓ
أَهْلَكْنَٰهُمْ لَمَّا ظَلَمُوا۟
وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا

18:60 Now, behold!
Moses said to his young attendant:
I will not quit ⌜my quest for knowledge⌝
until I reach the confluence of the two seas,
or else I shall go on for ages.

﴿٦٠﴾ وَإِذْ قَالَ مُوسَىٰ لِفَتَىٰهُ
لَآ أَبْرَحُ حَتَّىٰٓ
أَبْلُغَ مَجْمَعَ ٱلْبَحْرَيْنِ
أَوْ أَمْضِىَ حُقُبًا

18:61 So when they reached the confluence
between them, there they ⌜rested,
and⌝ forgot their fish—
⌜that they brought for sustenance⌝—
which then made its way into the sea,
slipping away ⌜wondrously⌝.

﴿٦١﴾ فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا
نَسِيَا حُوتَهُمَا
فَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ سَرَبًا

18:62 So after they had ⌜proceeded and⌝ left it behind,
he said to his young attendant:
Bring us our midday meal.
Very truly,
we have encountered ⌜great⌝ weariness
in this journey of ours.

﴿٦٢﴾ فَلَمَّا جَاوَزَا قَالَ لِفَتَىٰهُ
ءَاتِنَا غَدَآءَنَا لَقَدْ لَقِينَا
مِن سَفَرِنَا هَٰذَا نَصَبًا

18:63 He said ⌜to Moses⌝:
Do you remember
when we betook ourselves to the rock ⌜to rest⌝?

﴿٦٣﴾ قَالَ أَرَءَيْتَ
إِذْ أَوَيْنَآ إِلَى ٱلصَّخْرَةِ
فَإِنِّى نَسِيتُ ٱلْحُوتَ

Indeed, I forgot the fish ˹there˺—
and none but Satan caused me to forget it,
˹and to forget˺ that I should mention it ˹to you˺.
For it had made its way
into the sea so wondrously.

18:64 ˹Moses˺ said:
This is ˹the sign˺ that we have been seeking!
So they turned back,
retracing their footsteps ˹to the rock˺.

18:65 And ˹there˺ they found a ˹distinguished˺ servant,
from among Our servants;
for We had granted him mercy
from Our ˹providence˺;
and We had taught him much knowledge
from Our own.

18:66 Moses said to him:
May I follow you
on condition that you teach me
whatever right guidance
you have been taught ˹by God?

18:67 God's servant˺ said:
Indeed, you can never be patient ˹enough
to bear˺ with me.

18:68 For how can you be patient
with an experience you do not comprehend?

18:69 ˹Moses˺ said:
You shall find me, if God so wills, patient.
Nor will I disobey any command of yours.

18:70 ˹God's servant˺ said:
Then if you would follow me,
then do not question me about anything ˹I do˺
until I first make mention
of ˹the reason for˺ it to you.

18:71 So they proceeded.
And at last,

وَمَآ أَنسَىٰنِيهُ إِلَّا ٱلشَّيْطَٰنُ
أَنْ أَذْكُرَهُۥ ۚ وَٱتَّخَذَ سَبِيلَهُۥ
فِى ٱلْبَحْرِ عَجَبًا
٦٤ قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ
فَٱرْتَدَّا عَلَىٰٓ ءَاثَارِهِمَا قَصَصًا
٦٥ فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ
ءَاتَيْنَٰهُ رَحْمَةً مِّنْ عِندِنَا
وَعَلَّمْنَٰهُ مِن لَّدُنَّا عِلْمًا
٦٦ قَالَ لَهُۥ مُوسَىٰ هَلْ أَتَّبِعُكَ
عَلَىٰٓ أَن تُعَلِّمَنِ
مِمَّا عُلِّمْتَ رُشْدًا
٦٧ قَالَ إِنَّكَ
لَن تَسْتَطِيعَ مَعِىَ صَبْرًا
٦٨ وَكَيْفَ تَصْبِرُ
عَلَىٰ مَا لَمْ تُحِطْ بِهِۦ خُبْرًا
٦٩ قَالَ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ
صَابِرًا وَلَآ أَعْصِى لَكَ أَمْرًا
٧٠ قَالَ فَإِنِ ٱتَّبَعْتَنِى
فَلَا تَسْـَٔلْنِى عَن شَىْءٍ
حَتَّىٰٓ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا
٧١ فَٱنطَلَقَا حَتَّىٰٓ إِذَا
رَكِبَا فِى ٱلسَّفِينَةِ خَرَقَهَا

when they embarked in a ship, he scuttled it.
˹Moses˺ said:
Have you scuttled it to drown its people?
Very truly, you have done a grievous thing!

18:72 He said ˹to Moses˺:
Did I not say that, indeed,
you can never be patient ˹enough
to bear˺ with me?

18:73 ˹Moses˺ said:
Do not hold me accountable
for what I have forgotten,
nor burden me with ˹further˺ difficulty
in my endeavor ˹to learn from you˺.

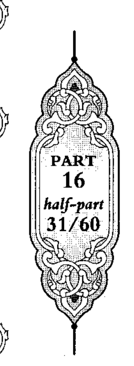
18:74 So they proceeded.
And at last,
when they met a boy, he killed him.
˹Moses˺ said:
Have you killed an innocent soul
without ˹cause of retribution for˺ another soul?
Very truly, you have done a horrific thing!

18:75 ۞He said ˹to Moses˺:
Did I not say to you that, indeed,
you can never be patient ˹enough
to bear˺ with me?

18:76 ˹Moses˺ said:
If, after this,
I question you about anything ˹else˺,
then no longer keep me in ˹your˺ company.
You have already
attained enough excuse-making on my part.

18:77 So they proceeded.
And at last,
when they came upon the people of a town,
they requested food
from ˹the hospitality of˺ its people.

قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا
لَقَدْ جِئْتَ شَيْئًا إِمْرًا
(٧٢) قَالَ أَلَمْ أَقُلْ إِنَّكَ
لَن تَسْتَطِيعَ مَعِيَ صَبْرًا
(٧٣) قَالَ لَا تُؤَاخِذْنِي
بِمَا نَسِيتُ وَلَا تُرْهِقْنِي
مِنْ أَمْرِي عُسْرًا
(٧٤) فَانطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا
فَقَتَلَهُ قَالَ
أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ
لَّقَدْ جِئْتَ شَيْئًا نُّكْرًا
(٧٥) ۞ قَالَ أَلَمْ أَقُل لَّكَ إِنَّكَ
لَن تَسْتَطِيعَ مَعِيَ صَبْرًا
(٧٦) قَالَ إِن سَأَلْتُكَ
عَن شَيْءٍ بَعْدَهَا
فَلَا تُصَاحِبْنِي
قَدْ بَلَغْتَ مِن لَّدُنِّي عُذْرًا
(٧٧) فَانطَلَقَا حَتَّىٰ إِذَا أَتَيَا
أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا
فَأَبَوْا أَن يُضَيِّفُوهُمَا



But they refused to host them.
So they found in it a wall ready to topple over,
thus he ˹reinforced it and˺ set it upright.
˹Moses˺ said:
Had you wished,
you could have taken pay for it.

18:78 ˹God's servant˺ said:
This is the parting between me and you.
I shall ˹now˺ tell you
˹the reality˺ of the interpretation
of all that you could not abide with patience.

18:79 As for the ship,
it belonged to indigent people working at sea.
Thus I intended ˹only˺ to ˹slightly˺ impair it,
for ˹I knew that˺ behind them
was a ˹disbelieving˺ king
seizing every ˹seaworthy˺ ship by force.

18:80 And as for the boy,
his parents were ˹true˺ believers;
and ˹based on revealed knowledge˺
we feared that he would oppress them
with transgression and unbelief.

18:81 Thus we desired
that their Lord should grant them instead
another ˹son far˺ better than him
in ˹the˺ purity ˹of his heart˺
and closer ˹to them˺ in loving-mercy.

18:82 And as for the wall,
it belonged to two orphan boys in the city
and beneath it was a treasure ˹hidden˺ for them.
Now their father was a righteous man;
so your Lord intended
for both to reach full maturity
and to bring forth their treasure for themselves,
as a mercy from your Lord.

فَوَجَدَا فِيهَا جِدَارًا
يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُۥۖ
قَالَ لَوْ شِئْتَ
لَتَّخَذْتَ عَلَيْهِ أَجْرًا

(٧٨) قَالَ هَٰذَا فِرَاقُ بَيْنِي وَبَيْنِكَۚ
سَأُنَبِّئُكَ بِتَأْوِيلِ
مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْرًا

(٧٩) أَمَّا ٱلسَّفِينَةُ فَكَانَتْ
لِمَسَٰكِينَ يَعْمَلُونَ فِى ٱلْبَحْرِ
فَأَرَدتُّ أَنْ أَعِيبَهَا
وَكَانَ وَرَآءَهُم مَّلِكٌ
يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا

(٨٠) وَأَمَّا ٱلْغُلَٰمُ
فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ
فَخَشِينَآ أَن يُرْهِقَهُمَا
طُغْيَٰنًا وَكُفْرًا

(٨١) فَأَرَدْنَآ أَن يُبْدِلَهُمَا رَبُّهُمَا
خَيْرًا مِّنْهُ زَكَوٰةً وَأَقْرَبَ رُحْمًا

(٨٢) وَأَمَّا ٱلْجِدَارُ فَكَانَ
لِغُلَٰمَيْنِ يَتِيمَيْنِ فِى ٱلْمَدِينَةِ
وَكَانَ تَحْتَهُۥ كَنزٌ لَّهُمَا
وَكَانَ أَبُوهُمَا صَٰلِحًا
فَأَرَادَ رَبُّكَ أَن يَبْلُغَآ أَشُدَّهُمَا
وَيَسْتَخْرِجَا كَنزَهُمَا
رَحْمَةً مِّن رَّبِّكَۚ
وَمَا فَعَلْتُهُۥ عَنْ أَمْرِىۚ

Moreover, I did not do ˹any of˺ this
on my own authority.
That is the interpretation ˹of these deeds˺,
for which you could not be patient.

18:83 They ask you, as well, ˹O Prophet,˺
about Dhul-Qarnayn. Say:
I will recite for you an account of him
˹for your reflection˺.

18:84 Indeed, We established ˹ascendancy˺ for him
in the land.
Moreover,
We endowed him with ˹magnificent means
to attain˺ a way
to ˹nearly˺ all things ˹he endeavored˺.

18:85 So he followed a way ˹westward˺.

18:86 And at last, when he reached the ˹place
of the˺ setting sun,
he found it setting, ˹as it were,˺
in ˹the midst of˺ a black, turbid spring;
and he found nearby it a ˹wrongdoing˺ people.
We said: O Dhul-Qarnayn!
You may, in regard to them,
either punish ˹them˺
or treat ˹them˺ with goodness.

18:87 He said:
As for whoever does wrong,
we shall punish him.
Then he shall be returned to his Lord
˹in the Hereafter˺, and He shall punish him
with a horrific punishment.

18:88 But as for one who believes
and works righteous deeds,
there shall be for him great goodness in reward.
Moreover, ˹in all that˺ we shall decree for him

ذَٰلِكَ تَأْوِيلُ
مَا لَمْ تَسْطِع عَّلَيْهِ صَبْرًا

(٨٣) وَيَسْـَٔلُونَكَ عَن ذِى ٱلْقَرْنَيْنِ ۖ
قُلْ سَأَتْلُوا۟ عَلَيْكُم
مِّنْهُ ذِكْرًا

(٨٤) إِنَّا مَكَّنَّا لَهُۥ فِى ٱلْأَرْضِ
وَءَاتَيْنَٰهُ مِن كُلِّ شَىْءٍ سَبَبًا

(٨٥) فَأَتْبَعَ سَبَبًا

(٨٦) حَتَّىٰٓ إِذَا بَلَغَ مَغْرِبَ ٱلشَّمْسِ
وَجَدَهَا تَغْرُبُ فِى عَيْنٍ حَمِئَةٍ
وَوَجَدَ عِندَهَا قَوْمًا ۗ
قُلْنَا يَٰذَا ٱلْقَرْنَيْنِ إِمَّآ أَن تُعَذِّبَ
وَإِمَّآ أَن تَتَّخِذَ فِيهِمْ حُسْنًا

(٨٧) قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُۥ
ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِۦ
فَيُعَذِّبُهُۥ عَذَابًا نُّكْرًا

(٨٨) وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا
فَلَهُۥ جَزَآءً ٱلْحُسْنَىٰ ۖ
وَسَنَقُولُ لَهُۥ مِنْ أَمْرِنَا يُسْرًا

of our commands, there shall be ease.

18:89 Then he followed a way ˹eastward˺.

18:90 And at last, when he reached ˹the place of˺ the rising sun,
he found it rising upon a ˹primitive˺ people
for whom We had set nothing
as a veil ˹to keep them˺ out of it.

18:91 That is so, for truly We comprehended
whatever he encountered as an experience.

18:92 Then he followed ˹another˺ way.

18:93 And at last, when he reached a place
between two mountain barriers,
he found alongside them a ˹simple˺ people
who could barely understand a word
˹of any language but their own˺.

18:94 They said: O Dhul-Qarnayn!
Indeed, the ˹people of˺ Gog and Magog
are sowers of corruption in the land!
So may we offer you tribute,
on condition that you make
between us and them a barrier?

18:95 He said:
That with which my Lord has established me
is ˹far˺ better ˹than any tribute˺.
But aid me with manpower.
I shall set between you and them a bulwark.

18:96 Bring me chunks of iron.
Then when he leveled up the ˹passage˺
between the two mountain cliffs ˹with it˺,
he said:
Blow ˹with your bellows˺!
Then when he had set it afire, he said:
Bring me molten brass to pour on it.

18:97 Thus ˹the Gog and Magog˺

(٨٩) ثُمَّ أَتْبَعَ سَبَبًا

(٩٠) حَتَّىٰٓ إِذَا بَلَغَ مَطْلِعَ ٱلشَّمْسِ
وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ
لَّمْ نَجْعَل لَّهُم مِّن دُونِهَا سِتْرًا

(٩١) كَذَٰلِكَ وَقَدْ أَحَطْنَا
بِمَا لَدَيْهِ خُبْرًا

(٩٢) ثُمَّ أَتْبَعَ سَبَبًا

(٩٣) حَتَّىٰٓ إِذَا بَلَغَ بَيْنَ ٱلسَّدَّيْنِ
وَجَدَ مِن دُونِهِمَا قَوْمًا
لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا

(٩٤) قَالُوا۟ يَٰذَا ٱلْقَرْنَيْنِ
إِنَّ يَأْجُوجَ وَمَأْجُوجَ
مُفْسِدُونَ فِى ٱلْأَرْضِ
فَهَلْ نَجْعَلُ لَكَ خَرْجًا
عَلَىٰٓ أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا

(٩٥) قَالَ مَا مَكَّنِّى فِيهِ رَبِّى خَيْرٌ
فَأَعِينُونِى بِقُوَّةٍ
أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا

(٩٦) ءَاتُونِى زُبَرَ ٱلْحَدِيدِ
حَتَّىٰٓ إِذَا سَاوَىٰ بَيْنَ ٱلصَّدَفَيْنِ
قَالَ ٱنفُخُوا۟
حَتَّىٰٓ إِذَا جَعَلَهُۥ نَارًا قَالَ
ءَاتُونِىٓ أُفْرِغْ عَلَيْهِ قِطْرًا

(٩٧) فَمَا ٱسْطَٰعُوٓا۟ أَن يَظْهَرُوهُ
وَمَا ٱسْتَطَٰعُوا۟ لَهُۥ نَقْبًا

were unable to scale it,
nor could they tunnel through it.

18:98 He said: This is a mercy from my Lord.
But when the promise of my Lord
comes to pass ⌜on Judgment Day⌝,
He shall turn it into rubble.
And the promise of my Lord is ever true.

18:99 ❊For We shall let some of them on that Day
surge ⌜over the earth⌝ against others.
And ⌜then⌝ the Trumpet ⌜of Resurrection⌝
shall be blown.
Then We shall gather them ⌜all in⌝,
in one ⌜single⌝ gathering.

18:100 And on that Day We shall bring Hell
to the disbelievers, on display—

18:101 ⌜for⌝ those whose eyes were
⌜shrouded⌝ in a veil ⌜of unbelief⌝
against ⌜seeing the signs
of⌝ My remembrance ⌜in life⌝.
Nor were they able to hear ⌜them
in God's revelations or from His messengers⌝.

18:102 Do those who disbelieve
think that they may take My servants
as patrons, apart from Me?
Indeed,
We have prepared Hell for the disbelievers
as an ⌜everlasting⌝ hospitality.

18:103 Say ⌜to them⌝:
Shall We tell you about the greatest losers
with respect to deeds?

18:104 It is those whose striving
has strayed ⌜from God's way⌝
in the life of this world,
while they yet think

(٩٨) قَالَ هَٰذَا رَحْمَةٌ مِّن رَّبِّي
فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ
وَكَانَ وَعْدُ رَبِّي حَقًّا

(٩٩) ۞ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ
يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ
فَجَمَعْنَاهُمْ جَمْعًا

(١٠٠) وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ
لِّلْكَافِرِينَ عَرْضًا

(١٠١) الَّذِينَ كَانَتْ أَعْيُنُهُمْ
فِي غِطَاءٍ عَن ذِكْرِي
وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا

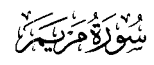
(١٠٢) أَفَحَسِبَ الَّذِينَ كَفَرُوا
أَن يَتَّخِذُوا عِبَادِي
مِن دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا
جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا

(١٠٣) قُلْ هَلْ نُنَبِّئُكُم بِالْأَخْسَرِينَ أَعْمَالًا

(١٠٤) الَّذِينَ ضَلَّ سَعْيُهُمْ
فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ
أَنَّهُمْ يُحْسِنُونَ صُنْعًا

that they are doing most excellent work.
18:105 These are the ones who have disbelieved
in the ⌜revealed⌝ signs of their Lord
and ⌜who deny resurrection
and⌝ His ⌜inevitable⌝ Meeting
⌜for Judgment in the Hereafter⌝.
Thus their ⌜good⌝ works
are ⌜rendered utterly⌝ futile ⌜with God⌝.
For on the Day of Resurrection,
We shall not give to them any weight ⌜at all⌝.
18:106 That shall be their recompense: Hell!—
for having disbelieved
and taken My ⌜revealed⌝ signs
and My messengers in mockery.
18:107 As for those who believe
and do righteous deeds,
for them there are the Gardens of Paradise
⌜awaiting⌝ as an ⌜everlasting⌝ hospitality.
18:108 Therein they shall abide forever.
Therefrom, they shall never seek removal.
18:109 Say, ⌜O Prophet, to one and all⌝:
If the sea were as ink for the words of my Lord,
most surely, the sea would be depleted
before the words of my Lord were depleted—
even if We were to bring the like of it
in replenishment.
18:110 Say ⌜to all people, O Prophet⌝:
Indeed, I am only a human being like you.
It is revealed to me that, indeed,
your God is ⌜only⌝ One God.
So whoever has hope
for the Meeting of his Lord ⌜in the Hereafter⌝,
then let him do righteous deeds
and not associate
in the worship of his Lord anyone.

(١٠٥) أُولَٰٓئِكَ ٱلَّذِينَ كَفَرُواْ
بِـَٔايَٰتِ رَبِّهِمۡ وَلِقَآئِهِۦ
فَحَبِطَتۡ أَعۡمَٰلُهُمۡ
فَلَا نُقِيمُ لَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ وَزۡنٗا
(١٠٦) ذَٰلِكَ جَزَآؤُهُمۡ جَهَنَّمُ بِمَا كَفَرُواْ
وَٱتَّخَذُوٓاْ ءَايَٰتِي وَرُسُلِي هُزُوًا
(١٠٧) إِنَّ ٱلَّذِينَ ءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
كَانَتۡ لَهُمۡ جَنَّٰتُ ٱلۡفِرۡدَوۡسِ نُزُلًا
(١٠٨) خَٰلِدِينَ فِيهَا لَا يَبۡغُونَ عَنۡهَا حِوَلٗا
(١٠٩) قُل لَّوۡ كَانَ ٱلۡبَحۡرُ مِدَادٗا
لِّكَلِمَٰتِ رَبِّي لَنَفِدَ ٱلۡبَحۡرُ
قَبۡلَ أَن تَنفَدَ كَلِمَٰتُ رَبِّي
وَلَوۡ جِئۡنَا بِمِثۡلِهِۦ مَدَدٗا
(١١٠) قُلۡ إِنَّمَآ أَنَا۠ بَشَرٞ مِّثۡلُكُمۡ
يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞۖ
فَمَن كَانَ يَرۡجُواْ لِقَآءَ رَبِّهِۦ
فَلۡيَعۡمَلۡ عَمَلٗا صَٰلِحٗا
وَلَا يُشۡرِكۡ بِعِبَادَةِ رَبِّهِۦٓ أَحَدَۢا



The surah that mentions the miracle-filled story of MARY ﷺ*—the purest woman of all time—and how, though an untouched virgin, she gave birth to Jesus* ﷺ*, the true Messiah and a human messenger of God to the Children of Israel.*

Surah 19 / 98 VERSES / REVEALED AT MAKKAH

Maryam

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

19:1 *Kâf Hâ Yâ ʿAyn Ṣâd*

19:2 ˹This is˺ a reminder of your Lord's mercy
upon His servant Zachariah.

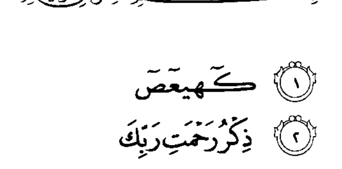
19:3 Behold!
He entreated his Lord in secret entreaty.

19:4 He said: My Lord!
Indeed, enfeebled ˹with age˺
are the bones within me,
and my head is lit with gray.
Yet never, in calling upon You,
my Lord, have I been unhappy.

19:5 Indeed, I fear
for ˹the right guidance of˺ my kinsfolk
to come after me; for my wife is barren.
So grant to me,
from Your own ˹plenteous˺ bounty, a successor

19:6 to inherit ˹prophethood˺ from me
and to inherit ˹it˺ from the Family of Jacob.
And make him, my Lord,
well-pleasing ˹to You and to Your servants.

19:7 God said˺: O Zachariah!
Indeed, We give you glad tidings of a boy



عَبْدَهُۥ زَكَرِيَّآ

(٣) إِذْ نَادَىٰ رَبَّهُۥ نِدَآءً خَفِيًّا

(٤) قَالَ رَبِّ إِنِّى وَهَنَ ٱلْعَظْمُ مِنِّى
وَٱشْتَعَلَ ٱلرَّأْسُ شَيْبًا
وَلَمْ أَكُنۢ بِدُعَآئِكَ
رَبِّ شَقِيًّا

(٥) وَإِنِّى خِفْتُ ٱلْمَوَٰلِىَ
مِن وَرَآءِى
وَكَانَتِ ٱمْرَأَتِى عَاقِرًا
فَهَبْ لِى مِن لَّدُنكَ وَلِيًّا

(٦) يَرِثُنِى وَيَرِثُ مِنْ ءَالِ يَعْقُوبَ ۖ
وَٱجْعَلْهُ رَبِّ رَضِيًّا

(٧) يَٰزَكَرِيَّآ
إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ

whose name shall be John.
To no other before
have We appointed his name.

19:8 He said: My Lord!
How shall I have a boy while my wife is barren,
and truly I have reached
a ⌜state of⌝ advanced old age?

19:9 ⌜It was⌝ said: Even so shall it be!
Your Lord has said:
It is easy for Me,
for, truly, I have created you before,
and you were nothing.

19:10 He said: My Lord!
Appoint for me a sign ⌜that this will be⌝!
He said:
Your sign is that
you shall not ⌜be able to⌝ speak to people
for three straight nights
⌜though you shall have no ailment⌝.

19:11 So ⌜Zachariah⌝ came forth to his people
from the Sanctuary ⌜unable to speak⌝.
Thus he signed to them
that you shall highly exalt ⌜God⌝,
morning and evening.

19:12 ⌜God said:⌝ O John!
Take hold of the ⌜Heavenly⌝ Book
with ⌜utmost⌝ power!
Thus We gave him ⌜prophetic⌝ wisdom
as a child;

19:13 and tenderness, from Our own ⌜providence⌝;
and purity, ⌜as well⌝; for he was ever God-fearing

19:14 and virtuous toward his parents.
Thus he was neither insolent ⌜nor⌝ disobedient.

19:15 So may peace be upon him
the day he was born and the day he dies

ٱسْمُهُۥ يَحْيَىٰ لَمْ نَجْعَل لَّهُۥ
مِن قَبْلُ سَمِيًّا
(٨) قَالَ رَبِّ
أَنَّىٰ يَكُونُ لِى غُلَٰمٌ
وَكَانَتِ ٱمْرَأَتِى عَاقِرًا
وَقَدْ بَلَغْتُ
مِنَ ٱلْكِبَرِ عِتِيًّا
(٩) قَالَ كَذَٰلِكَ قَالَ رَبُّكَ
هُوَ عَلَىَّ هَيِّنٌ
وَقَدْ خَلَقْتُكَ مِن قَبْلُ
وَلَمْ تَكُ شَيْـًٔا
(١٠) قَالَ رَبِّ ٱجْعَل لِّىٓ ءَايَةً
قَالَ ءَايَتُكَ
أَلَّا تُكَلِّمَ ٱلنَّاسَ
ثَلَٰثَ لَيَالٍ سَوِيًّا
(١١) فَخَرَجَ عَلَىٰ قَوْمِهِۦ
مِنَ ٱلْمِحْرَابِ فَأَوْحَىٰٓ إِلَيْهِمْ
أَن سَبِّحُوا۟ بُكْرَةً وَعَشِيًّا
(١٢) يَٰيَحْيَىٰ
خُذِ ٱلْكِتَٰبَ بِقُوَّةٍ
وَءَاتَيْنَٰهُ ٱلْحُكْمَ صَبِيًّا
(١٣) وَحَنَانًا مِّن لَّدُنَّا وَزَكَوٰةً
وَكَانَ تَقِيًّا
(١٤) وَبَرًّۢا بِوَٰلِدَيْهِ
وَلَمْ يَكُن جَبَّارًا عَصِيًّا
(١٥) وَسَلَٰمٌ عَلَيْهِ يَوْمَ وُلِدَ
وَيَوْمَ يَمُوتُ

and the Day he is raised to life ˹in the Hereafter˺.

19:16 And mention in the Book, ˹O Prophet,
the tiding of˺ Mary.
Behold!
She withdrew from her family
to an eastern place,

19:17 and she placed a veil between herself and them.
Then We sent to her Our Spirit,
˹the Angel Gabriel,˺
who thus appeared to her
as a flawless human being.

19:18 She said:
Indeed, I seek refuge from you
in ˹God,˺ the All-Merciful,
if at all you be God-fearing!

19:19 He said:
Indeed, I, ˹myself˺, am none other
than a messenger of your Lord
to grant to you a pure boy.

19:20 She said:
How shall I have a boy,
while no human being has ever touched me,
nor have I ever been unchaste?

19:21 ˹The angel˺ said: Even so shall it be!
Your Lord has said: It is easy for Me.
For We shall make him
a ˹miraculous˺ sign for all people,
and a mercy from Us.
Thus it is a matter decreed.

19:22 ۞So she conceived him,
and withdrew ˹heavy˺ with him
to a remote place.

19:23 And the birth pangs drove her
to the trunk of a date-palm.

وَيَوْمَ يُبْعَثُ حَيًّا

(١٦) وَٱذْكُرْ فِى ٱلْكِتَٰبِ مَرْيَمَ
إِذِ ٱنتَبَذَتْ مِنْ أَهْلِهَا
مَكَانًا شَرْقِيًّا

(١٧) فَٱتَّخَذَتْ مِن دُونِهِمْ حِجَابًا
فَأَرْسَلْنَآ إِلَيْهَا رُوحَنَا
فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

(١٨) قَالَتْ إِنِّىٓ أَعُوذُ
بِٱلرَّحْمَٰنِ مِنكَ إِن كُنتَ تَقِيًّا

(١٩) قَالَ إِنَّمَآ أَنَا۠ رَسُولُ رَبِّكِ
لِأَهَبَ لَكِ غُلَٰمًا زَكِيًّا

(٢٠) قَالَتْ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ
وَلَمْ يَمْسَسْنِى بَشَرٌ
وَلَمْ أَكُ بَغِيًّا

(٢١) قَالَ كَذَٰلِكِ قَالَ رَبُّكِ
هُوَ عَلَىَّ هَيِّنٌ وَلِنَجْعَلَهُۥٓ
ءَايَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّا
وَكَانَ أَمْرًا مَّقْضِيًّا

(٢٢) ۞ فَحَمَلَتْهُ
فَٱنتَبَذَتْ بِهِۦ مَكَانًا قَصِيًّا

(٢٣) فَأَجَآءَهَا ٱلْمَخَاضُ
إِلَىٰ جِذْعِ ٱلنَّخْلَةِ

She said: Oh, alas for me!
Would that I had died before this
and become a thing utterly forgotten!

19:24 Then he ˹who was newly born˺ called to her,
from beneath her: Oh, do not sorrow!
Indeed, your Lord
has already made ˹flow˺ beneath you a streamlet.

19:25 Moreover, shake toward yourself
the trunk of the date-palm,
and it shall drop freshly ripened dates upon you.

19:26 So eat and drink and cool your eye.
And if you should see
any human being, then say ˹only˺:
Indeed, I have vowed a fast to the All-Merciful.
Thus, I shall not speak today
to any human being.

19:27 Thereafter, she came with him
to her people, carrying him.
They said: O Mary!
Very truly, you have come forth
with a thing ˹of˺ unimaginable ˹horror˺!

19:28 O sister of Aaron!
Your father was not an evil person.
Nor was your mother unchaste.

19:29 So she pointed ˹them˺ to him.
They said:
How shall we speak
to one who is ˹yet˺ in the cradle,
a ˹mere˺ infant ˹of a˺ boy?

19:30 He said:
Indeed, I am the servant of God!
He has given me the Scripture.
And He has made me a prophet.

19:31 And, thus, has He made me blessed,

قَالَتْ يَٰلَيْتَنِى مِتُّ قَبْلَ هَٰذَا
وَكُنتُ نَسْيًا مَّنسِيًّا

(٢٤) فَنَادَىٰهَا مِن تَحْتِهَآ أَلَّا تَحْزَنِى
قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا

(٢٥) وَهُزِّىٓ إِلَيْكِ بِجِذْعِ ٱلنَّخْلَةِ
تُسَٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا

(٢٦) فَكُلِى وَٱشْرَبِى وَقَرِّى عَيْنًا
فَإِمَّا تَرَيِنَّ مِنَ ٱلْبَشَرِ أَحَدًا
فَقُولِىٓ
إِنِّى نَذَرْتُ لِلرَّحْمَٰنِ صَوْمًا
فَلَنْ أُكَلِّمَ ٱلْيَوْمَ إِنسِيًّا

(٢٧) فَأَتَتْ بِهِۦ قَوْمَهَا تَحْمِلُهُۥ
قَالُوا۟ يَٰمَرْيَمُ
لَقَدْ جِئْتِ شَيْـًٔا فَرِيًّا

(٢٨) يَٰٓأُخْتَ هَٰرُونَ
مَا كَانَ أَبُوكِ ٱمْرَأَ سَوْءٍ
وَمَا كَانَتْ أُمُّكِ بَغِيًّا

(٢٩) فَأَشَارَتْ إِلَيْهِ
قَالُوا۟ كَيْفَ نُكَلِّمُ
مَن كَانَ فِى ٱلْمَهْدِ صَبِيًّا

(٣٠) قَالَ إِنِّى عَبْدُ ٱللَّهِ
ءَاتَىٰنِىَ ٱلْكِتَٰبَ وَجَعَلَنِى نَبِيًّا

(٣١) وَجَعَلَنِى مُبَارَكًا
أَيْنَ مَا كُنتُ

wherever I may be.
And ˹further˺, He has enjoined me
to ˹be ever observant of˺ the Prayer,
and ˹to give˺ the Zakât-Charity,
as long as I am alive—

19:32 and ˹to be ever˺ virtuous toward my mother.
For He has made me
neither insolent nor wretched.

19:33 So may all peace be upon me,
˹and those who confirm me,˺
the day I was born and the day I die
and the Day I am raised to life ˹in the Hereafter˺.

19:34 That is Jesus, son of Mary!
˹It is˺ the ˹whole˺ word of truth,
about which they
˹who lay claim to the Scripture˺ bitterly contend.

19:35 It is not for God to take any son.
Highly exalted is He ˹above this˺!
When He decrees a matter,
He but says to it: Be! And so it is.

19:36 Thus ˹Jesus but said to his people˺:
Indeed, God is my Lord and your Lord.
So worship Him ˹alone˺.
This is a straight way ˹to salvation˺.

19:37 Yet the sects ˹of the People of the Scripture˺
have disputed among themselves ˹about Jesus˺.
So woe to those who disbelieve—
from the spectacle of an awesome Day!

19:38 How well they shall hear and see
on the Day they come to Us ˹for Judgment˺!
Nevertheless, the ˹godless˺ wrongdoers this Day
are ˹utterly lost˺ in clear misguidance.

19:39 Thus forewarn them of the Day of Regret—

وَأَوْصَٰنِي بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ
مَا دُمْتُ حَيًّا

٣٢ وَبَرًّۢا بِوَٰلِدَتِي
وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا

٣٣ وَٱلسَّلَٰمُ عَلَيَّ يَوْمَ وُلِدتُّ
وَيَوْمَ أَمُوتُ
وَيَوْمَ أُبْعَثُ حَيًّا

٣٤ ذَٰلِكَ عِيسَى ٱبْنُ مَرْيَمَ
قَوْلَ ٱلْحَقِّ
ٱلَّذِي فِيهِ يَمْتَرُونَ

٣٥ مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ
سُبْحَٰنَهُۥٓ إِذَا قَضَىٰٓ أَمْرًا
فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ

٣٦ وَإِنَّ ٱللَّهَ رَبِّي وَرَبُّكُمْ فَٱعْبُدُوهُ
هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ

٣٧ فَٱخْتَلَفَ ٱلْأَحْزَابُ مِنۢ بَيْنِهِمْ
فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟
مِن مَّشْهَدِ يَوْمٍ عَظِيمٍ

٣٨ أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا
لَٰكِنِ ٱلظَّٰلِمُونَ ٱلْيَوْمَ
فِي ضَلَٰلٍ مُّبِينٍ

٣٩ وَأَنذِرْهُمْ يَوْمَ ٱلْحَسْرَةِ
إِذْ قُضِيَ ٱلْأَمْرُ

when the matter ˹is done,

and their destiny˺ has been decreed—

while they are ˹yet˺ heedless,

and they do not believe.

19:40 Indeed, it is ˹but˺ We who shall inherit the earth

and all who are upon it—

for to Us ˹alone˺ are they ˹all˺ returning.

19:41 And mention ˹also˺ in the Book, ˹O Prophet,

the tiding of˺ Abraham.

Indeed, he was ever-truthful,

˹and˺ an ˹eminent˺ prophet.

19:42 Behold! He said to his father:

My dear father!

Why do you worship

what can neither hear, nor see,

nor avail you in anything?

19:43 My dear father!

Indeed, ˹revealed˺ knowledge has come to me

˹from God˺ that has not reached you.

So follow me, and I shall guide you

to ˹God and˺ an even way.

19:44 My dear father! Do not worship Satan.

Indeed, Satan is ever rebellious

toward the All-Merciful.

19:45 My dear father!

I fear that a torment

from the All-Merciful will strike you.

Thus you will become

a ˹doomed˺ patron of Satan.

19:46 He said:

Are you averse to my gods, O Abraham?

Most surely, if you do not desist,

I will ˹myself˺ stone you ˹to death˺.

Therefore, depart from me ˹now˺

وَهُمۡ فِي غَفۡلَةٖ وَهُمۡ لَا يُؤۡمِنُونَ

(٤٠) إِنَّا نَحۡنُ

نَرِثُ ٱلۡأَرۡضَ وَمَنۡ عَلَيۡهَا

وَإِلَيۡنَا يُرۡجَعُونَ

(٤١) وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ إِبۡرَٰهِيمَۚ

إِنَّهُۥ كَانَ صِدِّيقٗا نَّبِيًّا

(٤٢) إِذۡ قَالَ لِأَبِيهِ يَٰٓأَبَتِ لِمَ تَعۡبُدُ

مَا لَا يَسۡمَعُ وَلَا يُبۡصِرُ

وَلَا يُغۡنِي عَنكَ شَيۡـٔٗا

(٤٣) يَٰٓأَبَتِ إِنِّي قَدۡ جَآءَنِي

مِنَ ٱلۡعِلۡمِ مَا لَمۡ يَأۡتِكَ

فَٱتَّبِعۡنِيٓ أَهۡدِكَ صِرَٰطٗا سَوِيّٗا

(٤٤) يَٰٓأَبَتِ لَا تَعۡبُدِ ٱلشَّيۡطَٰنَۖ

إِنَّ ٱلشَّيۡطَٰنَ

كَانَ لِلرَّحۡمَٰنِ عَصِيّٗا

(٤٥) يَٰٓأَبَتِ إِنِّيٓ أَخَافُ أَن

يَمَسَّكَ عَذَابٞ مِّنَ ٱلرَّحۡمَٰنِ

فَتَكُونَ لِلشَّيۡطَٰنِ وَلِيّٗا

(٤٦) قَالَ أَرَاغِبٌ أَنتَ

عَنۡ ءَالِهَتِي يَٰٓإِبۡرَٰهِيمُۖ

لَئِن لَّمۡ تَنتَهِ لَأَرۡجُمَنَّكَۖ

وَٱهۡجُرۡنِي مَلِيّٗا

(٤٧) قَالَ سَلَٰمٌ عَلَيۡكَۖ

for a long duration.

19:47 ˹Abraham˺ said: Peace be with you!
I shall ask my Lord to forgive you.
Indeed, He has been ever gracious to me.

19:48 Yet I shall withdraw from you
and all that you call upon ˹in worship˺
apart from God.
And ˹with pure heart˺
shall I call upon my Lord ˹alone˺.
Thus may it be that in calling upon my Lord
I shall never be unhappy!

19:49 So when he had withdrawn from them,
and all that they worshipped apart from God,
We granted to him Isaac,
and, ˹from Isaac,˺ Jacob—
and each one We made a prophet.

19:50 Thus We granted them ˹profusely˺
out of Our mercy.
For ˹upon the tongues
of succeeding generations˺,
We did appoint for them
a mention of exalted reverence ˹for all time˺.

19:51 And mention ˹also˺ in the Book, ˹O Prophet,
the tiding of˺ Moses.
Indeed, he was chosen ˹by God˺.
Thus he was a messenger ˹of resolve
and˺ an ˹eminent˺ prophet.

19:52 Behold!
We summoned him
from the right side of Mount Ṭûr.
and thus did We bring him near
for close converse.

19:53 We granted to him, moreover,
out of Our mercy,

سَأَسْتَغْفِرُ لَكَ رَبِّيٓ
إِنَّهُۥ كَانَ بِي حَفِيًّا
(٤٨) وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ
مِن دُونِ ٱللَّهِ وَأَدْعُواْ رَبِّي
عَسَىٰٓ أَلَّآ أَكُونَ
بِدُعَآءِ رَبِّي شَقِيًّا
(٤٩) فَلَمَّا ٱعْتَزَلَهُمْ
وَمَا يَعْبُدُونَ مِن دُونِ ٱللَّهِ
وَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ
وَكُلًّا جَعَلْنَا نَبِيًّا
(٥٠) وَوَهَبْنَا لَهُم مِّن رَّحْمَتِنَا
وَجَعَلْنَا لَهُمْ
لِسَانَ صِدْقٍ عَلِيًّا
(٥١) وَٱذْكُرْ فِي ٱلْكِتَٰبِ مُوسَىٰٓ
إِنَّهُۥ كَانَ مُخْلَصًا
وَكَانَ رَسُولًا نَّبِيًّا
(٥٢) وَنَٰدَيْنَٰهُ مِن جَانِبِ
ٱلطُّورِ ٱلْأَيْمَنِ وَقَرَّبْنَٰهُ نَجِيًّا
(٥٣) وَوَهَبْنَا لَهُۥ مِن رَّحْمَتِنَآ
أَخَاهُ هَٰرُونَ نَبِيًّا

his brother Aaron as a prophet.

19:54 And mention ˹also˺ in the Book, ˹O Prophet, the tiding of˺ Ishmael.
Indeed, he was ever true to his promise.
And he ˹too˺ was a messenger
˹and˺ an ˹eminent˺ prophet.

19:55 He used to enjoin his family
with the Prayer and the Zakât-Charity.
Thus, to his Lord, he was ever-pleasing.

19:56 And mention ˹also˺ in the Book, ˹O Prophet, the tiding of˺ Idrîs.
Indeed, he ˹too˺ was ever-truthful
˹and˺ an ˹eminent˺ prophet.

19:57 Thus We raised him
˹in name and station˺ to a high place.

19:58 These are ˹some of˺ the ˹great˺ ones
upon whom God bestowed grace—
from among the prophets of the seed of Adam,
and from those whom We carried
˹in the Ark˺ with Noah,
and from the seed of Abraham and Israel,
and from those whom We guided ˹to true faith˺
and selected ˹as prophets˺.
When the verses of the All-Merciful
were recited to them, they fell to the ground
˹in worship of Him alone˺,
bowing ˹their faces˺ down and weeping.۩

19:59 ۞Then descending from them thereafter
came descendants who forsook the Prayer
and followed ˹their˺ whims,
and thus shall they meet with degradation—

19:60 except for whoever repents

٥٤ وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ إِسۡمَٰعِيلَۚ
إِنَّهُۥ كَانَ صَادِقَ ٱلۡوَعۡدِ
وَكَانَ رَسُولٗا نَّبِيّٗا

٥٥ وَكَانَ يَأۡمُرُ أَهۡلَهُۥ
بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ
وَكَانَ عِندَ رَبِّهِۦ مَرۡضِيّٗا

٥٦ وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ إِدۡرِيسَۚ
إِنَّهُۥ كَانَ صِدِّيقٗا نَّبِيّٗا

٥٧ وَرَفَعۡنَٰهُ مَكَانًا عَلِيًّا

٥٨ أُوْلَٰٓئِكَ ٱلَّذِينَ أَنۡعَمَ ٱللَّهُ عَلَيۡهِم
مِّنَ ٱلنَّبِيِّـۧنَ مِن ذُرِّيَّةِ ءَادَمَ
وَمِمَّنۡ حَمَلۡنَا مَعَ نُوحٖ
وَمِن ذُرِّيَّةِ إِبۡرَٰهِيمَ وَإِسۡرَٰٓءِيلَ
وَمِمَّنۡ هَدَيۡنَا وَٱجۡتَبَيۡنَآۚ
إِذَا تُتۡلَىٰ عَلَيۡهِمۡ ءَايَٰتُ ٱلرَّحۡمَٰنِ
خَرُّواْۤ سُجَّدٗاۤ وَبُكِيّٗا ۩

٥٩ ۞ فَخَلَفَ مِنۢ بَعۡدِهِمۡ خَلۡفٌ
أَضَاعُواْ ٱلصَّلَوٰةَ
وَٱتَّبَعُواْ ٱلشَّهَوَٰتِۖ
فَسَوۡفَ يَلۡقَوۡنَ غَيًّا

٦٠ إِلَّا مَن تَابَ وَءَامَنَ
وَعَمِلَ صَٰلِحٗا
فَأُوْلَٰٓئِكَ يَدۡخُلُونَ ٱلۡجَنَّةَ

and believes and does righteous deeds.
They shall enter the Garden ⌜of Paradise⌝—
and never shall they be wronged in anything:

19:61 Gardens everlasting,
which the All-Merciful has promised
His servants in the unseen.
Indeed, He is the One
whose promise ever comes true.

19:62 They shall not hear therein vile talk,
but only ⌜the salutation⌝: Peace!
Moreover, they shall have
their provision ⌜served without fail⌝ therein,
morning and evening.

19:63 This is the Garden ⌜of Delight⌝
which We shall bequeath
to those of Our servants who are God-fearing.

19:64 And ⌜God commands Gabriel to say⌝:
We ⌜angels⌝ do not descend, ⌜O Muhammad,⌝
but at the command of your Lord.
To Him belongs what is before us
and what is behind us and what is between this.
Moreover, never is your Lord forgetful!

19:65 ⌜He is⌝ Lord of the heavens and the earth
and all that is between them.
So worship Him ⌜alone⌝!
And persevere patiently in His worship!
Do you know any other
who ⌜bears⌝ any semblance to Him?

19:66 ⌜A disbelieving⌝ man says:
Can it be that when I have died,
I shall ⌜again⌝ be brought forth alive?

19:67 Does man not remember
that We, indeed, created him before,

وَلَا يُظْلَمُونَ شَيْـًٔا
(٦١) جَنَّٰتِ عَدْنٍ ٱلَّتِى
وَعَدَ ٱلرَّحْمَٰنُ عِبَادَهُۥ بِٱلْغَيْبِ ۚ
إِنَّهُۥ كَانَ وَعْدُهُۥ مَأْتِيًّا
(٦٢) لَّا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَٰمًا ۖ
وَلَهُمْ رِزْقُهُمْ فِيهَا
بُكْرَةً وَعَشِيًّا
(٦٣) تِلْكَ ٱلْجَنَّةُ ٱلَّتِى
نُورِثُ مِنْ عِبَادِنَا مَن كَانَ تَقِيًّا
(٦٤) وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ ۖ
لَهُۥ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا
وَمَا بَيْنَ ذَٰلِكَ ۚ
وَمَا كَانَ رَبُّكَ نَسِيًّا
(٦٥) رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَمَا بَيْنَهُمَا فَٱعْبُدْهُ
وَٱصْطَبِرْ لِعِبَٰدَتِهِۦ ۚ
هَلْ تَعْلَمُ لَهُۥ سَمِيًّا
(٦٦) وَيَقُولُ ٱلْإِنسَٰنُ أَءِذَا مَا مِتُّ
لَسَوْفَ أُخْرَجُ حَيًّا
(٦٧) أَوَلَا يَذْكُرُ ٱلْإِنسَٰنُ
أَنَّا خَلَقْنَٰهُ مِن قَبْلُ
وَلَمْ يَكُ شَيْـًٔا

and he was nothing?

19:68 Then, by your Lord, ⌜as for the disbelievers⌝,
We shall, most surely, round them up,
as well as ⌜all⌝ the satans.
Then, most surely,
We shall fetch them round Hell on ⌜their⌝ knees.

19:69 Then, most surely,
We shall pluck from every faction
whichever of them was most intense
in defying the All-Merciful.

19:70 Then, assuredly, it is We who are most knowing
about ⌜all⌝ those who are most deserving
of roasting in it.

19:71 And there is not one of you ⌜human beings⌝
but shall come to it.
It is, with your Lord, an inevitability decreed.

19:72 Then We shall deliver those
who have been God-fearing.
But We shall leave
the ⌜godless⌝ wrongdoers in it, on ⌜their⌝ knees.

19:73 For whenever Our ⌜revealed⌝ verses
are recited to them with all clarity,
those who have disbelieved
⌜invariably⌝ say to those who believe:
Which of the two groups, ⌜ours or yours,⌝
is of a better station ⌜in the world⌝
and ⌜appears the⌝ fairer company?

19:74 Yet how many
a ⌜disbelieving⌝ generation before them
have We destroyed ⌜for ungodliness⌝
who were of ⌜far⌝ fairer ⌜worldly⌝ furnishing
and appearance?

19:75 Say ⌜to them⌝:
Whichever ⌜of us⌝ is

(٦٨) فَوَرَبِّكَ
لَنَحْشُرَنَّهُمْ وَٱلشَّيَٰطِينَ
ثُمَّ لَنُحْضِرَنَّهُمْ
حَوْلَ جَهَنَّمَ جِثِيًّا

(٦٩) ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ
أَيُّهُمْ أَشَدُّ عَلَى ٱلرَّحْمَٰنِ عِتِيًّا

(٧٠) ثُمَّ لَنَحْنُ أَعْلَمُ بِٱلَّذِينَ
هُمْ أَوْلَىٰ بِهَا صِلِيًّا

(٧١) وَإِن مِّنكُمْ إِلَّا وَارِدُهَا
كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا

(٧٢) ثُمَّ نُنَجِّي ٱلَّذِينَ ٱتَّقَوا۟
وَّنَذَرُ ٱلظَّٰلِمِينَ فِيهَا جِثِيًّا

(٧٣) وَإِذَا تُتْلَىٰ عَلَيْهِمْ
ءَايَٰتُنَا بَيِّنَٰتٍ
قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوٓا۟
أَيُّ ٱلْفَرِيقَيْنِ خَيْرٌ مَّقَامًا
وَأَحْسَنُ نَدِيًّا

(٧٤) وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ
هُمْ أَحْسَنُ أَثَٰثًا وَرِءْيًا

(٧٥) قُلْ مَن كَانَ فِي ٱلضَّلَٰلَةِ

⌜lost⌝ in ⌜uttermost⌝ misguidance,
may the All-Merciful
⌜fully⌝ extend ⌜that⌝ duration for them.
⌜For⌝ at last, when they behold ⌜the fulfillment
of⌝ what they have been promised—
whether it be the torment
⌜of a worldly judgment⌝
or the Hour ⌜of Doom⌝—
then shall they know
who is of a worse rank and weaker host!

19:76 For God ⌜ever⌝ increases
those who are guided aright in ⌜divine⌝ guidance.
And abiding deeds of righteousness
are ⌜far⌝ better in a reward
with your Lord ⌜in the Hereafter⌝;
and, ⌜therefore, far⌝ better
in ⌜their ultimate⌝ return.

19:77 Then have you seen, ⌜O Prophet,⌝
the one who disbelieved
in Our ⌜revealed⌝ signs and said:
I shall, most surely, be given ⌜great⌝ wealth
and ⌜fine⌝ children ⌜should resurrection come⌝?

19:78 Has he looked into the ⌜realm of the⌝ unseen?
Or has he taken with the All-Merciful
a ⌜binding⌝ covenant?

19:79 No, indeed, ⌜he has not⌝!
We shall write down what he says.
And We shall extend for him
the duration of the torment, exceedingly.

19:80 For We shall inherit from him
all that whereof he speaks.
And he shall come to Us ⌜bereft and⌝ alone.

19:81 Now, they have taken ⌜false⌝ gods

فَلْيَمْدُدْ لَهُ ٱلرَّحْمَٰنُ مَدًّا
حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ
إِمَّا ٱلْعَذَابَ وَإِمَّا ٱلسَّاعَةَ
فَسَيَعْلَمُونَ مَنْ هُوَ
شَرٌّ مَّكَانًا وَأَضْعَفُ جُندًا
﴿٧٦﴾ وَيَزِيدُ ٱللَّهُ
ٱلَّذِينَ ٱهْتَدَوْا۟ هُدًى
وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيْرٌ
عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا
﴿٧٧﴾ أَفَرَءَيْتَ ٱلَّذِى
كَفَرَ بِـَٔايَٰتِنَا وَقَالَ
لَأُوتَيَنَّ مَالًا وَوَلَدًا
﴿٧٨﴾ أَطَّلَعَ ٱلْغَيْبَ أَمِ ٱتَّخَذَ
عِندَ ٱلرَّحْمَٰنِ عَهْدًا
﴿٧٩﴾ كَلَّا
سَنَكْتُبُ مَا يَقُولُ
وَنَمُدُّ لَهُۥ مِنَ ٱلْعَذَابِ مَدًّا
﴿٨٠﴾ وَنَرِثُهُۥ مَا يَقُولُ وَيَأْتِينَا فَرْدًا
﴿٨١﴾ وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ
ءَالِهَةً لِّيَكُونُوا۟ لَهُمْ عِزًّا

apart from the ⌜only true⌝ God,
so that they may be for them
a ⌜means to⌝ power.

19:82 No, indeed, ⌜they are not!
On the Day of Judgment⌝,
these ⌜false gods⌝ shall belie
their ⌜very⌝ worship ⌜of them⌝.
For ⌜there⌝ they shall be
⌜inveterate⌝ opponents to them.

19:83 Have you not seen, ⌜O Prophet,⌝
that We have sent the satans
against the disbelievers
to instigate ⌜evil among⌝ them
with ⌜such⌝ vehement instigation?

19:84 Thus make no haste
as to ⌜seeking God's judgment against⌝ them.
We but number for them
a determined number ⌜of days and deeds—

19:85 until⌝ the Day ⌜Hereafter
when⌝ We assemble the God-fearing
before the All-Merciful in honored delegations,

19:86 and We drive the defiant unbelievers to Hell
in ⌜disgraced⌝ droves.

19:87 None holds the ⌜right of⌝ intercession
but those ⌜believers⌝
who have taken with the All-Merciful
a ⌜special⌝ covenant ⌜for this⌝.

19:88 Moreover, they ⌜who disbelieve⌝ have said:
The All-Merciful has taken ⌜to Himself⌝ a son.

19:89 Very truly, you ⌜who say this⌝
have come forth with something abominable!

19:90 From it the heavens nearly burst,
and the earth ⌜almost⌝ splits,
and the mountains ⌜all but⌝ fall down,

(٨٢) كَلَّا ۚ
سَيَكْفُرُونَ بِعِبَادَتِهِمْ
وَيَكُونُونَ عَلَيْهِمْ ضِدًّا

(٨٣) أَلَمْ تَرَ أَنَّا أَرْسَلْنَا ٱلشَّيَٰطِينَ
عَلَى ٱلْكَٰفِرِينَ تَؤُزُّهُمْ أَزًّا

(٨٤) فَلَا تَعْجَلْ عَلَيْهِمْ ۖ
إِنَّمَا نَعُدُّ لَهُمْ عَدًّا

(٨٥) يَوْمَ نَحْشُرُ ٱلْمُتَّقِينَ
إِلَى ٱلرَّحْمَٰنِ وَفْدًا

(٨٦) وَنَسُوقُ ٱلْمُجْرِمِينَ
إِلَىٰ جَهَنَّمَ وِرْدًا

(٨٧) لَّا يَمْلِكُونَ ٱلشَّفَٰعَةَ
إِلَّا مَنِ ٱتَّخَذَ
عِندَ ٱلرَّحْمَٰنِ عَهْدًا

(٨٨) وَقَالُوا۟ ٱتَّخَذَ ٱلرَّحْمَٰنُ وَلَدًا

(٨٩) لَّقَدْ جِئْتُمْ شَيْـًٔا إِدًّا

(٩٠) تَكَادُ ٱلسَّمَٰوَٰتُ
يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ ٱلْأَرْضُ
وَتَخِرُّ ٱلْجِبَالُ هَدًّا

(٩١) أَن دَعَوْا۟ لِلرَّحْمَٰنِ وَلَدًا

in ˹sudden˺ collapse—

19:91 that they should ascribe to the All-Merciful
a son—

19:92 while never would it be befitting
to the All-Merciful that He take a son!

19:93 Indeed, every being in the heavens and the earth
but comes to the All-Merciful as a servant.

19:94 Very truly, He has enumerated ˹each of˺ them.
And He has numbered ˹every one of˺ them
with a precise number.

19:95 Thus each one of them is coming to Him
on the Day of Resurrection ˹all˺ alone.

19:96 As for those who believe
and do righteous deeds,
˹it is˺ for them that the All-Merciful
shall ordain ˹in their hearts˺
genuine ˹mutual˺ love.

19:97 Therefore, We have, indeed,
˹revealed this Quran to you,
and˺ made it easy ˹to understand˺
in your ˹native˺ tongue, ˹O Prophet,˺
for you to give with it
glad tidings ˹of Paradise˺ to the God-fearing,
and to forewarn therewith a contentious people
˹of God's nearing Judgment˺.

19:98 For how many a ˹disbelieving˺ generation
before them have We destroyed, ˹O Prophet˺?
Do you perceive even one of them,
or hear from them a single sound?

(٩٢) وَمَا يَنۢبَغِي لِلرَّحۡمَٰنِ
أَن يَتَّخِذَ وَلَدًا

(٩٣) إِن كُلُّ مَن
فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ
إِلَّآ ءَاتِي ٱلرَّحۡمَٰنِ عَبۡدٗا

(٩٤) لَّقَدۡ أَحۡصَىٰهُمۡ وَعَدَّهُمۡ عَدّٗا

(٩٥) وَكُلُّهُمۡ ءَاتِيهِ
يَوۡمَ ٱلۡقِيَٰمَةِ فَرۡدًا

(٩٦) إِنَّ ٱلَّذِينَ ءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
سَيَجۡعَلُ لَهُمُ ٱلرَّحۡمَٰنُ وُدّٗا

(٩٧) فَإِنَّمَا يَسَّرۡنَٰهُ بِلِسَانِكَ
لِتُبَشِّرَ بِهِ ٱلۡمُتَّقِينَ
وَتُنذِرَ بِهِۦ قَوۡمٗا لُّدّٗا

(٩٨) وَكَمۡ أَهۡلَكۡنَا
قَبۡلَهُم مِّن قَرۡنٍ
هَلۡ تُحِسُّ مِنۡهُم مِّنۡ أَحَدٍ
أَوۡ تَسۡمَعُ لَهُمۡ رِكۡزَۢا

Surah 20 / 135 VERSES / REVEALED AT MAKKAH

Ṭâ Hâ

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



20:1 *Ṭâ Hâ*

20:2 We have not sent the Quran down
upon you to distress you, ⌜O Prophet⌝—

20:3 but ⌜rather⌝ as a ⌜revealed⌝ Reminder
for whomever would revere ⌜God,
in awe of a divine word⌝

20:4 descending from One who created the earth
and the high heavens:

20:5 The All-Merciful,
⌜who has⌝ settled ⌜Himself⌝
over the Throne, ⌜befittingly⌝.

20:6 To Him belongs
all that is in the heavens,
and all that is in the earth,
and all that is between them,
and all that is beneath the soil.

20:7 And whether you utter words out loud
⌜or silently⌝, He, indeed, knows the secret,
and what is ⌜yet⌝ more hidden.

20:8 God! There is no God but Him!
To Him belong the most excellent names.

(١) طه

(٢) مَآ أَنزَلْنَا
عَلَيْكَ ٱلْقُرْءَانَ لِتَشْقَىٰٓ

(٣) إِلَّا تَذْكِرَةً لِّمَن يَخْشَىٰ

(٤) تَنزِيلًا مِّمَّنْ خَلَقَ ٱلْأَرْضَ
وَٱلسَّمَٰوَٰتِ ٱلْعُلَى

(٥) ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ

(٦) لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ وَمَا بَيْنَهُمَا
وَمَا تَحْتَ ٱلثَّرَىٰ

(٧) وَإِن تَجْهَرْ بِٱلْقَوْلِ
فَإِنَّهُۥ يَعْلَمُ ٱلسِّرَّ وَأَخْفَى

(٨) ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ
لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ

(٩) وَهَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ

20:9 Now, has the account of Moses
come to you, ˹O Prophet˺?

20:10 Behold!
He saw a fire
˹on the side of Mount Ṭûr of Sinai˺.
So he said to his family: Remain here.
Indeed, I have noticed a fire.
Perhaps from it, I shall bring you a firebrand;
or I shall find at the fire
some guidance ˹as to our way˺.

20:11 So when he came to it,
he was called: O Moses!

20:12 Indeed, I am! I am your Lord!
So take off your sandals.
You are in the Holy Valley ˹of˺ Ṭuwâ.

20:13 For I have chosen you ˹as a messenger˺.
Therefore, listen to what is being revealed:

20:14 Indeed, it is I! I am God!
There is no God but Me.
So worship Me ˹alone˺.
And ˹duly˺ establish the Prayer
for My remembrance.

20:15 Indeed, the Hour ˹of Doom˺ is coming.
I have designed to keep it hidden,
so that every soul may be ˹duly˺ recompensed
with that for which it strives ˹in life˺.

20:16 So let not whoever disbelieves in ˹the Hour˺
and follows his whim
turn you away from ˹preparing for˺ it,
so that you fall into doom.

20:17 And what is that in your right hand, O Moses?

20:18 He said: It is my staff.
I lean upon it.
And with it I beat down leaves for my sheep.
And, therein, for me are other uses.

(١٠) إِذْ رَءَا نَارًا فَقَالَ لِأَهْلِهِ
ٱمْكُثُوٓا۟ إِنِّىٓ ءَانَسْتُ نَارًا
لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِقَبَسٍ
أَوْ أَجِدُ عَلَى ٱلنَّارِ هُدًى

(١١) فَلَمَّآ أَتَىٰهَا نُودِىَ يَٰمُوسَىٰٓ

(١٢) إِنِّىٓ أَنَا۠ رَبُّكَ فَٱخْلَعْ نَعْلَيْكَ
إِنَّكَ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى

(١٣) وَأَنَا ٱخْتَرْتُكَ فَٱسْتَمِعْ لِمَا يُوحَىٰٓ

(١٤) إِنَّنِىٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠
فَٱعْبُدْنِى
وَأَقِمِ ٱلصَّلَوٰةَ لِذِكْرِىٓ

(١٥) إِنَّ ٱلسَّاعَةَ ءَاتِيَةٌ
أَكَادُ أُخْفِيهَا لِتُجْزَىٰ
كُلُّ نَفْسٍۭ بِمَا تَسْعَىٰ

(١٦) فَلَا يَصُدَّنَّكَ عَنْهَا
مَن لَّا يُؤْمِنُ بِهَا
وَٱتَّبَعَ هَوَىٰهُ فَتَرْدَىٰ

(١٧) وَمَا تِلْكَ بِيَمِينِكَ
يَٰمُوسَىٰ

(١٨) قَالَ هِىَ عَصَاىَ
أَتَوَكَّؤُا۟ عَلَيْهَا
وَأَهُشُّ بِهَا عَلَىٰ غَنَمِى
وَلِىَ فِيهَا مَـَٔارِبُ أُخْرَىٰ

(١٩) قَالَ أَلْقِهَا يَٰمُوسَىٰ

20:19 He said: Throw it ⸢to the ground⸣, O Moses.
20:20 So he threw it down.
Then, suddenly, it was a ⸢living⸣ snake,
slithering rapidly.
20:21 He said: Seize it, and have no fear!
We shall return it to its former state.
20:22 Now, press your hand against your armpit.
It shall come forth
⸢radiant⸣ white, without blemish—another sign,
20:23 so that We ⸢may⸣ show you
of Our greatest signs.
20:24 Go to Pharaoh!
Indeed, he has transgressed ⸢all bounds⸣.
20:25 He said: My Lord!
Open for me my heart.
20:26 And make easy for me my mission.
20:27 And release the knot from my tongue,
20:28 so they understand my words.
20:29 And appoint for me a minister from my family:
20:30 Aaron, my brother.
20:31 Affirm, by him, my strength.
20:32 And make him a partner in my mission,
20:33 such that together, we may exalt You much;
20:34 and ⸢together⸣, we may remember You much.
20:35 Ever, indeed, have You seen
all ⸢that is⸣ within us.
20:36 He said:
You have been granted your request, O Moses.
20:37 And very truly,
We have conferred favor upon you
another time ⸢long ago⸣.
20:38 Behold!
We revealed to your mother
what was to be revealed ⸢of Our decree⸣:
20:39 Toss him into the basket.

(٢٠) فَأَلْقَىٰهَا
فَإِذَا هِىَ حَيَّةٌ تَسْعَىٰ
(٢١) قَالَ خُذْهَا وَلَا تَخَفْ
سَنُعِيدُهَا سِيرَتَهَا ٱلْأُولَىٰ
(٢٢) وَٱضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ
تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ
ءَايَةً أُخْرَىٰ
(٢٣) لِنُرِيَكَ مِنْ ءَايَٰتِنَا ٱلْكُبْرَى
(٢٤) ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ
(٢٥) قَالَ رَبِّ ٱشْرَحْ لِى صَدْرِى
(٢٦) وَيَسِّرْ لِىٓ أَمْرِى
(٢٧) وَٱحْلُلْ عُقْدَةً مِّن لِّسَانِى
(٢٨) يَفْقَهُوا۟ قَوْلِى
(٢٩) وَٱجْعَل لِّى وَزِيرًا مِّنْ أَهْلِى
(٣٠) هَٰرُونَ أَخِى
(٣١) ٱشْدُدْ بِهِۦٓ أَزْرِى
(٣٢) وَأَشْرِكْهُ فِىٓ أَمْرِى
(٣٣) كَىْ نُسَبِّحَكَ كَثِيرًا
(٣٤) وَنَذْكُرَكَ كَثِيرًا
(٣٥) إِنَّكَ كُنتَ بِنَا بَصِيرًا
(٣٦) قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَٰمُوسَىٰ
(٣٧) وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰٓ
(٣٨) إِذْ أَوْحَيْنَآ إِلَىٰٓ أُمِّكَ مَا يُوحَىٰٓ
(٣٩) أَنِ ٱقْذِفِيهِ فِى ٱلتَّابُوتِ
فَٱقْذِفِيهِ فِى ٱلْيَمِّ

Then toss him into the river.
Then let the river cast him upon the shore.
An enemy of Mine and an enemy of his
shall take him ˹in˺.
Thus did I cast upon you love, from Me,
and that you should be reared
beneath ˹the care of˺ My ˹watchful˺ Eye.

20:40 Behold!
Your sister walked ˹trailing you
alongside the river˺.
She then said ˹to Pharaoh's household˺:
Shall I direct you to someone
who will foster him?
So We returned you to your mother,
that her eyes might be comforted
˹and find joy in you˺,
and that she might not grieve.
Moreover, you ˹then˺ killed a person.
Yet, still, We delivered you
from ˹fear and˺ anguish.
Thus have We tried you with great trials.
Moreover, you have stayed for years
among the people of Midian.
Then you came ˹here˺,
as ˹I have˺ decreed, O Moses.

20:41 For I have reared you for Myself.

20:42 Go forth, you and your brother, with My signs!
And you shall not, either of you,
be slack in My remembrance.

20:43 Go forth, both of you, to Pharaoh!
Indeed, he has transgressed ˹all bounds˺.

20:44 Yet say a gentle word to him,
so that he may become mindful ˹of God˺,
or reverent ˹of Him˺.

20:45 They said: Our Lord!

فَلْيُلْقِهِ ٱلْيَمُّ بِٱلسَّاحِلِ
يَأْخُذْهُ عَدُوٌّ لِّى وَعَدُوٌّ لَّهُۥ
وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّى
وَلِتُصْنَعَ عَلَىٰ عَيْنِىٓ
٤٠ إِذْ تَمْشِىٓ أُخْتُكَ فَتَقُولُ
هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُۥ
فَرَجَعْنَـٰكَ إِلَىٰٓ أُمِّكَ
كَىْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ
وَقَتَلْتَ نَفْسًا فَنَجَّيْنَـٰكَ
مِنَ ٱلْغَمِّ وَفَتَنَّـٰكَ فُتُونًا
فَلَبِثْتَ سِنِينَ فِىٓ أَهْلِ مَدْيَنَ
ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَـٰمُوسَىٰ
٤١ وَٱصْطَنَعْتُكَ لِنَفْسِى
٤٢ ٱذْهَبْ أَنتَ وَأَخُوكَ بِـَٔايَـٰتِى
وَلَا تَنِيَا فِى ذِكْرِى
٤٣ ٱذْهَبَآ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ
٤٤ فَقُولَا لَهُۥ قَوْلًا لَّيِّنًا
لَّعَلَّهُۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ
٤٥ قَالَا رَبَّنَآ إِنَّنَا نَخَافُ
أَن يَفْرُطَ عَلَيْنَآ أَوْ أَن يَطْغَىٰ

We fear, indeed, that he will ˹at once˺ assail us
or ˹arrogantly˺ transgress.

20:46 He said: Have no fear.
Indeed, I am with you both. I hear and I see.

20:47 So go forth, both of you, to him and say:
We are messengers of your Lord.
So send forth with us the Children of Israel,
and do not torment them ˹any longer˺.
Indeed, we have come to you
with a ˹clear˺ sign from your Lord.
For peace shall ˹only˺ be with whomever
follows the guidance ˹of God˺.

20:48 Indeed, it has truly been revealed to us
that the torment ˹of God˺
shall come upon whoever denies ˹Him˺
and turns away.

20:49 ˹Pharaoh˺ said:
Who, then, is the Lord of you both, O Moses?

20:50 He said:
Our Lord is the One
who gave all things their creation,
then guided ˹them to their natural way.

20:51 Pharaoh˺ said:
Then what of the case of the earlier generations
˹who did not believe this˺?

20:52 He said:
The knowledge of them is with my Lord,
in a ˹Preserved Heavenly˺ Book.
Neither does my Lord err; nor does He forget.

20:53 ˹He is˺ the One who has made the earth
a cradle for you,
and threaded it all through with passages,
and sent down, from the sky, water.
˹Thus God says:˺

٤٦ قَالَ لَا تَخَافَا إِنَّنِي
مَعَكُمَا أَسْمَعُ وَأَرَىٰ
٤٧ فَأْتِيَاهُ فَقُولَا إِنَّا
رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا
بَنِي إِسْرَٰٓءِيلَ وَلَا تُعَذِّبْهُمْ
قَدْ جِئْنَٰكَ بِـَٔايَةٍ مِّن رَّبِّكَ
وَٱلسَّلَٰمُ عَلَىٰ مَنِ ٱتَّبَعَ ٱلْهُدَىٰٓ
٤٨ إِنَّا قَدْ أُوحِىَ إِلَيْنَآ
أَنَّ ٱلْعَذَابَ
عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ
٤٩ قَالَ فَمَن رَّبُّكُمَا يَٰمُوسَىٰ
٥٠ قَالَ رَبُّنَا ٱلَّذِىٓ أَعْطَىٰ
كُلَّ شَىْءٍ خَلْقَهُۥ ثُمَّ هَدَىٰ
٥١ قَالَ فَمَا بَالُ ٱلْقُرُونِ ٱلْأُولَىٰ
٥٢ قَالَ عِلْمُهَا
عِندَ رَبِّى فِى كِتَٰبٍ
لَّا يَضِلُّ رَبِّى وَلَا يَنسَى
٥٣ ٱلَّذِى جَعَلَ لَكُمُ
ٱلْأَرْضَ مَهْدًا
وَسَلَكَ لَكُمْ فِيهَا سُبُلًا
وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً
فَأَخْرَجْنَا بِهِۦٓ

We brought forth therewith
pairs of varied plants.

20:54 Eat ˹of it˺, and pasture your cattle.
Indeed, in this there are sure signs
for people of discernment.

20:55 ❊From it have We created you.
And to it shall We return you.
And from it shall We bring you forth
˹yet˺ another time.

20:56 Thus very truly,
We showed ˹Pharaoh˺ Our ˹miraculous˺ signs—
all of them ˹that had been given to Moses˺.
But he belied ˹them˺ and resisted ˹faith˺,

20:57 and he said:
Have you come to oust us from our land
with your sorcery, O Moses?

20:58 Then we shall most surely confront you
with sorcery like it.
So set between us and you an appointed time—
which neither we nor you shall miss—
in an ˹open˺, level place.

20:59 ˹Moses˺ said:
Your appointed time is the Day of Festival,
at mid-morning, while the people are assembled.

20:60 So Pharaoh turned away
and concocted his scheme.
Then he came forth ˹on that day
with his sorcerers˺.

20:61 And Moses said to them: Woe to you!
Do not forge a lie against God!
For He will raze you with some torment.
Thus whoever forges ˹such lies against Him˺
has forever failed.

20:62 Then ˹the sorcerers˺ quarreled

أَزْوَٰجًا مِّن نَّبَاتٍ شَتَّىٰ

(٥٤) كُلُوا۟ وَٱرْعَوْا۟ أَنْعَٰمَكُمْ ۗ
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ
لِّأُو۟لِى ٱلنُّهَىٰ

(٥٥) ۞ مِنْهَا خَلَقْنَٰكُمْ
وَفِيهَا نُعِيدُكُمْ
وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ

(٥٦) وَلَقَدْ أَرَيْنَٰهُ ءَايَٰتِنَا كُلَّهَا
فَكَذَّبَ وَأَبَىٰ

(٥٧) قَالَ أَجِئْتَنَا
لِتُخْرِجَنَا مِنْ أَرْضِنَا
بِسِحْرِكَ يَٰمُوسَىٰ

(٥٨) فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِۦ
فَٱجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا
لَّا نُخْلِفُهُۥ نَحْنُ وَلَآ أَنتَ
مَكَانًا سُوًى

(٥٩) قَالَ مَوْعِدُكُمْ يَوْمُ ٱلزِّينَةِ
وَأَن يُحْشَرَ ٱلنَّاسُ ضُحًى

(٦٠) فَتَوَلَّىٰ فِرْعَوْنُ
فَجَمَعَ كَيْدَهُۥ ثُمَّ أَتَىٰ

(٦١) قَالَ لَهُم مُّوسَىٰ وَيْلَكُمْ
لَا تَفْتَرُوا۟ عَلَى ٱللَّهِ كَذِبًا
فَيُسْحِتَكُم بِعَذَابٍ ۖ
وَقَدْ خَابَ مَنِ ٱفْتَرَىٰ

(٦٢) فَتَنَٰزَعُوٓا۟ أَمْرَهُم بَيْنَهُمْ

between themselves about their affair,
but kept their council secret.

20:63 They said:
Indeed, these are, most surely, two sorcerers
who desire to oust you from your own land
with their sorcery,
and ˹to˺ do away with the ideal
of your way ˹of life˺.

20:64 Therefore, come together
˹to accomplish˺ your scheme.
Then come forth ˹resolved˺ in a ˹united˺ rank.
For whoever prevails today has truly succeeded.

20:65 They said: O Moses!
Either you shall throw
˹your staff to the ground first˺,
or we shall be first to throw ˹ours down˺.

20:66 He said: Rather, you throw ˹first˺!
And behold!
Their ropes and staffs appeared to him,
from their sorcery, to be slithering.

20:67 Then Moses conceived a fear within himself.

20:68 We said: Have no fear!
Indeed, it is you who shall be the uppermost.

20:69 Throw ˹to the ground˺
what is in your right hand.
It shall then swallow up
what they have wrought.
For what they have wrought
is but the scheme of a sorcerer—
and never shall the sorcerer succeed,
wherever he may go!

20:70 So the sorcerers fell ˹to the ground
in astonishment˺,
bowing ˹their faces˺ down
˹in willing submission˺.

وَأَسَرُّوا۟ ٱلنَّجْوَىٰ
٦٣ قَالُوٓا۟ إِنْ هَٰذَٰنِ لَسَٰحِرَٰنِ
يُرِيدَانِ أَن يُخْرِجَاكُم
مِّنْ أَرْضِكُم بِسِحْرِهِمَا
وَيَذْهَبَا بِطَرِيقَتِكُمُ ٱلْمُثْلَىٰ
٦٤ فَأَجْمِعُوا۟ كَيْدَكُمْ
ثُمَّ ٱئْتُوا۟ صَفًّا ۚ
وَقَدْ أَفْلَحَ ٱلْيَوْمَ مَنِ ٱسْتَعْلَىٰ
٦٥ قَالُوا۟ يَٰمُوسَىٰٓ إِمَّآ أَن تُلْقِىَ
وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَىٰ
٦٦ قَالَ بَلْ أَلْقُوا۟ ۖ
فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ
يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَىٰ
٦٧ فَأَوْجَسَ فِى نَفْسِهِۦ
خِيفَةً مُّوسَىٰ
٦٨ قُلْنَا لَا تَخَفْ
إِنَّكَ أَنتَ ٱلْأَعْلَىٰ
٦٩ وَأَلْقِ مَا فِى يَمِينِكَ
تَلْقَفْ مَا صَنَعُوٓا۟ ۖ
إِنَّمَا صَنَعُوا۟ كَيْدُ سَٰحِرٍ ۖ
وَلَا يُفْلِحُ ٱلسَّاحِرُ حَيْثُ أَتَىٰ
٧٠ فَأُلْقِىَ ٱلسَّحَرَةُ سُجَّدًا

They said:
We believe in the Lord of Aaron and Moses!

20:71 ˹Pharaoh˺ said:
Have you believed ˹impetuously˺ because of him
before I have permitted you to do so?
Indeed, he is certainly your master-sorcerer,
who has taught you sorcery!
Therefore, I shall, indeed,
cut off your hands and your feet
on opposite sides!
Moreover, I shall, most surely, crucify you
on the trunks of date palms!
Thus you shall certainly know
˹as to me and the God of Moses˺
which of us is severer in ˹inflicting˺ torment,
and ˹making pain˺ more lasting.

20:72 They said:
We will never prefer ˹submission to˺ you
over ˹believing
in˺ the clear ˹and miraculous˺ proofs ˹of God˺
that have come to us,
nor ˹over˺ the One who originated us!
So decree whatever ˹punishment˺
you will decree.
You but decree ˹in˺ the life of this world.

20:73 As for us, we have believed in our Lord,
so that He may forgive us ˹for˺ our misdeeds,
and for whatever sorcery
you have forced upon us.
For God is best ˹in reward˺
and everlasting ˹in punishment˺.

20:74 Indeed, whoever comes to his Lord
as a defiant unbeliever,
then, indeed, for him is Hell,
wherein one shall neither die

قَالُوٓا۟ ءَامَنَّا
بِرَبِّ هَٰرُونَ وَمُوسَىٰ
(٧١) قَالَ ءَامَنتُمْ لَهُۥ
قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ
إِنَّهُۥ لَكَبِيرُكُمُ
ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَ ۖ
فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ
وَأَرْجُلَكُم مِّنْ خِلَٰفٍ
وَلَأُصَلِّبَنَّكُمْ
فِى جُذُوعِ ٱلنَّخْلِ
وَلَتَعْلَمُنَّ أَيُّنَآ
أَشَدُّ عَذَابًا وَأَبْقَىٰ
(٧٢) قَالُوا۟ لَن نُّؤْثِرَكَ
عَلَىٰ مَا جَآءَنَا مِنَ ٱلْبَيِّنَٰتِ
وَٱلَّذِى فَطَرَنَا ۖ
فَٱقْضِ مَآ أَنتَ قَاضٍ ۖ إِنَّمَا
تَقْضِى هَٰذِهِ ٱلْحَيَوٰةَ ٱلدُّنْيَآ
(٧٣) إِنَّآ ءَامَنَّا بِرَبِّنَا
لِيَغْفِرَ لَنَا خَطَٰيَٰنَا
وَمَآ أَكْرَهْتَنَا عَلَيْهِ مِنَ ٱلسِّحْرِ ۗ
وَٱللَّهُ خَيْرٌ وَأَبْقَىٰٓ
(٧٤) إِنَّهُۥ مَن يَأْتِ رَبَّهُۥ مُجْرِمًا
فَإِنَّ لَهُۥ جَهَنَّمَ لَا يَمُوتُ فِيهَا

nor live ⌜without pain⌝.
20:75 But whoever comes to Him as a believer,
having done righteous deeds,
then it is these for whom are the highest ranks:
20:76 Gardens everlasting, beneath which rivers flow,
wherein they shall abide forever ⌜and ever⌝.
For such is the reward
of whoever purifies himself
⌜with repentance and godliness⌝.

20:77 Thus We revealed to Moses:
Set out by night with My servants,
⌜the Children of Israel⌝.
Then strike for them a dry passage
through the sea.
Do not fear being overtaken ⌜by Pharaoh⌝.
Nor have any dread ⌜of drowning⌝.
20:78 So Pharaoh followed them with his forces,
and they were overwhelmed by the sea—
⌜and⌝ what an ⌜awesome⌝ whelming ⌜it was⌝!
20:79 Thus Pharaoh had led his people astray
and did not guide ⌜them aright.

20:80 God said:⌝ O Children of Israel!
We have delivered you from your enemy;
and We have promised you an appointed time,
on the right side of Mount Ṭûr
⌜to give you My commandments⌝.
Moreover, We have sent down manna and quail
to ⌜sustain⌝ you ⌜in the desert, saying⌝:
20:81 Eat of the wholesome foods
which We have provided for you.
But do not transgress therein.
For then My wrath shall befall you.
And whomever My wrath befalls—

وَلَا يَحْيَىٰ
٧٥ وَمَن يَأْتِهِۦ مُؤْمِنًا
قَدْ عَمِلَ ٱلصَّـٰلِحَـٰتِ فَأُو۟لَـٰٓئِكَ
لَهُمُ ٱلدَّرَجَـٰتُ ٱلْعُلَىٰ
٧٦ جَنَّـٰتُ عَدْنٍ تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا ۚ
وَذَٰلِكَ جَزَآءُ مَن تَزَكَّىٰ
٧٧ وَلَقَدْ أَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ
أَنْ أَسْرِ بِعِبَادِى فَٱضْرِبْ لَهُمْ
طَرِيقًا فِى ٱلْبَحْرِ يَبَسًا
لَّا تَخَـٰفُ دَرَكًا وَلَا تَخْشَىٰ
٧٨ فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِۦ
فَغَشِيَهُم مِّنَ ٱلْيَمِّ مَا غَشِيَهُمْ
٧٩ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُۥ وَمَا هَدَىٰ
٨٠ يَـٰبَنِىٓ إِسْرَٰٓءِيلَ
قَدْ أَنجَيْنَـٰكُم مِّنْ عَدُوِّكُمْ
وَوَٰعَدْنَـٰكُمْ جَانِبَ ٱلطُّورِ ٱلْأَيْمَنَ
وَنَزَّلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ
٨١ كُلُوا۟ مِن طَيِّبَـٰتِ مَا رَزَقْنَـٰكُمْ
وَلَا تَطْغَوْا۟ فِيهِ
فَيَحِلَّ عَلَيْكُمْ غَضَبِى ۖ
وَمَن يَحْلِلْ عَلَيْهِ غَضَبِى
فَقَدْ هَوَىٰ

he is truly fallen ˹from grace˺.

20:82 Yet, indeed, I am most forgiving
of whoever repents and believes
and does righteous deeds
and thereafter remains guided.

20:83 ❊˹God said to Moses
when he arrived at Mount Ṭûr˺:
What has made you hasten
from your people, O Moses?

20:84 He said:
They are close upon my footsteps.
And I have hastened to You, my Lord,
that You may be pleased.

20:85 He said: Then ˹know˺:
We have already tried your people
after you ˹departed˺,
and the Sâmirîy has led them astray.

20:86 So Moses returned to his people
wrathful and sorrowful.
He said: O my people!
Did your Lord not promise you
an excellent promise?
Was the duration ˹of my absence˺
too long for you?
Or did you desire
for the great wrath of your Lord to befall you,
such that you failed ˹your˺ promise to me
˹to worship God alone˺?

20:87 They said:
We did not fail your promise
of our own accord.
Rather, we were loaded with burdens
from the ˹golden˺ ornaments
of the ˹Egyptian˺ people.

(٨٢) وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ
وَعَمِلَ صَٰلِحًا ثُمَّ ٱهْتَدَىٰ

(٨٣) ۞ وَمَآ أَعْجَلَكَ
عَن قَوْمِكَ يَٰمُوسَىٰ

(٨٤) قَالَ هُمْ أُو۟لَآءِ عَلَىٰٓ أَثَرِى
وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ

(٨٥) قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ
مِنۢ بَعْدِكَ وَأَضَلَّهُمُ ٱلسَّامِرِىُّ

(٨٦) فَرَجَعَ مُوسَىٰٓ إِلَىٰ قَوْمِهِۦ
غَضْبَٰنَ أَسِفًا ۚ
قَالَ يَٰقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ
وَعْدًا حَسَنًا ۚ
أَفَطَالَ عَلَيْكُمُ ٱلْعَهْدُ
أَمْ أَرَدتُّمْ أَن يَحِلَّ عَلَيْكُمْ
غَضَبٌ مِّن رَّبِّكُمْ
فَأَخْلَفْتُم مَّوْعِدِى

(٨٧) قَالُوا۟ مَآ أَخْلَفْنَا
مَوْعِدَكَ بِمَلْكِنَا وَلَٰكِنَّا
حُمِّلْنَآ أَوْزَارًا مِّن زِينَةِ ٱلْقَوْمِ

So we hurled them ⌜into a furnace of fire⌝—
and thus did the Sâmirîy cast ⌜into it
what he had. So we followed him⌝.

20:88 Then he brought forth for them
⌜the image of⌝ a ⌜Golden⌝ Calf—
a mere ⌜spiritless⌝ body ⌜that⌝ with ⌜the wind
made the sound of⌝ a low.
And they said ⌜to each other⌝:
This is your god and the god of Moses.
Yet he has forgotten ⌜it⌝.

20:89 Could they not, then, see
that it could not return a ⌜single⌝ word to them.
Nor did it hold for them
any ⌜power of⌝ harm or benefit?

20:90 And truly Aaron had told them
before ⌜Moses' return⌝: O my people!
You are only being tried by ⌜God
through⌝ this ⌜idol⌝.
For, indeed, your Lord
is ⌜none but⌝ the All-Merciful.
Thus shall you follow me
⌜in worshipping God alone⌝
and obey my command ⌜in this⌝!

20:91 They said:
Never shall we give up
our devotion to it until Moses returns to us.

20:92 ⌜Moses seized his brother and⌝ said: O Aaron!
What prevented you
when you saw them going astray

20:93 from following after me?
Did you dare disobey my command!

20:94 He said: O son of my mother!
Seize me not by my beard nor by my head!
I feared that you would say:
You have caused division

فَقَذَفْنَٰهَا
فَكَذَٰلِكَ أَلْقَى ٱلسَّامِرِيُّ
(٨٨) فَأَخْرَجَ لَهُمْ عِجْلًا
جَسَدًا لَّهُۥ خُوَارٌ فَقَالُوا۟
هَٰذَآ إِلَٰهُكُمْ
وَإِلَٰهُ مُوسَىٰ فَنَسِىَ
(٨٩) أَفَلَا يَرَوْنَ
أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا
وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا
(٩٠) وَلَقَدْ قَالَ لَهُمْ هَٰرُونُ
مِن قَبْلُ يَٰقَوْمِ
إِنَّمَا فُتِنتُم بِهِۦ
وَإِنَّ رَبَّكُمُ ٱلرَّحْمَٰنُ
فَٱتَّبِعُونِى وَأَطِيعُوٓا۟ أَمْرِى
(٩١) قَالُوا۟ لَن نَّبْرَحَ عَلَيْهِ عَٰكِفِينَ
حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ
(٩٢) قَالَ يَٰهَٰرُونُ مَا مَنَعَكَ
إِذْ رَأَيْتَهُمْ ضَلُّوٓا۟
(٩٣) أَلَّا تَتَّبِعَنِ
أَفَعَصَيْتَ أَمْرِى
(٩٤) قَالَ يَبْنَؤُمَّ
لَا تَأْخُذْ بِلِحْيَتِى وَلَا بِرَأْسِىٓ
إِنِّى خَشِيتُ أَن تَقُولَ
فَرَّقْتَ بَيْنَ بَنِىٓ إِسْرَٰٓءِيلَ

among the Children of Israel,
and you did not observe my word.

20:95 ˹Moses˺ said:
What then were you seeking to do, O Sâmirîy?

20:96 He said:
I perceived what they did not perceive.
So I grasped a handful ˹of dust˺
from the trace of the messenger,
and I cast it ˹into the molten gold˺—
and thus did my soul tempt me!

20:97 He said: Begone, then!
For it is for you, in this life, to say:
Untouchable!
And, indeed, for you
there is an appointed time ˹of punishment
in the Hereafter˺ that you shall never miss!
Moreover, look to your god, ˹O Sâmirîy˺,
to which you remained devout!
Most surely, we shall burn it.
Then, most surely, shall we ˹pulverize
and˺ scatter it in the sea—scatter it utterly.

20:98 Indeed, your God, ˹O Israel,˺ is the only God—
the One besides whom there is no other god.
He has encompassed all things in knowledge.

20:99 So it is that We relate to you, ˹O Prophet,
something˺ of the tidings that have gone before.
For, truly, We have given you—
solely from Us—
a ˹revealed˺ Reminder ˹of the way of God˺.

20:100 Whoever turns away from it,
then he shall, indeed,
on the Day of Resurrection,
bear ˹the torment of˺ a ˹most sinful˺ burden,

20:101 wherein they shall abide forever!

وَلَمْ تَرْقُبْ قَوْلِي
٩٥ قَالَ فَمَا خَطْبُكَ يَٰسَٰمِرِيُّ
٩٦ قَالَ بَصُرْتُ
بِمَا لَمْ يَبْصُرُوا۟ بِهِۦ
فَقَبَضْتُ قَبْضَةً
مِّنْ أَثَرِ ٱلرَّسُولِ
فَنَبَذْتُهَا وَكَذَٰلِكَ
سَوَّلَتْ لِى نَفْسِى
٩٧ قَالَ فَٱذْهَبْ
فَإِنَّ لَكَ فِى ٱلْحَيَوٰةِ
أَن تَقُولَ لَا مِسَاسَ
وَإِنَّ لَكَ مَوْعِدًا لَّن تُخْلَفَهُۥ
وَٱنظُرْ إِلَىٰٓ إِلَٰهِكَ
ٱلَّذِى ظَلْتَ عَلَيْهِ عَاكِفًا
لَّنُحَرِّقَنَّهُۥ ثُمَّ لَنَنسِفَنَّهُۥ
فِى ٱلْيَمِّ نَسْفًا
٩٨ إِنَّمَآ إِلَٰهُكُمُ ٱللَّهُ
ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ
وَسِعَ كُلَّ شَىْءٍ عِلْمًا
٩٩ كَذَٰلِكَ نَقُصُّ عَلَيْكَ
مِنْ أَنۢبَآءِ مَا قَدْ سَبَقَ
وَقَدْ ءَاتَيْنَٰكَ مِن لَّدُنَّا ذِكْرًا
١٠٠ مَّنْ أَعْرَضَ عَنْهُ فَإِنَّهُۥ
يَحْمِلُ يَوْمَ ٱلْقِيَٰمَةِ وِزْرًا
١٠١ خَٰلِدِينَ فِيهِ

And a ˹most˺ evil burden ˹shall it be˺ for them
on the Day of Resurrection—

20:102 a Day when the Trumpet is blown,
and We assemble the defiant unbelievers
on that Day ashen ˹with terror˺,

20:103 murmuring to one another:
You have stayed only ten ˹days in the earth.

20:104 It is˺ We ˹alone who˺ are most knowing
of all that they say,
when one among them
whose way ˹of surmise˺ is best shall say:
Rather, ˹it only seems
that˺ you have stayed but one day!

20:105 And they ask you, ˹O Prophet,˺
about ˹what shall become of˺ the mountains.
Then say:
My Lord shall ˹pulverize and˺ scatter them,
scatter them utterly,

20:106 thus leaving them a leveled plain.

20:107 You shall see therein
neither wave nor curve.

20:108 On that Day!
˹Everyone˺ will follow
the ˹angel˺-Summoner's ˹call˺—
without evasion—
with voices lowered before the All-Merciful,
such that you hear nothing but hushed tones.

20:109 On that Day!
Intercession shall not avail
˹anyone in all creation˺,
other than ˹one to˺ whom
the All-Merciful permits ˹intercession˺,
and ˹the one on whose behalf
He˺ is pleased for him to speak.

وَسَآءَ لَهُمْ يَوْمَ ٱلْقِيَٰمَةِ حِمْلًا

(١٠٢) يَوْمَ يُنفَخُ فِى ٱلصُّورِ ۚ وَنَحْشُرُ
ٱلْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا

(١٠٣) يَتَخَٰفَتُونَ بَيْنَهُمْ
إِن لَّبِثْتُمْ إِلَّا عَشْرًا

(١٠٤) نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ
إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً
إِن لَّبِثْتُمْ إِلَّا يَوْمًا

(١٠٥) وَيَسْـَٔلُونَكَ عَنِ ٱلْجِبَالِ
فَقُلْ يَنسِفُهَا رَبِّى نَسْفًا

(١٠٦) فَيَذَرُهَا قَاعًا صَفْصَفًا

(١٠٧) لَّا تَرَىٰ فِيهَا عِوَجًا وَلَآ أَمْتًا

(١٠٨) يَوْمَئِذٍ يَتَّبِعُونَ ٱلدَّاعِىَ
لَا عِوَجَ لَهُۥ ۖ
وَخَشَعَتِ ٱلْأَصْوَاتُ لِلرَّحْمَٰنِ
فَلَا تَسْمَعُ إِلَّا هَمْسًا

(١٠٩) يَوْمَئِذٍ لَّا تَنفَعُ ٱلشَّفَٰعَةُ
إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ
وَرَضِىَ لَهُۥ قَوْلًا

20:110 He knows what lies before them
and what lies behind them,
while they cannot comprehend Him
with ˹their˺ knowledge.

20:111 ❊For humbled shall be all faces
to the All-Living,
the Self-Subsisting ˹All-Sustaining One˺.
And truly failed is one laden with evildoing.

20:112 But whoever does ˹deeds˺ of righteousness—
and is a believer—
shall have no fear of being wronged
or defrauded.

20:113 And so it is
that We have sent it down as an Arabic Quran
and varied the warnings therein—
so that they ˹who receive it˺
may become God-fearing,
or that it might induce in them
the remembrance ˹of Him˺.

20:114 For most high ˹above all˺ is God,
the King, the Truth!
Thus make no haste
with the Quran, ˹O Prophet,˺
before its revelation to you is completed.
But say ˹only˺: My Lord!
Increase me in knowledge.

20:115 Now, very truly,
We made a covenant with Adam of old.
But he forgot ˹his covenant˺.
Thus We did not find in him ˹due˺ resolve.

20:116 For behold! We said to the angels:
Bow ˹your faces˺ down to ˹receive˺ Adam
˹into life and honor him˺!

(١١٠) يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ
وَمَا خَلۡفَهُمۡ
وَلَا يُحِيطُونَ بِهِۦ عِلۡمٗا
(١١١) ۞ وَعَنَتِ ٱلۡوُجُوهُ
لِلۡحَيِّ ٱلۡقَيُّومِۖ وَقَدۡ خَابَ
مَنۡ حَمَلَ ظُلۡمٗا
(١١٢) وَمَن يَعۡمَلۡ مِنَ ٱلصَّٰلِحَٰتِ
وَهُوَ مُؤۡمِنٞ
فَلَا يَخَافُ ظُلۡمٗا وَلَا هَضۡمٗا
(١١٣) وَكَذَٰلِكَ أَنزَلۡنَٰهُ
قُرۡءَانًا عَرَبِيّٗا وَصَرَّفۡنَا فِيهِ
مِنَ ٱلۡوَعِيدِ لَعَلَّهُمۡ يَتَّقُونَ
أَوۡ يُحۡدِثُ لَهُمۡ ذِكۡرٗا
(١١٤) فَتَعَٰلَى ٱللَّهُ ٱلۡمَلِكُ ٱلۡحَقُّۗ
وَلَا تَعۡجَلۡ بِٱلۡقُرۡءَانِ
مِن قَبۡلِ أَن
يُقۡضَىٰٓ إِلَيۡكَ وَحۡيُهُۥۖ
وَقُل رَّبِّ زِدۡنِي عِلۡمٗا
(١١٥) وَلَقَدۡ عَهِدۡنَآ إِلَىٰٓ ءَادَمَ
مِن قَبۡلُ فَنَسِيَ
وَلَمۡ نَجِدۡ لَهُۥ عَزۡمٗا
(١١٦) وَإِذۡ قُلۡنَا لِلۡمَلَٰٓئِكَةِ
ٱسۡجُدُواْ لِأٓدَمَ

So they ˹all˺ bowed down, except Iblîs.
He refused.
20:117 So We said: O Adam!
Indeed this ˹being˺
is an enemy to you and to your wife.
So let him not oust you both from the garden,
so that you come to misery.
20:118 Indeed, it is ˹all˺ for you,
that you shall not hunger therein, nor go naked;
20:119 and that you shall not thirst therein,
nor be sunstruck.
20:120 Yet Satan whispered to him.
He said: O Adam!
Shall I direct you to the Tree of Immortality,
and a kingdom that shall never fade away?
20:121 So both ˹Adam and Eve˺ ate of it.
Thus their secret parts became exposed to them.
So, ˹instantly,˺ they both took to
heaping together upon themselves
leaves of the garden.
For Adam had disobeyed his Lord.
Thus he erred.
20:122 Then his Lord chose him ˹as a Prophet˺,
and absolved him ˹of his sin˺, and guided him.
20:123 ˹God˺ said:
Descend from ˹the garden˺,
both of you, together, ˹along with Satan˺—
each of you an enemy to the other.
But if there comes to you, ˹O humanity,˺
guidance from Me,
then whoever follows My guidance
shall not go astray ˹in the world˺
and shall not suffer misery ˹in the Hereafter˺.
20:124 But whoever turns away
from My remembrance, for him, indeed,

فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ
(١١٧) فَقُلْنَا يَـٰٓـَٔادَمُ إِنَّ هَـٰذَا عَدُوٌّ
لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا
مِنَ ٱلْجَنَّةِ فَتَشْقَىٰٓ
(١١٨) إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا
وَلَا تَعْرَىٰ
(١١٩) وَأَنَّكَ لَا تَظْمَؤُا۟ فِيهَا
وَلَا تَضْحَىٰ
(١٢٠) فَوَسْوَسَ
إِلَيْهِ ٱلشَّيْطَـٰنُ قَالَ
يَـٰٓـَٔادَمُ هَلْ أَدُلُّكَ
عَلَىٰ شَجَرَةِ ٱلْخُلْدِ
وَمُلْكٍ لَّا يَبْلَىٰ
(١٢١) فَأَكَلَا مِنْهَا
فَبَدَتْ لَهُمَا سَوْءَٰتُهُمَا
وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا
مِن وَرَقِ ٱلْجَنَّةِ ۚ
وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ
(١٢٢) ثُمَّ ٱجْتَبَـٰهُ رَبُّهُۥ
فَتَابَ عَلَيْهِ وَهَدَىٰ
(١٢٣) قَالَ ٱهْبِطَا مِنْهَا جَمِيعًۢا ۖ
بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ
فَإِمَّا يَأْتِيَنَّكُم
مِّنِّى هُدًى فَمَنِ ٱتَّبَعَ هُدَاىَ
فَلَا يَضِلُّ وَلَا يَشْقَىٰ
(١٢٤) وَمَنْ أَعْرَضَ عَن ذِكْرِى

there shall be a stringent life.
And We shall bring him to assembly,
on the Day of Resurrection, blind.

فَإِنَّ لَهُۥ مَعِيشَةً ضَنكًا
وَنَحْشُرُهُۥ
يَوْمَ ٱلْقِيَٰمَةِ أَعْمَىٰ

20:125 He shall say: My Lord!
Why have You brought me
to assembly blind, though I used to see?

(١٢٥) قَالَ رَبِّ لِمَ حَشَرْتَنِىٓ أَعْمَىٰ
وَقَدْ كُنتُ بَصِيرًا

20:126 He shall say: So it is!
Our signs came to you. Yet you forgot them.
And so this Day you are forgotten.

(١٢٦) قَالَ كَذَٰلِكَ
أَتَتْكَ ءَايَٰتُنَا فَنَسِيتَهَا
وَكَذَٰلِكَ ٱلْيَوْمَ تُنسَىٰ

20:127 Even so do We recompense
whoever is exceedingly rebellious
and has not believed
in the ˹revealed˺ signs of his Lord.
And, indeed, the torment of the Hereafter
is severer still and more lasting.

(١٢٧) وَكَذَٰلِكَ نَجْزِى مَنْ أَسْرَفَ
وَلَمْ يُؤْمِنۢ بِـَٔايَٰتِ رَبِّهِۦ
وَلَعَذَابُ ٱلْءَاخِرَةِ أَشَدُّ وَأَبْقَىٰٓ

20:128 Have the many generations before them
that We have destroyed—
in whose very dwellings they ˹now˺ walk—
not become a clear guiding sign for them?
Indeed, in this there are sure signs
for people of discernment.

(١٢٨) أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا
قَبْلَهُم مِّنَ ٱلْقُرُونِ
يَمْشُونَ فِى مَسَٰكِنِهِمْ
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ
لِّأُو۟لِى ٱلنُّهَىٰ

20:129 Yet were it not for a ˹preordained˺ word
that had preceded from your Lord, ˹O Prophet,
to defer judgment upon people,
their immediate destruction˺
would have been inescapable—
but ˹for the fulfillment of˺ a stated term ˹of life˺.

(١٢٩) وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ
لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى

20:130 So be patient, ˹O Prophet,˺
with what they say.
And highly exalt your Lord with ˹all˺ praise
before the rising of the sun and before its setting.
And in the watches of the night
exalt ˹Him˺, as well, and at the ends of the day—
so that you may become well-pleased.

(١٣٠) فَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ
وَسَبِّحْ بِحَمْدِ رَبِّكَ
قَبْلَ طُلُوعِ ٱلشَّمْسِ
وَقَبْلَ غُرُوبِهَا ۖ وَمِنْ ءَانَآئِ ٱلَّيْلِ
فَسَبِّحْ وَأَطْرَافَ ٱلنَّهَارِ
لَعَلَّكَ تَرْضَىٰ

20:131 Thus you shall not extend

(١٣١) وَلَا تَمُدَّنَّ عَيْنَيْكَ

⌜the gaze of⌝ your eyes toward ⌜the unbelievers
and⌝ what We have given
any number of them to enjoy:
The ⌜mere⌝ flower of the life of this world,
by which We put them to test.
For, indeed, the ⌜blessed⌝ provision of your Lord
is ⌜far⌝ better and everlasting.

20:132 Moreover,
enjoin the Prayer upon your family,
⌜O Prophet,⌝ and persevere patiently with it.
We do not ask of you any provision.
⌜Rather,⌝ it is We who provide for you.
For the ultimate outcome
is ⌜success⌝ for ⌜the⌝ God-fearing ⌜alone⌝.

20:133 Yet they ⌜who disbelieve⌝
have said ⌜of you, O Prophet⌝:
If only he were to bring us a sign from his Lord!
Yet has clear proof not, then,
come to them ⌜in this Quran⌝
as to what was in the earlier Scriptures?

20:134 Now had it been that We destroyed them
with some torment
before ⌜sending them⌝ this ⌜Quran,⌝
most surely, they would have said: Our Lord!
If only You had sent to us a messenger,
then we would have followed
Your ⌜revealed⌝ signs
before we became humiliated and disgraced!

20:135 Say ⌜to them⌝:
All ⌜of us⌝ are in wait ⌜of the ultimate outcome⌝.
So wait ⌜for the Judgment of God⌝!
You shall, assuredly, come to know
who are the companions of the even way
⌜of faith⌝ and who is ⌜thus⌝ guided aright.

إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ
زَهْرَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا
لِنَفْتِنَهُمْ فِيهِ ۚ
وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ
(١٣٢) وَأْمُرْ أَهْلَكَ بِٱلصَّلَوٰةِ
وَٱصْطَبِرْ عَلَيْهَا ۖ
لَا نَسْـَٔلُكَ رِزْقًا ۖ نَّحْنُ نَرْزُقُكَ ۗ
وَٱلْعَٰقِبَةُ لِلتَّقْوَىٰ
(١٣٣) وَقَالُوا۟
لَوْلَا يَأْتِينَا بِـَٔايَةٍ مِّن رَّبِّهِۦٓ ۚ
أَوَلَمْ تَأْتِهِم بَيِّنَةُ
مَا فِى ٱلصُّحُفِ ٱلْأُولَىٰ
(١٣٤) وَلَوْ أَنَّآ أَهْلَكْنَٰهُم
بِعَذَابٍ مِّن قَبْلِهِۦ لَقَالُوا۟
رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا
رَسُولًا فَنَتَّبِعَ ءَايَٰتِكَ
مِن قَبْلِ أَن نَّذِلَّ وَنَخْزَىٰ
(١٣٥) قُلْ كُلٌّ مُّتَرَبِّصٌ
فَتَرَبَّصُوا۟ ۖ فَسَتَعْلَمُونَ
مَنْ أَصْحَٰبُ ٱلصِّرَٰطِ ٱلسَّوِىِّ
وَمَنِ ٱهْتَدَىٰ

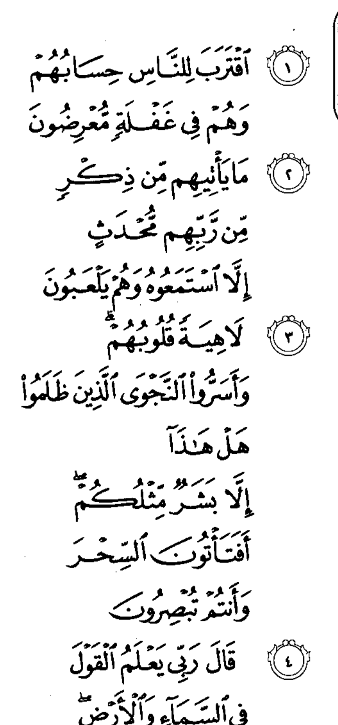


The surah that mentions the names of sixteen PROPHETS *and Mary, illustrating the unity of the divine message.*

Surah **21** / 112 VERSES / REVEALED AT MAKKAH

Al-Anbiyâ'

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



21:1 Drawing near to the people is their reckoning!
Yet in heedlessness they turn away
ʿfrom this Heavenly messageʾ.

21:2 Not a new reminder ʿfrom the Quranʾ
comes to them from their Lord,
but that they listen to it
as they make ʿjestingʾ sport ʿof itʾ,

21:3 their hearts diverted ʿby whimsʾ.
Rather, those who do wrong
would keep secret their conversations:
Is this ʿMuhammadʾ other than a human being
like yourselves?
Do you then yield to sorcery,
even as you see ʿthat he is merely human?

21:4 God Himself revealed their conversation
to the Messenger,ʾ who then said ʿto themʾ:
My Lord knows all that is said
in the heaven and the earth.
For He is the All-Hearing, the All-Knowing.

21:5 Still they have said:
ʿThis Quran isʾ a muddle of dreams!
Rather, he has forged it! Rather, he is a poet!
Let him, then, bring to us a ʿmiraculousʾ sign

like that with which
the former ˹prophets˺ were sent.

21:6 Not one city before them
which We have destroyed
believed ˹in the miraculous signs˺!
Will they, then, believe ˹them˺?

21:7 Moreover, We have not sent ˹any messengers
to the generations˺ before you, ˹O Prophet,˺
but ˹mere mortal˺ men,
to whom We gave revelation.
So if you ˹who disbelieve˺ do not know ˹this˺,
then ask the People of the ˹revealed˺ Reminder,
˹who know the Heavenly Scriptures˺.

21:8 Neither did We create them
as mere bodies ˹without spirits˺
that did not eat food. Nor were they immortals.

21:9 Yet, We ˹duly˺ fulfilled the ˹divine˺ promise
to ˹help˺ them.
Thus We delivered them,
along with whomever We so willed
˹who upheld them˺.
But We destroyed ˹all˺ those who ˹belied them
and˺ were ˹thus˺ exceedingly rebellious.

21:10 Truly, We have sent down to you,
˹O people of Muhammad,˺
a ˹Heavenly˺ Book that ˹bears˺ in it
your ˹glory and˺ eminent remembrance
˹for all time˺.
Will you not, then, understand?

21:11 For, how many a city
˹whose inhabitants were˺ doing wrong
˹in unbelief˺ did We utterly shatter ˹before you˺
and raise up after them
another people ˹in their place˺?

21:12 Thus when they sensed

كَمَآ أُرۡسِلَ ٱلۡأَوَّلُونَ

(٦) مَآ ءَامَنَتۡ قَبۡلَهُم
مِّن قَرۡيَةٍ أَهۡلَكۡنَٰهَآۖ
أَفَهُمۡ يُؤۡمِنُونَ

(٧) وَمَآ أَرۡسَلۡنَا قَبۡلَكَ
إِلَّا رِجَالٗا نُّوحِيٓ إِلَيۡهِمۡۖ
فَسۡـَٔلُوٓاْ أَهۡلَ ٱلذِّكۡرِ
إِن كُنتُمۡ لَا تَعۡلَمُونَ

(٨) وَمَا جَعَلۡنَٰهُمۡ جَسَدٗا
لَّا يَأۡكُلُونَ ٱلطَّعَامَ
وَمَا كَانُواْ خَٰلِدِينَ

(٩) ثُمَّ صَدَقۡنَٰهُمُ ٱلۡوَعۡدَ
فَأَنجَيۡنَٰهُمۡ وَمَن نَّشَآءُ
وَأَهۡلَكۡنَا ٱلۡمُسۡرِفِينَ

(١٠) لَقَدۡ أَنزَلۡنَآ إِلَيۡكُمۡ
كِتَٰبٗا فِيهِ ذِكۡرُكُمۡۚ
أَفَلَا تَعۡقِلُونَ

(١١) وَكَمۡ قَصَمۡنَا مِن قَرۡيَةٖ
كَانَتۡ ظَالِمَةٗ وَأَنشَأۡنَا
بَعۡدَهَا قَوۡمًا ءَاخَرِينَ

Our ˹impending˺ affliction,
they sought, then, to flee from it.
˹But it was said to them:˺

21:13 Do not flee, but return to the luxuries
in which you ˹once indulged˺
and to your ˹lofty˺ dwellings,
so that you may be questioned ˹now
about the destiny of wrongdoing˺.

21:14 They ˹but˺ said: Oh, woe to us!
Indeed, we have been ˹godless˺ wrongdoers!

21:15 And never did this ˹confessional˺ cry of theirs
cease ˹upon their lips˺,
until We had turned them into ˹mere˺ stubble;
and ˹they˺ had been ˹utterly˺ extinguished.

21:16 For We have not created the heavens
and the earth and whatever is between them
for mere sport.

21:17 Had We intended to take up any amusement,
We would most surely have taken it
from ˹the higher realm˺ that is with Us
˹and not from the world˺—
if ever We were to do so.

21:18 On the contrary,
We ˹but˺ hurl the truth against falsehood,
and it ˹utterly˺ smashes it—
thus at once it vanishes!
So the ˹all-punishing˺ woe ˹of Hellfire˺
shall assuredly be yours
for all that you ˹falsely˺ ascribe ˹to God˺!

21:19 For to Him belongs
all who are in the heavens and the earth.
Moreover, those who are near Him
are never disdainful of His worship,
nor do they grow weary ˹of it˺.

21:20 They give due exaltation ˹to Him˺

(١٢) فَلَمَّآ أَحَسُّواْ بَأۡسَنَآ
إِذَا هُم مِّنۡهَا يَرۡكُضُونَ
(١٣) لَا تَرۡكُضُواْ وَٱرۡجِعُوٓاْ
إِلَىٰ مَآ أُتۡرِفۡتُمۡ فِيهِ
وَمَسَٰكِنِكُمۡ لَعَلَّكُمۡ تُسۡـَٔلُونَ
(١٤) قَالُواْ يَٰوَيۡلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ
(١٥) فَمَا زَالَت تِّلۡكَ دَعۡوَىٰهُمۡ
حَتَّىٰ جَعَلۡنَٰهُمۡ
حَصِيدًا خَٰمِدِينَ
(١٦) وَمَا خَلَقۡنَا ٱلسَّمَآءَ وَٱلۡأَرۡضَ
وَمَا بَيۡنَهُمَا لَٰعِبِينَ
(١٧) لَوۡ أَرَدۡنَآ أَن نَّتَّخِذَ لَهۡوٗا
لَّٱتَّخَذۡنَٰهُ مِن لَّدُنَّآ
إِن كُنَّا فَٰعِلِينَ
(١٨) بَلۡ نَقۡذِفُ بِٱلۡحَقِّ عَلَى ٱلۡبَٰطِلِ
فَيَدۡمَغُهُۥ فَإِذَا هُوَ زَاهِقٞۚ
وَلَكُمُ ٱلۡوَيۡلُ مِمَّا تَصِفُونَ
(١٩) وَلَهُۥ مَن فِي ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِۚ وَمَنۡ عِندَهُۥ
لَا يَسۡتَكۡبِرُونَ عَنۡ عِبَادَتِهِۦ
وَلَا يَسۡتَحۡسِرُونَ

by night and by day—never pausing.

21:21 Then ⌜as to those who disbelieve⌝,
have they truly taken gods
from the earth who resurrect ⌜the dead⌝?

21:22 Had there been—⌜in either Heaven or earth⌝—
any gods other than God,
both ⌜Heaven and earth⌝ would, most surely,
have become corrupted ⌜by competing deities⌝.
So highly exalted is God, Lord of the Throne,
⌜far⌝ above all that they ascribe ⌜to Him⌝!

21:23 He shall never be called to account
for what He does.
Yet they shall be questioned ⌜by Him
about all they have done in life⌝!

21:24 Then have they, indeed, taken gods
apart from Him?
Say ⌜to them, O Prophet⌝:
Bring forth your proof!
This ⌜Quran⌝ is the ⌜revealed⌝ Reminder
⌜of God's way—
proof⌝ for those who are with me.
Moreover, there is the Reminder
⌜that has been revealed
to each of⌝ those ⌜messengers⌝
who were before me,
⌜none of which confirm other gods with God⌝.
Rather, most of them ⌜who claim this⌝
do not know the truth,
and thus they turn away ⌜from it
when they hear it⌝.

21:25 For We have not sent before you,
⌜O Prophet,⌝ any messenger
but that We revealed to him
that there is no God but Me.
Thus you shall worship Me ⌜alone⌝!

(٢٠) يُسَبِّحُونَ ٱلَّيۡلَ وَٱلنَّهَارَ
لَا يَفۡتُرُونَ

(٢١) أَمِ ٱتَّخَذُوٓاْ
ءَالِهَةٗ مِّنَ ٱلۡأَرۡضِ
هُمۡ يُنشِرُونَ

(٢٢) لَوۡ كَانَ فِيهِمَآ
ءَالِهَةٌ إِلَّا ٱللَّهُ لَفَسَدَتَاۚ
فَسُبۡحَٰنَ ٱللَّهِ رَبِّ ٱلۡعَرۡشِ
عَمَّا يَصِفُونَ

(٢٣) لَا يُسۡـَٔلُ عَمَّا يَفۡعَلُ
وَهُمۡ يُسۡـَٔلُونَ

(٢٤) أَمِ ٱتَّخَذُواْ
مِن دُونِهِۦٓ ءَالِهَةٗۖ
قُلۡ هَاتُواْ بُرۡهَٰنَكُمۡۖ
هَٰذَا ذِكۡرُ مَن مَّعِيَ
وَذِكۡرُ مَن قَبۡلِيۚ بَلۡ أَكۡثَرُهُمۡ
لَا يَعۡلَمُونَ ٱلۡحَقَّۖ
فَهُم مُّعۡرِضُونَ

(٢٥) وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ
مِن رَّسُولٍ إِلَّا نُوحِيٓ إِلَيۡهِ
أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠

21:26 Yet they ˹who disbelieve˺ have said:
The All-Merciful
has taken ˹to Himself angels as˺ offspring.
Highly exalted is He ˹above this˺!
Rather, they are ˹but˺ honored servants ˹of God˺!

21:27 They do not precede Him in speech.
Rather, they do ˹everything
only˺ by His command.

21:28 He ˹alone˺ knows
what lies before them
and what lies behind them.
Nor do they intercede ˹with God˺—
except on behalf
of those with whom He is pleased.
For out of fear of Him, they are cautious.

21:29 ۞And if ever one of them should say:
I am a god apart from Him!—
then such a one
would We recompense with Hell.
For thus it is
that We recompense the wrongdoers
˹who are godless in heart˺.

21:30 Have those who disbelieve
not seen ˹by the knowledge they acquire˺
that the heavens and the earth
were conjoined as ˹one˺ mass,
then We separated them—
and ˹that˺ We have made
every living thing ˹therein˺ from water?
Will they not, then, believe ˹in God's Oneness˺?

21:31 So too have We set in the Earth
anchoring mountains, so that it does not sway
with them ˹upon it as it spins˺.
And We made therein broad pathways,

فَٱعْبُدُونِ
(٢٦) وَقَالُوا۟
ٱتَّخَذَ ٱلرَّحْمَٰنُ وَلَدًا ۗ سُبْحَٰنَهُۥ ۚ
بَلْ عِبَادٌ مُّكْرَمُونَ
(٢٧) لَا يَسْبِقُونَهُۥ بِٱلْقَوْلِ
وَهُم بِأَمْرِهِۦ يَعْمَلُونَ
(٢٨) يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ
وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ
إِلَّا لِمَنِ ٱرْتَضَىٰ
وَهُم مِّنْ خَشْيَتِهِۦ مُشْفِقُونَ
(٢٩) ۞ وَمَن يَقُلْ مِنْهُمْ
إِنِّىٓ إِلَٰهٌ مِّن دُونِهِۦ
فَذَٰلِكَ نَجْزِيهِ جَهَنَّمَ ۚ
كَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ
(٣٠) أَوَلَمْ يَرَ ٱلَّذِينَ كَفَرُوٓا۟
أَنَّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
كَانَتَا رَتْقًا فَفَتَقْنَٰهُمَا ۖ
وَجَعَلْنَا مِنَ ٱلْمَآءِ
كُلَّ شَىْءٍ حَىٍّ ۖ أَفَلَا يُؤْمِنُونَ
(٣١) وَجَعَلْنَا فِى ٱلْأَرْضِ رَوَٰسِىَ
أَن تَمِيدَ بِهِمْ

so that they might find guidance ⌜therein⌝.

21:32 And We made the heaven a vault,
safeguarded ⌜above the earth⌝.
Still they turn away
from ⌜pondering the wonders of⌝ its signs.

21:33 For He is the One
who created the night and the daylight,
and the sun and the moon—
each, within a course, is swimming on
⌜through the spheres as preordained⌝.

21:34 Furthermore, We have not given immortality
to any human being who preceded you,
⌜O Prophet⌝.
Yet if you die, ⌜as the disbelievers hope,⌝
will they, then, be immortals?

21:35 Every ⌜single⌝ soul shall taste death.
For We ⌜but⌝ test you ⌜in life⌝
with evil and good as a trial.
And it is to Us
you shall all be returned ⌜for recompense⌝.

21:36 Thus when those who disbelieve see you,
they but take you as an ⌜object of⌝ mockery,
⌜saying⌝:
Is this the one
who mentions your gods ⌜profanely⌝?—
though at the mention of the All-Merciful
they themselves profess unbelief ⌜in Him⌝!

21:37 Man is a creature of haste.
Soon shall I show you My signs ⌜of judgment
fulfilled against the disbelievers⌝.
So do not call for Me to hasten ⌜this⌝.

21:38 Yet they say ⌜in contempt⌝:
When will this promise
⌜of divine judgment⌝ be ⌜fulfilled⌝,

وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا
لَّعَلَّهُمْ يَهْتَدُونَ
﴿٣٢﴾ وَجَعَلْنَا ٱلسَّمَآءَ
سَقْفًا مَّحْفُوظًا ۖ
وَهُمْ عَنْ ءَايَٰتِهَا مُعْرِضُونَ
﴿٣٣﴾ وَهُوَ ٱلَّذِى خَلَقَ ٱلَّيْلَ وَٱلنَّهَارَ
وَٱلشَّمْسَ وَٱلْقَمَرَ ۖ
كُلٌّ فِى فَلَكٍ يَسْبَحُونَ
﴿٣٤﴾ وَمَا جَعَلْنَا لِبَشَرٍ
مِّن قَبْلِكَ ٱلْخُلْدَ ۖ
أَفَإِي۟ن مِّتَّ فَهُمُ ٱلْخَٰلِدُونَ
﴿٣٥﴾ كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۗ
وَنَبْلُوكُم بِٱلشَّرِّ وَٱلْخَيْرِ
فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ
﴿٣٦﴾ وَإِذَا رَءَاكَ
ٱلَّذِينَ كَفَرُوٓا۟ إِن
يَتَّخِذُونَكَ إِلَّا هُزُوًا
أَهَٰذَا ٱلَّذِى
يَذْكُرُ ءَالِهَتَكُمْ
وَهُم بِذِكْرِ ٱلرَّحْمَٰنِ
هُمْ كَٰفِرُونَ
﴿٣٧﴾ خُلِقَ ٱلْإِنسَٰنُ مِنْ عَجَلٍ ۚ
سَأُو۟رِيكُمْ ءَايَٰتِى
فَلَا تَسْتَعْجِلُونِ
﴿٣٨﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ

if you ˹believers˺ are truthful?

21:39 ˹Never would this be asked˺
if only those who disbelieve knew
˹that a time will come˺
when they will not be able to hold off
the Fire ˹of Hell˺ from their faces
nor from their backs—
and ˹therein˺ they shall never be helped!

21:40 Indeed, it shall ˹all˺ come upon them, suddenly,
and confound them ˹utterly˺.
It is then that they will not be able to repel it.
Nor shall they be reprieved.

21:41 And very truly, messengers before you
were mocked, ˹O Muhammad˺.
But those who scoffed at them
were encompassed
by the ˹very punishment˺ they used to mock.

21:42 Say ˹to the unbelievers˺:
Who is it that shall guard you
by night and by daylight
from the ˹Judgment of the˺ All-Merciful?
Rather, it is from the ˹very˺ Remembrance
of their Lord that they turn away.

21:43 Then do they, indeed, have gods
that shield them ˹from affliction˺ apart from Us?
They ˹call gods
those who˺ cannot even help themselves.
Thus never shall they be afforded security
against Us!

21:44 Indeed, We have given these ˹disbelievers˺
and their forefathers
˹much comfort and˺ enjoyment—
until the life spans ˹of heedlessness˺
that stretched over them grew long.
Do they not see that We come

إِن كُنتُمْ صَٰدِقِينَ

(٣٩) لَوْ يَعْلَمُ ٱلَّذِينَ كَفَرُوا۟
حِينَ لَا يَكُفُّونَ
عَن وُجُوهِهِمُ ٱلنَّارَ
وَلَا عَن ظُهُورِهِمْ
وَلَا هُمْ يُنصَرُونَ

(٤٠) بَلْ تَأْتِيهِم
بَغْتَةً فَتَبْهَتُهُمْ
فَلَا يَسْتَطِيعُونَ رَدَّهَا
وَلَا هُمْ يُنظَرُونَ

(٤١) وَلَقَدِ ٱسْتُهْزِئَ
بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ
بِٱلَّذِينَ سَخِرُوا۟ مِنْهُم
مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ

(٤٢) قُلْ مَن يَكْلَؤُكُم
بِٱلَّيْلِ وَٱلنَّهَارِ مِنَ ٱلرَّحْمَٰنِ
بَلْ هُمْ عَن ذِكْرِ
رَبِّهِم مُّعْرِضُونَ

(٤٣) أَمْ لَهُمْ ءَالِهَةٌ
تَمْنَعُهُم مِّن دُونِنَا
لَا يَسْتَطِيعُونَ
نَصْرَ أَنفُسِهِمْ
وَلَا هُم مِّنَّا يُصْحَبُونَ

(٤٤) بَلْ مَتَّعْنَا
هَٰٓؤُلَآءِ وَءَابَآءَهُمْ
حَتَّىٰ طَالَ عَلَيْهِمُ ٱلْعُمُرُ

⌜with the spirit of living faith⌝
to the land ⌜of the ungodly,
and⌝ diminish ⌜unbelief in⌝ it from its outskirts?
Are they, then, the triumphant ones?

21:45 Say ⌜to them⌝:
Indeed, I only forewarn you
with ⌜God's⌝ Revelation ⌜of a nearing Judgment⌝.
But the deaf ⌜of heart⌝ hear no call
when they are forewarned
⌜to cease their works of unbelief⌝!

21:46 Yet if even a mere breath
of your Lord's torment were to touch them,
they would most surely say: Oh, woe to us!
Indeed, we have been ⌜godless⌝ wrongdoers!

21:47 Moreover, it is We ⌜alone⌝
who set up the just balances
for the Day of Resurrection,
so that no soul shall be wronged in anything.
And even if ⌜one's deed⌝ is the ⌜mere⌝ weight
of a single mustard seed, We shall bring it forth.
Thus sufficient are We
as ⌜the very best of⌝ reckoners.

21:48 Now, very truly, it is We ⌜alone
who⌝ gave Moses and Aaron
the ⌜Torah, as a⌝ Criterion ⌜of truth⌝,
and ⌜as⌝ a radiant ⌜light to guidance⌝,
and ⌜as⌝ a ⌜revealed⌝ Reminder
for the God-fearing ones—

21:49 those who fear their Lord
⌜while He is⌝ in ⌜the domain of⌝ the unseen,
and who are ever-cautious
of the Hour ⌜of Doom⌝.

21:50 And, ⌜similarly,⌝ this ⌜Quran⌝
is a blessed Reminder

أَفَلَا يَرَوْنَ
أَنَّا نَأْتِي ٱلْأَرْضَ
نَنقُصُهَا مِنْ أَطْرَافِهَآ ۚ
أَفَهُمُ ٱلْغَٰلِبُونَ
(٤٥) قُلْ إِنَّمَآ أُنذِرُكُم بِٱلْوَحْيِ ۚ
وَلَا يَسْمَعُ ٱلصُّمُّ ٱلدُّعَآءَ
إِذَا مَا يُنذَرُونَ
(٤٦) وَلَئِن مَّسَّتْهُمْ نَفْحَةٌ
مِّنْ عَذَابِ رَبِّكَ
لَيَقُولُنَّ يَٰوَيْلَنَآ
إِنَّا كُنَّا ظَٰلِمِينَ
(٤٧) وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ
لِيَوْمِ ٱلْقِيَٰمَةِ
فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا ۖ
وَإِن كَانَ مِثْقَالَ
حَبَّةٍ مِّنْ خَرْدَلٍ
أَتَيْنَا بِهَا ۗ
وَكَفَىٰ بِنَا حَٰسِبِينَ
(٤٨) وَلَقَدْ ءَاتَيْنَا
مُوسَىٰ وَهَٰرُونَ ٱلْفُرْقَانَ
وَضِيَآءً وَذِكْرًا لِّلْمُتَّقِينَ
(٤٩) ٱلَّذِينَ يَخْشَوْنَ
رَبَّهُم بِٱلْغَيْبِ وَهُم
مِّنَ ٱلسَّاعَةِ مُشْفِقُونَ

that We have sent down ˹from on high˺.
Do you, then, disavow it?

(٥٠) وَهَٰذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَٰهُ
أَفَأَنتُمْ لَهُۥ مُنكِرُونَ

21:51 ❊Now, very truly, it is We ˹alone
who˺ gave Abraham
his ˹distinctive˺ right guidance before this.
For We well knew ˹the worthiness˺ of him.

(٥١) ❊ وَلَقَدْ ءَاتَيْنَآ
إِبْرَٰهِيمَ رُشْدَهُۥ مِن قَبْلُ
وَكُنَّا بِهِۦ عَٰلِمِينَ

21:52 Behold!
He said to his ˹own˺ father and his people:
What are these statues
to which you are devoted?

(٥٢) إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ
مَا هَٰذِهِ ٱلتَّمَاثِيلُ
ٱلَّتِىٓ أَنتُمْ لَهَا عَٰكِفُونَ

21:53 They said:
We found our forefathers worshipping them!

(٥٣) قَالُوا۟ وَجَدْنَآ ءَابَآءَنَا
لَهَا عَٰبِدِينَ

21:54 He said:
Very truly, ˹all of˺ you—
you and your forefathers—
have been ˹utterly lost˺ in clear misguidance.

(٥٤) قَالَ لَقَدْ كُنتُمْ
أَنتُمْ وَءَابَآؤُكُمْ
فِى ضَلَٰلٍ مُّبِينٍ

21:55 They said:
Have you come to us with the ˹word of˺ truth,
or are you of those
who are merely ˹jesting and˺ playing?

(٥٥) قَالُوٓا۟ أَجِئْتَنَا بِٱلْحَقِّ
أَمْ أَنتَ مِنَ ٱللَّٰعِبِينَ

21:56 He said: No, indeed!
Your Lord is the Lord
of the heavens and the earth,
the One who ˹alone˺ originated them.
And to this, I am one of those
who bear witness.

(٥٦) قَالَ بَل رَّبُّكُمْ
رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
ٱلَّذِى فَطَرَهُنَّ وَأَنَا۠
عَلَىٰ ذَٰلِكُم مِّنَ ٱلشَّٰهِدِينَ

21:57 Thus ˹he said to himself˺: By God!
I shall, most surely, plot against your idols
after you go away,
when you have turned your backs ˹to them˺.

(٥٧) وَتَٱللَّهِ
لَأَكِيدَنَّ أَصْنَٰمَكُم
بَعْدَ أَن تُوَلُّوا۟ مُدْبِرِينَ

21:58 So he rendered ˹all of˺ them into pieces—
except the biggest of them,
so that they might return to it
˹and make inquiry˺.

(٥٨) فَجَعَلَهُمْ جُذَٰذًا
إِلَّا كَبِيرًا لَّهُمْ

لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ

21:59 They said ⌜to one another in rage⌝:
Who has done this to our gods?
Most surely, he is of the wrongdoers!

(٥٩) قَالُوا۟ مَن فَعَلَ هَٰذَا بِـَٔالِهَتِنَآ
إِنَّهُۥ لَمِنَ ٱلظَّٰلِمِينَ

21:60 ⌜Others⌝ said:
We heard a young man
mentioning them ⌜profanely⌝.
He is called Abraham.

(٦٠) قَالُوا۟ سَمِعْنَا فَتًى يَذْكُرُهُمْ
يُقَالُ لَهُۥٓ إِبْرَٰهِيمُ

21:61 They said:
Bring him, then, before the eyes of the people,
so that they may bear witness.

(٦١) قَالُوا۟ فَأْتُوا۟ بِهِۦ
عَلَىٰٓ أَعْيُنِ ٱلنَّاسِ
لَعَلَّهُمْ يَشْهَدُونَ

21:62 They ⌜brought him and⌝ said:
Did you do this to our gods, O Abraham?

(٦٢) قَالُوٓا۟ ءَأَنتَ فَعَلْتَ هَٰذَا
بِـَٔالِهَتِنَا يَٰٓإِبْرَٰهِيمُ

21:63 He said:
Rather, it was this ⌜one⌝,
the biggest of them, who did it!
So ask them, if they can talk.

(٦٣) قَالَ بَلْ فَعَلَهُۥ
كَبِيرُهُمْ هَٰذَا فَسْـَٔلُوهُمْ
إِن كَانُوا۟ يَنطِقُونَ

21:64 So they turned to one another
⌜in reproach for their idolatry⌝, and they said:
Most surely, it is you yourselves
who are the ⌜godless⌝ wrongdoers.

(٦٤) فَرَجَعُوٓا۟ إِلَىٰٓ أَنفُسِهِمْ
فَقَالُوٓا۟ إِنَّكُمْ
أَنتُمُ ٱلظَّٰلِمُونَ

21:65 Then they reversed themselves,
⌜in defense of their vain idols, and said to him⌝:
Truly, you know very well
that these ⌜idols⌝ cannot talk.

(٦٥) ثُمَّ نُكِسُوا۟ عَلَىٰ رُءُوسِهِمْ
لَقَدْ عَلِمْتَ
مَا هَٰٓؤُلَآءِ يَنطِقُونَ

21:66 He said:
Do you, then, ⌜knowingly⌝ worship
apart from the ⌜One⌝ God
what does not benefit you in anything
nor harm you?

(٦٦) قَالَ أَفَتَعْبُدُونَ
مِن دُونِ ٱللَّهِ
مَا لَا يَنفَعُكُمْ شَيْـًٔا
وَلَا يَضُرُّكُمْ

21:67 Fie upon you and upon all that you worship
apart from God!
Will you not, then, understand?

(٦٧) أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ
مِن دُونِ ٱللَّهِ ۖ أَفَلَا تَعْقِلُونَ

21:68 They said:
Burn him ⌜alive⌝, and vindicate your gods,
if you will do something ⌜to avenge them⌝!

21:69 We said: O Fire!
Be cool and safe for Abraham.
21:70 They endeavored ˹mightily˺ to plot against him.
But We made them the worst losers.
21:71 For We delivered him and Lot to the land
which We have ˹greatly˺ blessed therein
for all the ˹people of the˺ world.
21:72 Moreover, We granted him Isaac
and, ˹from Isaac,˺ Jacob, as an additional gift—
and all ˹of them˺ We made righteous.
21:73 And We made them exemplary leaders,
guiding ˹to faith˺ by Our command.
For We ˹made them prophets
and˺ revealed to them ˹Our commandments
bidding˺ the doing of good works,
and the establishment of the Prayer,
and the giving of the Zakât-Charity.
Thus to Us ˹alone˺ did they ˹offer˺ worship.

21:74 And to Lot, ˹as well,˺
We gave ˹prophetic˺ wisdom,
as well as knowledge ˹of faith and God's decree˺.
Moreover, We delivered him from the town
that had been doing vile deeds.
Indeed, they were an evil people, truly ungodly.
21:75 Thus did We admit him into Our mercy.
Indeed, he was ever of the righteous.

21:76 And ˹there was˺ Noah.
Behold!
He called out ˹to Us˺ of old,
˹before Abraham and Lot˺.
So We answered him.
Then We delivered him
and his family ˹in the Ark˺

٦٨ قالوا حرقوه
وانصروا آلهتكم
إن كنتم فاعلين
٦٩ قلنا يا نار كوني بردا
وسلاما على إبراهيم
٧٠ وأرادوا به كيدا
فجعلناهم الأخسرين
٧١ ونجيناه ولوطا إلى الأرض
التي باركنا فيها للعالمين
٧٢ ووهبنا له
إسحاق ويعقوب نافلة
وكلا جعلنا صالحين
٧٣ وجعلناهم أئمة يهدون
بأمرنا وأوحينا إليهم
فعل الخيرات
وإقام الصلاة
وإيتاء الزكاة
وكانوا لنا عابدين
٧٤ ولوطا آتيناه حكما وعلما
ونجيناه من القرية
التي كانت تعمل الخبائث
إنهم كانوا
قوم سوء فاسقين
٧٥ وأدخلناه في رحمتنا
إنه من الصالحين
٧٦ ونوحا إذ نادى من قبل

from the great anguish
⌜unleashed upon his defiant people⌝.

21:77 Thus did We support him
against the people who had belied Our signs
⌜of revelation to him⌝.
Indeed, they were an evil people.
So We drowned them, all together.

21:78 And ⌜mention also the tiding
of⌝ David and Solomon
when they rendered judgment
in ⌜the Case of⌝ the Tillage.
Behold!
The sheep of a people foraged in it ⌜by night⌝.
Thus to ⌜both⌝ their judgments,
We bore witness.

21:79 Yet We caused Solomon to ⌜better⌝ understand it
⌜and render a more equitable judgment⌝.
And to each one We gave ⌜prophetic⌝ wisdom,
as well as knowledge ⌜of faith and God's decree⌝.
Moreover,
We subjugated the ⌜very⌝ mountains—
to give ⌜God⌝ due exaltation with David—
and the birds, as well.
For We are all-able to do ⌜such things⌝.

21:80 We taught him, moreover,
to forge garments ⌜of mail⌝ for you,
to shield you ⌜from harm⌝ in your battles.
Will you, then, be thankful?

21:81 And ⌜We subjugated⌝ to Solomon
the raging wind—to run at his command
to the land which We have blessed therein.
For We are all-knowing of all things.

21:82 Moreover, of the satans, there were those
that dived ⌜for pearls⌝ for him

فَٱسْتَجَبْنَا لَهُۥ
فَنَجَّيْنَٰهُ وَأَهْلَهُۥ
مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ

(٧٧) وَنَصَرْنَٰهُ مِنَ ٱلْقَوْمِ
ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَآ ۚ
إِنَّهُمْ كَانُوا۟ قَوْمَ سَوْءٍ
فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ

(٧٨) وَدَاوُۥدَ وَسُلَيْمَٰنَ
إِذْ يَحْكُمَانِ فِى ٱلْحَرْثِ
إِذْ نَفَشَتْ فِيهِ غَنَمُ ٱلْقَوْمِ
وَكُنَّا لِحُكْمِهِمْ شَٰهِدِينَ

(٧٩) فَفَهَّمْنَٰهَا سُلَيْمَٰنَ ۚ
وَكُلًّا ءَاتَيْنَا
حُكْمًا وَعِلْمًا ۚ
وَسَخَّرْنَا مَعَ دَاوُۥدَ ٱلْجِبَالَ
يُسَبِّحْنَ وَٱلطَّيْرَ ۚ
وَكُنَّا فَٰعِلِينَ

(٨٠) وَعَلَّمْنَٰهُ
صَنْعَةَ لَبُوسٍ لَّكُمْ
لِتُحْصِنَكُم مِّنۢ بَأْسِكُمْ ۖ
فَهَلْ أَنتُمْ شَٰكِرُونَ

(٨١) وَلِسُلَيْمَٰنَ ٱلرِّيحَ عَاصِفَةً
تَجْرِى بِأَمْرِهِۦٓ إِلَى ٱلْأَرْضِ
ٱلَّتِى بَٰرَكْنَا فِيهَا ۚ

and did other tasks apart from that.
For We were ever watchful of them.

21:83 ✻And ˹mention, as well, the tiding of˺ Job.
Behold!
He cried out to his Lord:
Indeed, ˹unbearable˺ ailment has touched me,
and You are the most merciful of the merciful!

21:84 So We answered him, and We removed
whatever ailment was upon him.
Thus We gave ˹back˺ to him
˹the joy of˺ his family—
and, along with them,
the like of them ˹besides˺—
as a mercy from Us—
and a reminder ˹of God's relief˺
for the ˹devout˺ worshippers
˹of God who endure patiently˺.

21:85 And ˹mention˺ Ishmael and Idrîs and Dhul-Kifl.
All were of the patient ˹ones˺.

21:86 Thus did We admit them into Our mercy.
Indeed, they were ever of the righteous.

21:87 And ˹mention, also, the tiding
of Jonah˺, the Man of the Whale.
Behold!
He went away ˹from his people out of˺ anger,
˹without Our leave˺.
For he thought
that We would never constrain him.
Then he called out ˹in repentance
from˺ within the ˹veils of˺ darkness:
There is no God but You!
Highly exalted are You!

وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ
٨٢ وَمِنَ الشَّيَاطِينِ
مَن يَغُوصُونَ لَهُ
وَيَعْمَلُونَ عَمَلًا
دُونَ ذَٰلِكَ
وَكُنَّا لَهُمْ حَافِظِينَ
٨٣ ۞ وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ
أَنِّي مَسَّنِيَ الضُّرُّ
وَأَنتَ أَرْحَمُ الرَّاحِمِينَ
٨٤ فَاسْتَجَبْنَا لَهُ
فَكَشَفْنَا مَا بِهِ مِن ضُرٍّ
وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُم
مَّعَهُمْ رَحْمَةً مِّنْ عِندِنَا
وَذِكْرَىٰ لِلْعَابِدِينَ
٨٥ وَإِسْمَاعِيلَ وَإِدْرِيسَ
وَذَا الْكِفْلِ
كُلٌّ مِّنَ الصَّابِرِينَ
٨٦ وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا
إِنَّهُم مِّنَ الصَّالِحِينَ
٨٧ وَذَا النُّونِ
إِذ ذَّهَبَ مُغَاضِبًا
فَظَنَّ أَن لَّن نَّقْدِرَ عَلَيْهِ

Indeed, I was of the wrongdoers!

21:88 So We answered him
and delivered him from ˹great˺ anguish.
And even so do We ever deliver the believers.

21:89 And ˹mention the tiding of˺ Zachariah, ˹as well˺.
Behold!
He called upon his Lord: My Lord!
Leave me not alone, ˹childless˺,
when You are the best of inheritors.

21:90 So We answered him.
And We granted to him John.
Thus We set his wife aright for him,
˹for she was barren˺.

As to ˹all of these prophets˺,
they would, indeed, hasten
to ˹exceed one another in doing˺ good works,
and would call upon Us
with hope ˹in Our mercy˺ and ˹in reverent˺ awe.
Thus they were ever humble before Us.

21:91 ˹Mention,˺ moreover, ˹the tiding of Mary,˺
she who ˹estimably˺ safeguarded her chastity.
Then We breathed into her ˹womb˺
of Our ˹life-giving˺ spirit.
Thus We made her, and her son,
a ˹profound˺ sign for all the ˹people
of the˺ world.

21:92 Indeed, ˹We said to all the prophets˺:
This ˹faith˺-community of yours
is one community,
and I am your Lord, so worship only Me.

21:93 But ˹succeeding generations˺

فَنَادَىٰ فِي ٱلظُّلُمَٰتِ أَن
لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبۡحَٰنَكَ
إِنِّي كُنتُ مِنَ ٱلظَّٰلِمِينَ
(٨٨) فَٱسۡتَجَبۡنَا لَهُۥ وَنَجَّيۡنَٰهُ
مِنَ ٱلۡغَمِّۚ وَكَذَٰلِكَ
نُـۨجِي ٱلۡمُؤۡمِنِينَ
(٨٩) وَزَكَرِيَّآ إِذۡ نَادَىٰ رَبَّهُۥ
رَبِّ لَا تَذَرۡنِي فَرۡدٗا
وَأَنتَ خَيۡرُ ٱلۡوَٰرِثِينَ
(٩٠) فَٱسۡتَجَبۡنَا لَهُۥ
وَوَهَبۡنَا لَهُۥ يَحۡيَىٰ
وَأَصۡلَحۡنَا لَهُۥ زَوۡجَهُۥٓۚ
إِنَّهُمۡ كَانُواْ
يُسَٰرِعُونَ فِي ٱلۡخَيۡرَٰتِ
وَيَدۡعُونَنَا رَغَبٗا وَرَهَبٗاۖ
وَكَانُواْ لَنَا خَٰشِعِينَ
(٩١) وَٱلَّتِيٓ أَحۡصَنَتۡ فَرۡجَهَا
فَنَفَخۡنَا فِيهَا
مِن رُّوحِنَا وَجَعَلۡنَٰهَا
وَٱبۡنَهَآ ءَايَةٗ لِّلۡعَٰلَمِينَ
(٩٢) إِنَّ هَٰذِهِۦٓ أُمَّتُكُمۡ
أُمَّةٗ وَٰحِدَةٗ

divided their faith among themselves.
Yet all shall return to Us ⌜for Judgment⌝.

21:94 So whoever does any act of righteousness—
and is a believer—
then never shall his effort be denied ⌜its reward⌝.
For, indeed,
We Ourself shall write it down for him.

21:95 But ⌜as for⌝ any ⌜sinful⌝ city
that We ⌜decree to⌝ destroy,
their return ⌜to faith⌝ is ⌜thereafter⌝ forbidden.

21:96 In ⌜due⌝ time,
when the barriers are opened
for Gog and Magog,
and they swarm from every elevation—

21:97 and the true promise ⌜of Resurrection Day⌝
has drawn ⌜so very⌝ near—
then shall it be that the eyes of the disbelievers
shall bulge out, ⌜and they will say⌝:
Oh, woe to us!
Truly, we were heedless of this!
Rather, we were wrongdoers, ⌜godless in heart!

21:98 It shall be said:⌝
Indeed, you—
and all ⌜the idols⌝ that you worship
apart from God—shall be the fuel of Hell.
To it, you shall all go down!

21:99 Had these ⌜idols⌝ been ⌜true⌝ gods,
they would never have gone down into it.
Yet all ⌜of them⌝ shall abide therein forever.

21:100 For them therein
there shall be ⌜heavy⌝ sighing.
Moreover, they who are in it
will not be able to hear.

21:101 As for those to whom the ⌜promise
of⌝ great goodness ⌜in Paradise⌝

وَأَنَا رَبُّكُمْ فَاعْبُدُونِ
وَتَقَطَّعُوٓا أَمْرَهُم بَيْنَهُمْ ﴿٩٣﴾
كُلٌّ إِلَيْنَا رَٰجِعُونَ
فَمَن يَعْمَلْ مِنَ ﴿٩٤﴾
ٱلصَّٰلِحَٰتِ وَهُوَ مُؤْمِنٌ
فَلَا كُفْرَانَ لِسَعْيِهِۦ
وَإِنَّا لَهُۥ كَٰتِبُونَ
وَحَرَٰمٌ عَلَىٰ ﴿٩٥﴾
قَرْيَةٍ أَهْلَكْنَٰهَآ
أَنَّهُمْ لَا يَرْجِعُونَ
حَتَّىٰٓ إِذَا فُتِحَتْ ﴿٩٦﴾
يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن
كُلِّ حَدَبٍ يَنسِلُونَ
وَٱقْتَرَبَ ٱلْوَعْدُ ٱلْحَقُّ ﴿٩٧﴾
فَإِذَا هِىَ شَٰخِصَةٌ
أَبْصَٰرُ ٱلَّذِينَ كَفَرُوا
يَٰوَيْلَنَا قَدْ كُنَّا
فِى غَفْلَةٍ مِّنْ هَٰذَا
بَلْ كُنَّا ظَٰلِمِينَ
إِنَّكُمْ وَمَا تَعْبُدُونَ ﴿٩٨﴾
مِن دُونِ ٱللَّهِ
حَصَبُ جَهَنَّمَ
أَنتُمْ لَهَا وَٰرِدُونَ
لَوْ كَانَ هَٰٓؤُلَآءِ ءَالِهَةً ﴿٩٩﴾
مَّا وَرَدُوهَا
وَكُلٌّ فِيهَا خَٰلِدُونَ
لَهُمْ فِيهَا زَفِيرٌ ﴿١٠٠﴾

has already preceded from Us,
these shall be ⌜saved from Hellfire,
and⌝ far removed from this, ⌜the greatest terror⌝.

21:102 They will not hear its ⌜hissing⌝ sound.
And they shall abide
in all that their souls desire, forevermore.

21:103 Thus the greatest terror of all
shall not grieve them.
Moreover, the angels will receive them, ⌜saying⌝:
This is your Day ⌜of honor⌝,
the one you have been promised!

21:104 On that Day, We shall roll up the sky,
as the scribe ⌜rolls up⌝ the scrolls.
⌜Then⌝ just as We have originated
the first creation,
We shall, once more, bring it forth ⌜anew⌝.
It is a promise binding upon Us—
and, indeed, We are all-able to do it!

21:105 And very truly,
We have written in the Psalms—
after ⌜it has been inscribed
in⌝ the ⌜revealed⌝ Reminder—
that My righteous servants will inherit the earth.

21:106 Indeed, there is ⌜now
in this ⌜final admonition of the Quran⌝
an ⌜all-sufficing⌝ message
for a people who would be truly worshipful.

21:107 For We have sent you, ⌜O Prophet,⌝
as none other than a mercy
to all the ⌜people of the⌝ world.

21:108 Say ⌜to humanity⌝:
Indeed, what has been revealed to me
⌜about God⌝ is only this:
Your God is ⌜only⌝ One God.
So will you, ⌜O people,⌝ become *muslims*,

وَهُمْ فِيهَا لَا يَسْمَعُونَ
(١٠١) إِنَّ ٱلَّذِينَ سَبَقَتْ
لَهُم مِّنَّا ٱلْحُسْنَىٰٓ
أُو۟لَٰٓئِكَ عَنْهَا مُبْعَدُونَ
(١٠٢) لَا يَسْمَعُونَ حَسِيسَهَا
وَهُمْ فِى مَا ٱشْتَهَتْ
أَنفُسُهُمْ خَٰلِدُونَ
(١٠٣) لَا يَحْزُنُهُمُ
ٱلْفَزَعُ ٱلْأَكْبَرُ
وَتَتَلَقَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ
هَٰذَا يَوْمُكُمُ
ٱلَّذِى كُنتُمْ تُوعَدُونَ
(١٠٤) يَوْمَ نَطْوِى ٱلسَّمَآءَ
كَطَىِّ ٱلسِّجِلِّ لِلْكُتُبِ
كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ
نُّعِيدُهُۥ وَعْدًا عَلَيْنَآ
إِنَّا كُنَّا فَٰعِلِينَ
(١٠٥) وَلَقَدْ كَتَبْنَا فِى ٱلزَّبُورِ
مِنۢ بَعْدِ ٱلذِّكْرِ
أَنَّ ٱلْأَرْضَ يَرِثُهَا
عِبَادِىَ ٱلصَّٰلِحُونَ
(١٠٦) إِنَّ فِى هَٰذَا لَبَلَٰغًا
لِّقَوْمٍ عَٰبِدِينَ
(١٠٧) وَمَآ أَرْسَلْنَٰكَ
إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ
(١٠٨) قُلْ إِنَّمَا يُوحَىٰٓ إِلَىَّ

in willing submission to God ˹alone˺?
21:109 But if they turn away ˹from this˺, then say:
I have alerted you all equally.
For I ˹also˺ do not know
whether ˹the fulfillment of˺
what you are promised ˹as divine judgment
in this life and the Hereafter˺ is near or far.
21:110 Indeed, He ˹alone˺ knows
the overt expression of discourse.
And He ˹alone˺ knows what you suppress.
21:111 For I do not know
˹when judgment shall befall˺.
Perhaps, ˹delaying˺ it is a trial ˹of faith˺ for you;
and ˹perhaps it is˺ enjoyment,
for a ˹preordained˺ time.
21:112 ˹Thus the Prophet has˺ said: My Lord!
Judge ˹between us
and the deniers of Your message˺ with the truth.
Indeed, our Lord is the All-Merciful—
the One who alone is sought for help
against all that you ascribe ˹to Him˺.

أَنَّمَآ إِلَٰهُكُمۡ
إِلَٰهٞ وَٰحِدٞۖ
فَهَلۡ أَنتُم مُّسۡلِمُونَ
(١٠٩) فَإِن تَوَلَّوۡاْ فَقُلۡ
ءَاذَنتُكُمۡ عَلَىٰ سَوَآءٖۖ
وَإِنۡ أَدۡرِيٓ أَقَرِيبٌ
أَم بَعِيدٞ مَّا تُوعَدُونَ
(١١٠) إِنَّهُۥ يَعۡلَمُ ٱلۡجَهۡرَ
مِنَ ٱلۡقَوۡلِ
وَيَعۡلَمُ مَا تَكۡتُمُونَ
(١١١) وَإِنۡ أَدۡرِي
لَعَلَّهُۥ فِتۡنَةٞ لَّكُمۡ
وَمَتَٰعٌ إِلَىٰ حِينٖ
(١١٢) قَٰلَ رَبِّ ٱحۡكُم بِٱلۡحَقِّۗ
وَرَبُّنَا ٱلرَّحۡمَٰنُ
ٱلۡمُسۡتَعَانُ عَلَىٰ مَا تَصِفُونَ

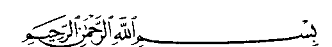


The surah wherein God commands Abraham ﷺ to proclaim to all humanity the obligation of THE ḤAJJ-PILGRIMAGE *to the Ancient House of God—the Ka'bah—in Makkah.*

Surah **22** / 78 VERSES / REVEALED AT MADINAH

Al-Ḥajj

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



22:1 O humankind!
Be ever God-fearing, ˹conscious˺ of your Lord.
For the quaking of ˹the earth
at˺ the Hour ˹of Doom˺
is a terrible thing, indeed.

22:2 The Day you see it, every nursing ˹female˺
will become utterly diverted
from what she is nursing.
And every pregnant ˹female˺
shall ˹at once˺ deliver her burden ˹out of terror˺.
And you will see people ˹as if they are˺ drunken,
though they are not drunken,
but ˹rather˺ the torment from God
is so very severe.

22:3 Yet among humankind,
there is the ˹type of˺ person
who argues about God
without any ˹revealed˺ knowledge
and who, ˹therefore,˺ follows
every rebellious satan—

22:4 ˹those followers of the evil one,˺
regarding whom

(١) يَٰٓأَيُّهَا ٱلنَّاسُ
ٱتَّقُواْ رَبَّكُمْۚ
إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ
شَيْءٌ عَظِيمٌ

(٢) يَوْمَ تَرَوْنَهَا
تَذْهَلُ كُلُّ مُرْضِعَةٍ
عَمَّآ أَرْضَعَتْ وَتَضَعُ
كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا
وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ
وَمَا هُم بِسُكَٰرَىٰ
وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٌ

(٣) وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ
فِي ٱللَّهِ بِغَيْرِ عِلْمٍ
وَيَتَّبِعُ كُلَّ شَيْطَٰنٍ مَّرِيدٍ

it has, indeed, been decreed ˹by God˺
that whoever takes him as a patron,
he shall, indeed, lead him astray ˹in this life˺.
Moreover, he shall guide him
to the torment of the Flaming Fire ˹of Hell˺.

22:5 O humankind!
If you are in doubt about the ˹Ultimate˺ Rising
˹on the Day of Resurrection˺,
then ˹know that,˺ indeed,
We created ˹all of˺ you ˹originally˺ from dust,
then from a sperm-drop,
then from a clinging clot,
then from a morsel-like lump—
˹destined to be either fully˺ formed
or ˹left˺ unformed.
In this way, do We make clear to you
˹God's all-creative might˺.
Thus do We cause to settle
in the wombs ˹of their mothers˺
whatever ˹unborns˺ We so will, for a stated term.
Then We bring you forth as children,
so that you may thereafter reach full maturity.
Then among you are those who die ˹young˺.
And some of you are reduced ˹by old age˺
to the most abject state of life;
such that one,
after having had ˹some˺ knowledge,
will not know anything.
And even so do you see the earth lifeless.
But when We send down upon it water,
it quivers and swells
and grows every delightful variety ˹of plant life˺.

22:6 That is so because God
is, most surely, the ˹Eternal˺ Truth.
For it is He ˹alone˺ who gives life to the dead.

(٤) كُتِبَ عَلَيْهِ أَنَّهُۥ مَن تَوَلَّاهُ
فَأَنَّهُۥ يُضِلُّهُۥ
وَيَهْدِيهِ إِلَىٰ عَذَابِ ٱلسَّعِيرِ
(٥) يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ
فِى رَيْبٍ مِّنَ ٱلْبَعْثِ
فَإِنَّا خَلَقْنَٰكُم مِّن تُرَابٍ
ثُمَّ مِن نُّطْفَةٍ
ثُمَّ مِنْ عَلَقَةٍ
ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ
وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۚ
وَنُقِرُّ فِى ٱلْأَرْحَامِ مَا نَشَآءُ
إِلَىٰٓ أَجَلٍ مُّسَمًّى
ثُمَّ نُخْرِجُكُمْ طِفْلًا
ثُمَّ لِتَبْلُغُوٓا۟ أَشُدَّكُمْ ۖ
وَمِنكُم مَّن يُتَوَفَّىٰ
وَمِنكُم مَّن يُرَدُّ
إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ
لِكَيْلَا يَعْلَمَ
مِنۢ بَعْدِ عِلْمٍ شَيْـًٔا ۚ
وَتَرَى ٱلْأَرْضَ هَامِدَةً
فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ
ٱهْتَزَّتْ وَرَبَتْ وَأَنۢبَتَتْ
مِن كُلِّ زَوْجٍۭ بَهِيجٍ
(٦) ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ
وَأَنَّهُۥ يُحْىِ ٱلْمَوْتَىٰ

وَأَنَّهُۥ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ

And it is He ˹alone˺
who is powerful over all things.

٧ وَأَنَّ ٱلسَّاعَةَ ءَاتِيَةٞ
لَّا رَيۡبَ فِيهَا وَأَنَّ ٱللَّهَ
يَبۡعَثُ مَن فِي ٱلۡقُبُورِ

22:7 Thus the Hour ˹of Doom˺
is most surely coming.
There is no doubt therein.
And God shall raise
all those who are in the graves
˹to the Reckoning˺.

٨ وَمِنَ ٱلنَّاسِ
مَن يُجَٰدِلُ فِي ٱللَّهِ بِغَيۡرِ عِلۡمٖ
وَلَا هُدٗى وَلَا كِتَٰبٖ مُّنِيرٖ

22:8 Yet among humankind
there is the ˹type of˺ person
who argues about God
without any ˹revealed˺ knowledge,
nor any ˹divine˺ guidance,
nor an illuminating ˹Heavenly˺ Book.

٩ ثَانِيَ عِطۡفِهِۦ
لِيُضِلَّ عَن سَبِيلِ ٱللَّهِۖ
لَهُۥ فِي ٱلدُّنۡيَا خِزۡيٞۖ
وَنُذِيقُهُۥ يَوۡمَ ٱلۡقِيَٰمَةِ
عَذَابَ ٱلۡحَرِيقِ

22:9 He turns himself aside ˹from the truth˺
in disdain, ˹in order˺ to lead ˹people˺ astray
from the path of God.
There shall be for him disgrace in this world.
Then We shall make him taste,
on the Day of Resurrection,
the torment of burning ˹in Hellfire.

١٠ ذَٰلِكَ بِمَا قَدَّمَتۡ يَدَاكَ
وَأَنَّ ٱللَّهَ لَيۡسَ بِظَلَّٰمٖ لِّلۡعَبِيدِ

22:10 It shall be said to him:˺
That is ˹the recompense˺ for all ˹the evil˺
that your two hands have advanced
˹in the world˺—
and never does God wrong ˹His˺ servants
˹in the least˺.

١١ وَمِنَ ٱلنَّاسِ
مَن يَعۡبُدُ ٱللَّهَ عَلَىٰ حَرۡفٖۖ
فَإِنۡ أَصَابَهُۥ خَيۡرٌ ٱطۡمَأَنَّ بِهِۦۖ
وَإِنۡ أَصَابَتۡهُ فِتۡنَةٌ

22:11 Moreover, among humankind,
there is the ˹type of˺ person
who worships God as if ˹he is teetering˺
on the outermost edge ˹of faith˺.
Thus if good befalls him, he is at peace with it.
But if a trial befalls him,

he turns about-face ⌜back into unbelief⌝.
Thus, he loses ⌜the good of⌝ this world
and ⌜the bliss of⌝ the Hereafter.
Such is the ⌜most⌝ manifest loss!

22:12 He calls upon ⌜idols in his worship⌝,
apart from God,
which can neither harm him nor benefit him.
Such is, indeed,
the uttermost ⌜point of⌝ misguidance.

22:13 He calls out to those whose harm
is surer than their benefit.
A most woeful alliance ⌜it is, indeed,⌝
and a most woeful fellowship!

22:14 ⌜For,⌝ indeed,
God shall admit those who believe
and do righteous deeds
into Gardens beneath which rivers flow.
Indeed, God does whatever He so intends.

22:15 Whoever thinks God
shall never ⌜aid His Messenger
and⌝ make him triumphant—
in this world and ⌜in⌝ the Hereafter—
let him stretch a rope into the sky ⌜and climb it⌝.
Then let him cut it off ⌜and fall to his death⌝—
to see if, ⌜perhaps,⌝ his scheme will ⌜at last⌝
do away with what has ⌜so⌝ enraged ⌜him⌝!

22:16 And so it is that ⌜with lucid examples⌝
We have sent down ⌜the Quran's⌝ clear verses.
For, indeed, God guides ⌜with it⌝
whomever He so wills.

22:17 So as to those who believe ⌜in Islam⌝,
and those of Jewry, and the Sabians,
and the Christians, and the Magians,

ٱنقَلَبَ عَلَىٰ وَجْهِهِۦ
خَسِرَ ٱلدُّنْيَا وَٱلْـَٔاخِرَةَ
ذَٰلِكَ هُوَ ٱلْخُسْرَانُ ٱلْمُبِينُ
(١٢) يَدْعُوا۟ مِن دُونِ ٱللَّهِ
مَا لَا يَضُرُّهُۥ وَمَا لَا يَنفَعُهُۥ
ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلْبَعِيدُ
(١٣) يَدْعُوا۟ لَمَن ضَرُّهُۥٓ
أَقْرَبُ مِن نَّفْعِهِۦ
لَبِئْسَ ٱلْمَوْلَىٰ وَلَبِئْسَ ٱلْعَشِيرُ
(١٤) إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
إِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ
(١٥) مَن كَانَ يَظُنُّ
أَن لَّن يَنصُرَهُ ٱللَّهُ
فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ
فَلْيَمْدُدْ بِسَبَبٍ إِلَى ٱلسَّمَآءِ
ثُمَّ لْيَقْطَعْ فَلْيَنظُرْ
هَلْ يُذْهِبَنَّ كَيْدُهُۥ مَا يَغِيظُ
(١٦) وَكَذَٰلِكَ أَنزَلْنَٰهُ
ءَايَٰتٍۭ بَيِّنَٰتٍ وَأَنَّ
ٱللَّهَ يَهْدِى مَن يُرِيدُ
(١٧) إِنَّ ٱلَّذِينَ ءَامَنُوا۟
وَٱلَّذِينَ هَادُوا۟ وَٱلصَّٰبِـِٔينَ
وَٱلنَّصَٰرَىٰ وَٱلْمَجُوسَ

and those who associate gods with God—
indeed, God shall judge between them ˹all˺
on the Day of Resurrection.
Indeed, God is a witness over all things.

22:18 Have you not seen, ˹O Prophet,˺
that it is to God
that all ˹the beings˺ in the heavens
and all ˹the beings˺ in the earth
bow ˹their faces˺ down—
and so too the sun, and the moon, and the stars;
and the mountains and the trees;
and the beasts ˹treading the earth˺?
Moreover, many are the people
˹who do so willingly˺!
Thus for ˹the˺ many ˹who deny God's Oneness˺,
the torment shall ˹justly˺ come to pass.
And whomever God disgraces,
none can give him honor.
Indeed, God does whatever He so wills.۩

22:19 ۞˹Behold the believers and the unbelievers˺:
These two adversaries
contend ˹with one another˺
with regard to ˹true faith in˺ their Lord.
Thus those who disbelieve
shall have raiments of fire
tailor-cut for them ˹in the Hereafter˺
and scalding fluid poured over their heads—

22:20 by which all that is in their bellies,
along with their skins, shall be ˹utterly˺ melted.

22:21 Moreover, whips of iron await them there.

22:22 Whenever they endeavor to exit from it
because of ˹their unceasing˺ anguish ˹therein˺,
they will be returned into it,
˹and it shall be said to them:˺

وَالَّذِينَ أَشْرَكُوا
إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ
يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ
عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ
(١٨) أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ
مَن فِي السَّمَاوَاتِ
وَمَن فِي الْأَرْضِ
وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ
وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ
وَكَثِيرٌ مِّنَ النَّاسِ
وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ
وَمَن يُهِنِ اللَّهُ فَمَا لَهُ
مِن مُّكْرِمٍ
إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ۩
(١٩) ۞ هَٰذَانِ خَصْمَانِ
اخْتَصَمُوا فِي رَبِّهِمْ
فَالَّذِينَ كَفَرُوا قُطِّعَتْ
لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِن
فَوْقِ رُءُوسِهِمُ الْحَمِيمُ
(٢٠) يُصْهَرُ بِهِ
مَا فِي بُطُونِهِمْ وَالْجُلُودُ
(٢١) وَلَهُم مَّقَامِعُ مِنْ حَدِيدٍ
(٢٢) كُلَّمَا أَرَادُوا أَن
يَخْرُجُوا مِنْهَا مِنْ غَمٍّ
أُعِيدُوا فِيهَا
وَذُوقُوا عَذَابَ الْحَرِيقِ

Taste the torment of burning ⌜in Hellfire.

22:23 But⌝, indeed, God shall admit
those who believe and do righteous deeds
into Gardens beneath which rivers flow.
They shall be adorned therein
with bracelets of gold and ⌜with⌝ pearls;
and their garments therein shall be silk.

22:24 Moreover, they shall be guided
to the most wholesome of words—
for they shall be guided
to the way of the All-Praised ⌜One⌝.

22:25 Indeed, those who have disbelieved,
and who have barred others
from the path of God
and from ⌜access to⌝ the Sacred Mosque
⌜in Makkah⌝,
which We have made for all people—
⌜both⌝ the dwellers there
and the visitors ⌜from elsewhere⌝, alike—
and who ⌜only⌝ intend, therein,
to deviate ⌜from true religion⌝
with some ⌜blasphemous or profane⌝
wrongdoing—
We shall make such ⌜as these⌝ taste
a most painful torment.

22:26 For behold!
We established for Abraham
the place of the ⌜Holy⌝ House ⌜in Makkah,
saying⌝:
You shall not associate anything with Me
⌜as a god⌝.
And you shall purify My House
for those who circle round it
⌜in My worship⌝, and ⌜who⌝ stand,
and bow, and bow ⌜their faces⌝ down

(٢٣) إِنَّ ٱللَّهَ
يُدْخِلُ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ
جَنَّـٰتٍ تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَـٰرُ
يُحَلَّوْنَ فِيهَا مِنْ
أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا
وَلِبَاسُهُمْ فِيهَا حَرِيرٌ
(٢٤) وَهُدُوٓا۟
إِلَى ٱلطَّيِّبِ مِنَ ٱلْقَوْلِ
وَهُدُوٓا۟ إِلَىٰ صِرَٰطِ ٱلْحَمِيدِ
(٢٥) إِنَّ ٱلَّذِينَ كَفَرُوا۟
وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ
وَٱلْمَسْجِدِ ٱلْحَرَامِ ٱلَّذِى
جَعَلْنَـٰهُ لِلنَّاسِ سَوَآءً
ٱلْعَـٰكِفُ فِيهِ وَٱلْبَادِ
وَمَن يُرِدْ فِيهِ
بِإِلْحَادٍ بِظُلْمٍ
نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ
(٢٦) وَإِذْ بَوَّأْنَا لِإِبْرَٰهِيمَ
مَكَانَ ٱلْبَيْتِ
أَن لَّا تُشْرِكْ بِى شَيْـًٔا
وَطَهِّرْ بَيْتِىَ لِلطَّآئِفِينَ
وَٱلْقَآئِمِينَ
وَٱلرُّكَّعِ ٱلسُّجُودِ

to the ground ˹in the Prayer˺.

22:27 Moreover, you shall proclaim among all people
the ˹duty of the˺ Ḥajj-Pilgrimage.
They shall come to you
on foot and on every lean mount.
They shall come through every faraway passage,

22:28 that they may observe
˹many˺ benefits for themselves—
and mention ˹much˺ the name of God
during the known days ˹of Ḥajj-Pilgrimage˺
over what He has provided them
of grazing beasts ˹to sacrifice˺.
So eat of them and feed the afflicted ˹ones˺,
the ˹indigent˺ poor.

22:29 Then,
˹after completing the Ḥajj-Pilgrimage rituals,˺
let them end their unkemptness
˹from pilgrim sanctity˺,
and fulfill their ˹personal˺ vows,
and circle round the Ancient House
˹of the Kaʿbah, in My worship˺.

22:30 All this ˹has God commanded˺.
Thus whoever honors the sacred ˹rites˺ of God—
that is best for him with his Lord,
˹in this life and the Hereafter˺.
Lawful for you ˹as food˺ is ˹the flesh of˺ cattle—
except what is recited to you ˹in the Quran
as forbidden˺.
So shun the abomination of idol-˹worship˺.
Moreover, shun speaking any false word,

22:31 being ever upright ˹of heart˺ toward God
without associating anything with Him
˹in worship˺.
For whoever associates gods with God
is like one who has fallen from heaven,

(٢٧) وَأَذِّن فِي ٱلنَّاسِ بِٱلْحَجِّ
يَأْتُوكَ رِجَالًا
وَعَلَىٰ كُلِّ ضَامِرٍ
يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ
(٢٨) لِّيَشْهَدُوا۟ مَنَٰفِعَ لَهُمْ
وَيَذْكُرُوا۟ ٱسْمَ ٱللَّهِ
فِىٓ أَيَّامٍ مَّعْلُومَٰتٍ
عَلَىٰ مَا رَزَقَهُم
مِّنۢ بَهِيمَةِ ٱلْأَنْعَٰمِ ۖ
فَكُلُوا۟ مِنْهَا
وَأَطْعِمُوا۟ ٱلْبَآئِسَ ٱلْفَقِيرَ
(٢٩) ثُمَّ لْيَقْضُوا۟ تَفَثَهُمْ
وَلْيُوفُوا۟ نُذُورَهُمْ
وَلْيَطَّوَّفُوا۟
بِٱلْبَيْتِ ٱلْعَتِيقِ
(٣٠) ذَٰلِكَ وَمَن يُعَظِّمْ
حُرُمَٰتِ ٱللَّهِ فَهُوَ خَيْرٌ لَّهُۥ
عِندَ رَبِّهِۦ ۗ وَأُحِلَّتْ
لَكُمُ ٱلْأَنْعَٰمُ
إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ ۖ
فَٱجْتَنِبُوا۟ ٱلرِّجْسَ
مِنَ ٱلْأَوْثَٰنِ
وَٱجْتَنِبُوا۟ قَوْلَ ٱلزُّورِ
(٣١) حُنَفَآءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِۦ ۚ
وَمَن يُشْرِكْ بِٱللَّهِ
فَكَأَنَّمَا خَرَّ مِنَ ٱلسَّمَآءِ
فَتَخْطَفُهُ ٱلطَّيْرُ

whom birds then snatch ˹midair into pieces˺;
or whom the wind blows to a far-off place.

22:32 All this ˹has God commanded˺.
And whoever honors
the prescribed rituals ˹and waymarks˺ of God—
then, indeed, it is out of the fear of God
in ˹their˺ hearts.

22:33 There are ˹lawful˺ benefits for you
in ˹the animals designated
as charitable-offerings of sacrifice˺,
until the stated term ˹of their slaughter˺.
Then their ˹due˺ place ˹of sacrifice˺
is toward the Ancient House ˹of the Kaʿbah˺.

22:34 For each ˹faith˺-community
We have appointed ˹sacred˺ rites,
so that they may mention the name of God
over any grazing beasts
˹that they sacrifice as charitable-offerings,
from whatever˺ He has provided them.
Thus your God is One God.
Therefore, submit yourselves to Him alone.
Moreover, give glad tidings
to those who humble themselves,

22:35 those who when God is mentioned
their hearts tremble;
and who are patient with whatever afflicts them;
and who ˹duly˺ establish the Prayer;
and who spend ˹in charity˺
out of what We have provided them.

22:36 As for the ˹charitable-offerings
of˺ camels ˹and cattle at the Ḥajj-Pilgrimage˺,
We have made ˹the benefit of sacrificing˺ them
among the prescribed rituals
˹and waymarks˺ of God for you.
In them, there is much good for you.

أَوْ تَهْوِي بِهِ ٱلرِّيحُ
فِي مَكَانٍ سَحِيقٍ

(٣٢) ذَٰلِكَ وَمَن يُعَظِّمْ
شَعَٰٓئِرَ ٱللَّهِ فَإِنَّهَا
مِن تَقْوَى ٱلْقُلُوبِ

(٣٣) لَكُمْ فِيهَا مَنَٰفِعُ إِلَىٰٓ
أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَآ
إِلَى ٱلْبَيْتِ ٱلْعَتِيقِ

(٣٤) وَلِكُلِّ أُمَّةٍ
جَعَلْنَا مَنسَكًا
لِّيَذْكُرُوا۟ ٱسْمَ ٱللَّهِ
عَلَىٰ مَا رَزَقَهُم
مِّنۢ بَهِيمَةِ ٱلْأَنْعَٰمِ ۗ
فَإِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ
فَلَهُۥٓ أَسْلِمُوا۟ ۗ
وَبَشِّرِ ٱلْمُخْبِتِينَ

(٣٥) ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ
وَجِلَتْ قُلُوبُهُمْ
وَٱلصَّٰبِرِينَ عَلَىٰ مَآ أَصَابَهُمْ
وَٱلْمُقِيمِى ٱلصَّلَوٰةِ
وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ

(٣٦) وَٱلْبُدْنَ جَعَلْنَٰهَا لَكُم
مِّن شَعَٰٓئِرِ ٱللَّهِ
لَكُمْ فِيهَا خَيْرٌ ۖ فَٱذْكُرُوا۟
ٱسْمَ ٱللَّهِ عَلَيْهَا صَوَآفَّ ۖ

So mention the name of God over them
as they stand in ranks ⌜for sacrifice⌝.
Then when they collapse upon their flanks,
⌜you may butcher their meat
to⌝ eat of them ⌜yourselves⌝—
and to feed ⌜both⌝ the self-restrained needy
and the suppliant poor.
Thus have We subjugated
⌜the sacrificial animals⌝ to ⌜feed⌝ you ⌜all⌝,
so that you may ⌜all⌝ give thanks ⌜to God⌝.

22:37 Never shall ⌜any part of⌝ their flesh
nor their blood reach God.
But rather, it is ⌜your devotion—
inspired by the⌝ fear of God in you—
that reaches Him.
Therefore has He subjugated them to you,
that you shall extol God, ⌜the Creator⌝
for ⌜the blessing of faith
to⌝ which He has guided you.
So give glad tidings
to those who excel in ⌜doing⌝ good.

22:38 ❊Indeed, God, Himself,
defends those who believe ⌜against evil⌝.
And, most surely, God does not love anyone
who betrays his trust ⌜of faith⌝
and who is ever an ⌜unbelieving⌝ ingrate.

22:39 Permission ⌜to fight back⌝ is given
to those ⌜who believe⌝ who are being fought
because they have been wronged.
And, indeed,
God is all-able to give them victory.

22:40 These ⌜are the ones⌝
who have been expelled from their homes
without any right, for nothing more than saying:

فَإِذَا وَجَبَتْ جُنُوبُهَا
فَكُلُوا۟ مِنْهَا
وَأَطْعِمُوا۟ ٱلْقَانِعَ وَٱلْمُعْتَرَّ
كَذَٰلِكَ سَخَّرْنَٰهَا لَكُمْ
لَعَلَّكُمْ تَشْكُرُونَ
(٣٧) لَن يَنَالَ ٱللَّهَ لُحُومُهَا
وَلَا دِمَآؤُهَا وَلَٰكِن
يَنَالُهُ ٱلتَّقْوَىٰ مِنكُمْ
كَذَٰلِكَ سَخَّرَهَا لَكُمْ
لِتُكَبِّرُوا۟ ٱللَّهَ
عَلَىٰ مَا هَدَىٰكُمْ
وَبَشِّرِ ٱلْمُحْسِنِينَ
(٣٨) ۞ إِنَّ ٱللَّهَ
يُدَٰفِعُ عَنِ ٱلَّذِينَ ءَامَنُوٓا۟
إِنَّ ٱللَّهَ لَا يُحِبُّ
كُلَّ خَوَّانٍ كَفُورٍ
(٣٩) أُذِنَ لِلَّذِينَ يُقَٰتَلُونَ
بِأَنَّهُمْ ظُلِمُوا۟ وَإِنَّ ٱللَّهَ
عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ
(٤٠) ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِم
بِغَيْرِ حَقٍّ
إِلَّآ أَن يَقُولُوا۟ رَبُّنَا ٱللَّهُ

Our Lord is God ˹alone˺!
For had God not ˹decreed
to˺ repel some people by means of others,
demolition would certainly have come
to ˹many˺ hermitages, and churches,
and synagogues, and mosques,
in which the name of God
is much mentioned ˹in praise˺.
Yet, most surely, God shall support
whoever supports ˹faith in˺ Him.
Indeed, God is, most surely, all-powerful,
overpowering.

22:41 These ˹are the ones who˺—
when We set them ˹in authority˺
over the land—
they ˹duly˺ establish the Prayer,
and give the Zakât-Charity,
and enjoin what is right
and forbid what is wrong.
Yet to God ˹alone˺
belongs the ultimate end of all affairs.

22:42 Thus if they ˹who disbelieve˺
belie you, ˹O Prophet,˺ so too before them
did the people of Noah and ˹the tribes of˺ ʿÂd
and Thamûd belie ˹their prophets˺—

22:43 and the people of Abraham
and the people of Lot ˹did likewise˺;

22:44 and ˹so did˺ the inhabitants of Midian.
Moreover, Moses, too, was belied.
Yet I granted respite
to the disbelievers ˹for a time˺.
But, thereafter, I seized them, suddenly.
How ˹awesome˺, then,
was My denunciation ˹of them all˺!

22:45 Then how many a city ˹before,

وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ
بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ
صَوَٰمِعُ وَبِيَعٌ وَصَلَوَٰتٌ
وَمَسَٰجِدُ يُذْكَرُ فِيهَا
ٱسْمُ ٱللَّهِ كَثِيرًا ۗ
وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓ ۗ
إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ
(٤١) ٱلَّذِينَ إِن مَّكَّنَّٰهُمْ
فِى ٱلْأَرْضِ أَقَامُوا۟ ٱلصَّلَوٰةَ
وَءَاتَوُا۟ ٱلزَّكَوٰةَ
وَأَمَرُوا۟ بِٱلْمَعْرُوفِ
وَنَهَوْا۟ عَنِ ٱلْمُنكَرِ ۗ
وَلِلَّهِ عَٰقِبَةُ ٱلْأُمُورِ
(٤٢) وَإِن يُكَذِّبُوكَ
فَقَدْ كَذَّبَتْ قَبْلَهُمْ
قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ
(٤٣) وَقَوْمُ إِبْرَٰهِيمَ وَقَوْمُ لُوطٍ
(٤٤) وَأَصْحَٰبُ مَدْيَنَ ۖ
وَكُذِّبَ مُوسَىٰ فَأَمْلَيْتُ
لِلْكَٰفِرِينَ ثُمَّ أَخَذْتُهُمْ ۖ
فَكَيْفَ كَانَ نَكِيرِ
(٤٥) فَكَأَيِّن مِّن قَرْيَةٍ

whose inhabitants belied their messengers,⌝
have We devastated while it was doing wrong?
Thus are they ⌜yet⌝ desolate
and ⌜toppled⌝ upon their roofs.
And ⌜how many⌝ an unattended well
and lofty palace ⌜are forsaken there⌝?

22:46 So have they ⌜who deny faith⌝
not journeyed through the lands
⌜and seen enough of such ends,
so as⌝ to have ⌜their⌝ hearts ⌜awakened⌝
to understand with ⌜them,⌝
and ⌜their⌝ ears ⌜opened
so that⌝ they ⌜may⌝ truly hear with ⌜them⌝?
For it is not the eyes that become blind
but the hearts within the breasts that go blind.

22:47 Thus ⌜only in defiance⌝ do they ask you,
⌜O Prophet,⌝
to hasten the ⌜promised⌝ punishment
⌜of which you have forewarned them⌝.
And never shall God fail ⌜to fulfill⌝ His promise!
Yet, indeed, a day with your Lord
is like a thousand years
of what you count ⌜on earth⌝.

22:48 Thus how many a city
did I respite, while it was doing wrong?
Then I seized it ⌜in the midst of its unbelief⌝.
For to Me ⌜alone⌝ is the ultimate destiny.

22:49 ⌜O Prophet,⌝ say: O humanity!
Indeed, I am but a clear forewarner
⌜of God's nearing Judgment sent⌝ to ⌜all of⌝ you.

22:50 Yet as for those who believe
and do righteous deeds, for them ⌜with God⌝
is ⌜much⌝ forgiveness ⌜for their sins⌝
and a generous provision
⌜in Gardens of Delight⌝.

أَهْلَكْنَٰهَا وَهِيَ ظَالِمَةٌ
فَهِيَ خَاوِيَةٌ
عَلَىٰ عُرُوشِهَا
وَبِئْرٍ مُّعَطَّلَةٍ
وَقَصْرٍ مَّشِيدٍ
(٤٦) أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ
فَتَكُونَ لَهُمْ قُلُوبٌ
يَعْقِلُونَ بِهَآ
أَوْ ءَاذَانٌ يَسْمَعُونَ بِهَا ۖ
فَإِنَّهَا لَا تَعْمَى ٱلْأَبْصَٰرُ
وَلَٰكِن تَعْمَى ٱلْقُلُوبُ
ٱلَّتِى فِى ٱلصُّدُورِ
(٤٧) وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ
وَلَن يُخْلِفَ ٱللَّهُ وَعْدَهُۥ ۚ
وَإِنَّ يَوْمًا عِندَ رَبِّكَ
كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ
(٤٨) وَكَأَيِّن مِّن قَرْيَةٍ
أَمْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ
ثُمَّ أَخَذْتُهَا وَإِلَىَّ ٱلْمَصِيرُ
(٤٩) قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ
إِنَّمَآ أَنَا۠ لَكُمْ نَذِيرٌ مُّبِينٌ
(٥٠) فَٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ
(٥١) وَٱلَّذِينَ سَعَوْا۟
فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ

22:51 But as for those who strive
to confute Our ⌜revealed⌝ verses—
so as to frustrate
⌜the establishment of Our message⌝,
these are the Companions of Hellfire.

22:52 For never have We sent
any messenger or prophet before you,
but that when he recited ⌜God's revelation⌝,
hoping ⌜ardently⌝ to guide ⌜people,⌝
Satan cast ⌜evil whisperings
into people's thoughts⌝
about what, in hope, he had recited.
However, God annuls
whatever Satan may cast ⌜to obscure truth⌝.
Then God confirms His ⌜revealed⌝ signs.
For God ⌜alone⌝ is all-knowing, all-wise.

22:53 Thus, He makes
whatever ⌜whisperings⌝ Satan may cast
a trial for those ⌜hypocrites⌝
in whose ⌜doubting⌝ hearts there is a sickness,
and ⌜for⌝ those ⌜disbelievers⌝
whose hearts are hardened.
Thus ⌜it is only⌝ the ⌜godless⌝ wrongdoers
who are, indeed, in uttermost schism
⌜from the truth⌝.

22:54 For, thereby, ⌜as well,⌝
those who are given knowledge
⌜of faith and revelation⌝
know that it is the ⌜revealed⌝ truth
from your Lord ⌜that they have been given⌝.
Therefore, they believe in it,
and thus do their hearts
become humble before Him.
And, indeed, God shall, most surely, guide
⌜all⌝ those who believe

أُوْلَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ
٥٢ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ
مِن رَّسُولٍ وَلَا نَبِىٍّ
إِلَّآ إِذَا تَمَنَّىٰٓ
أَلْقَى ٱلشَّيْطَٰنُ فِىٓ أُمْنِيَّتِهِۦ
فَيَنسَخُ ٱللَّهُ
مَا يُلْقِى ٱلشَّيْطَٰنُ
ثُمَّ يُحْكِمُ ٱللَّهُ ءَايَٰتِهِۦ ۗ
وَٱللَّهُ عَلِيمٌ حَكِيمٌ
٥٣ لِّيَجْعَلَ مَا يُلْقِى ٱلشَّيْطَٰنُ
فِتْنَةً لِّلَّذِينَ
فِى قُلُوبِهِم مَّرَضٌ
وَٱلْقَاسِيَةِ قُلُوبُهُمْ ۗ
وَإِنَّ ٱلظَّٰلِمِينَ
لَفِى شِقَاقٍۭ بَعِيدٍ
٥٤ وَلِيَعْلَمَ ٱلَّذِينَ
أُوتُوا۟ ٱلْعِلْمَ
أَنَّهُ ٱلْحَقُّ مِن رَّبِّكَ
فَيُؤْمِنُوا۟ بِهِۦ
فَتُخْبِتَ لَهُۥ قُلُوبُهُمْ ۗ
وَإِنَّ ٱللَّهَ
لَهَادِ ٱلَّذِينَ ءَامَنُوٓا۟
إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ

to a straight way ˹of salvation˺.
22:55 As for the disbelievers,
they will not cease
to be in doubt about ˹this Quran˺
until the Hour ˹of Doom˺
comes upon them suddenly,
or there comes to them, ˹before this,˺
the torment of a desolating day.
22:56 All the dominion on that Day
˹wherein is the Hour of Judgment˺
belongs to God alone.
He will judge between them ˹all˺.
So those who believe
and do righteous deeds ˹in life˺
shall ˹in the Hereafter˺ be ˹resident˺
in the ˹perpetual˺ Gardens of Delight.
22:57 But those who have disbelieved
and belied Our ˹natural and revealed˺ signs,
then ˹such as˺ these are the ones
for whom there is a disgracing torment
˹awaiting in the Hereafter˺.
22:58 As to those who have emigrated
in the path of God, then are killed or die,
most surely, God will provide them
with a most excellent provision
˹in the Hereafter˺.
For, indeed, God ˹alone˺ is the best of providers.
22:59 Most surely, He shall admit them ˹into Paradise˺
with an entrance that well-pleases them.
For God ˹alone˺
is, most surely, all-knowing, most forbearing.
22:60 ۞That ˹is so˺!
Moreover, whoever ˹among the believers˺
repays ˹aggression˺
with ˹a punishment that is not in excess
of˺ the like of that with which

(٥٥) وَلَا يَزَالُ ٱلَّذِينَ كَفَرُوا۟
فِى مِرْيَةٍ مِّنْهُ
حَتَّىٰ تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً
أَوْ يَأْتِيَهُمْ
عَذَابُ يَوْمٍ عَقِيمٍ
(٥٦) ٱلْمُلْكُ يَوْمَئِذٍ لِّلَّهِ
يَحْكُمُ بَيْنَهُمْ
فَٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
فِى جَنَّٰتِ ٱلنَّعِيمِ
(٥٧) وَٱلَّذِينَ كَفَرُوا۟
وَكَذَّبُوا۟ بِـَٔايَٰتِنَا
فَأُو۟لَٰٓئِكَ لَهُمْ
عَذَابٌ مُّهِينٌ
(٥٨) وَٱلَّذِينَ هَاجَرُوا۟
فِى سَبِيلِ ٱللَّهِ
ثُمَّ قُتِلُوٓا۟ أَوْ مَاتُوا۟
لَيَرْزُقَنَّهُمُ ٱللَّهُ
رِزْقًا حَسَنًا
وَإِنَّ ٱللَّهَ
لَهُوَ خَيْرُ ٱلرَّٰزِقِينَ
(٥٩) لَيُدْخِلَنَّهُم
مُّدْخَلًا يَرْضَوْنَهُۥ
وَإِنَّ ٱللَّهَ لَعَلِيمٌ حَلِيمٌ
(٦٠) ۞ ذَٰلِكَ وَمَنْ عَاقَبَ
بِمِثْلِ مَا عُوقِبَ بِهِۦ
ثُمَّ بُغِىَ عَلَيْهِ

he has been ˹wrongly˺ punished—
and who thereafter is unjustly wronged
˹in retaliation˺—
God will, most surely, aid him
˹in attaining justice˺.
Indeed, God ˹alone˺
is assuredly all-pardoning, all-forgiving.

22:61 That ˹aid is sure˺!
For it is ˹the invincible˺ God
who makes the night penetrate into the daylight
and who makes the daylight
penetrate into the night—
and because God ˹alone˺
is ever all-hearing, all-seeing.

22:62 That ˹aid is sure˺ because God
is, most surely, the ˹Eternal˺ Truth,
while that which they call upon,
apart from Him, is, itself, utterly false.
For, indeed, it is God ˹alone˺
who is, most surely,
the Ever-Exalted, the All-Great.

22:63 Have you not seen, ˹O Prophet,˺
that ˹it is˺ God ˹alone
who˺ sends down, from the sky, water—
then, ˹behold˺, the earth becomes green?
Indeed, God is subtle, all-aware.

22:64 To Him ˹alone˺
belongs all that is in the heavens
and all that is in the earth.
And, indeed, it is God ˹alone˺
who is the Self-Sufficient, the All-Praised.

22:65 Do you not see that ˹it is˺ God
˹who˺ has subjugated for you
all that is in the earth
and the ships that run through the sea,
by His command?

لَيَنصُرَنَّهُ ٱللَّهُ
إِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ
٦١ ذَٰلِكَ بِأَنَّ ٱللَّهَ
يُولِجُ ٱلَّيْلَ فِي ٱلنَّهَارِ
وَيُولِجُ ٱلنَّهَارَ فِي ٱلَّيْلِ
وَأَنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ
٦٢ ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ
وَأَنَّ مَا يَدْعُونَ
مِن دُونِهِۦ هُوَ ٱلْبَٰطِلُ
وَأَنَّ ٱللَّهَ
هُوَ ٱلْعَلِيُّ ٱلْكَبِيرُ
٦٣ أَلَمْ تَرَ أَنَّ ٱللَّهَ
أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً
فَتُصْبِحُ ٱلْأَرْضُ مُخْضَرَّةً
إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ
٦٤ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ
وَمَا فِي ٱلْأَرْضِ
وَإِنَّ ٱللَّهَ
لَهُوَ ٱلْغَنِيُّ ٱلْحَمِيدُ
٦٥ أَلَمْ تَرَ أَنَّ ٱللَّهَ
سَخَّرَ لَكُم مَّا فِي ٱلْأَرْضِ
وَٱلْفُلْكَ تَجْرِي فِي ٱلْبَحْرِ بِأَمْرِهِۦ
وَيُمْسِكُ ٱلسَّمَآءَ

Moreover, ˹it is˺ He ˹alone who˺ upholds the sky
so that it does not drop upon the earth,
except by His permission.
Indeed, to all people
God is all-kind, mercy-giving.

22:66 And He is the One, ˹O humankind,˺
who gave you life.
Then He shall cause you to die.
Then ˹again˺ He shall give you life
˹on Judgment Day˺.
Indeed, the human being is, most surely,
an ˹unbelieving˺ ingrate.

22:67 For each ˹faith˺-community,
We have appointed ˹sacred˺ rites
which they must devoutly observe.
So ˹as to the unbelievers,˺
do not let them draw you into any dispute
over this matter, ˹O Prophet˺.
Rather, call to ˹the way of˺ your Lord.
For, indeed, you are, most surely, upon ˹a path
of˺ straight guidance.

22:68 But if ever they dispute with you, then say:
God is most knowing of all that you do.

22:69 God will judge between ˹all of˺ you
on the Day of Resurrection
about that which you have been disputing.

22:70 Do you not know that God knows ˹full well˺
all that is in the heaven and the earth?
Indeed,
˹all˺ that is in a ˹Preserved Heavenly˺ Book.
Indeed, that for God is ˹ever so˺ easy.

22:71 They worship ˹other things˺ apart from God
for which He has not sent down any authority,
and about which
they do not have any ˹real˺ knowledge.
Thus for the ˹godless˺ wrongdoers,

أَن تَقَعَ عَلَى ٱلْأَرْضِ
إِلَّا بِإِذْنِهِۦٓۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ
لَرَءُوفٞ رَّحِيمٞ

(٦٦) وَهُوَ ٱلَّذِيٓ أَحْيَاكُمْ
ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْۗ
إِنَّ ٱلْإِنسَٰنَ لَكَفُورٞ

(٦٧) لِّكُلِّ أُمَّةٖ جَعَلْنَا مَنسَكًا
هُمْ نَاسِكُوهُۖ
فَلَا يُنَٰزِعُنَّكَ فِي ٱلْأَمْرِۚ
وَٱدْعُ إِلَىٰ رَبِّكَۖ
إِنَّكَ لَعَلَىٰ هُدٗى مُّسْتَقِيمٖ

(٦٨) وَإِن جَٰدَلُوكَ فَقُلِ ٱللَّهُ
أَعْلَمُ بِمَا تَعْمَلُونَ

(٦٩) ٱللَّهُ يَحْكُمُ بَيْنَكُمْ
يَوْمَ ٱلْقِيَٰمَةِ
فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

(٧٠) أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ يَعْلَمُ
مَا فِي ٱلسَّمَآءِ وَٱلْأَرْضِۚ
إِنَّ ذَٰلِكَ فِي كِتَٰبٍۚ
إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٞ

(٧١) وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ
مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنٗا
وَمَا لَيْسَ لَهُم بِهِۦ عِلْمٞۗ
وَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٖ

there shall not be any helper
˹against God's punishment˺.

22:72 Yet when Our ˹revealed˺ verses
are recited to them
as clear evidence ˹that God is One˺,
you recognize malevolent denial
in the faces of those who disbelieve.
They would nearly attack
those who recite Our verses to them.
Say ˹to them˺:
Shall I tell you, then, of what is worse than this?
It is the Fire ˹of Hell˺ that God has promised
to ˹all˺ those who disbelieve—
and a most woeful destination it is!

22:73 O humankind!
A parable is ˹here˺ set forth. So listen to it.
Indeed, those ˹beings˺ whom you call upon
apart from God
can never create ˹so much as˺ a fly,
even if they were ˹all˺ to come together
for that ˹purpose˺.
Rather, if a fly were to rob them
of ˹even a mere speck of˺ anything,
never could they even retrieve it from it.
Most feeble are the seeker and the sought!

22:74 Thus, they have not esteemed God
with His rightful esteem.
Indeed, God ˹alone˺
is, most surely, all-powerful, overpowering.

22:75 It is God ˹alone˺
who chooses messengers from the angels
and from people ˹to convey His revelation˺.
Indeed, God is all-hearing, all-seeing.

22:76 He knows what lies before them
and what lies behind them.

٧٢ وَإِذَا تُتۡلَىٰ عَلَيۡهِمۡ
ءَايَٰتُنَا بَيِّنَٰتٖ تَعۡرِفُ
فِي وُجُوهِ ٱلَّذِينَ كَفَرُواْ
ٱلۡمُنكَرَۖ
يَكَادُونَ يَسۡطُونَ
بِٱلَّذِينَ يَتۡلُونَ
عَلَيۡهِمۡ ءَايَٰتِنَاۗ قُلۡ
أَفَأُنَبِّئُكُم بِشَرّٖ مِّن ذَٰلِكُمُۗ
ٱلنَّارُ وَعَدَهَا ٱللَّهُ
ٱلَّذِينَ كَفَرُواْۖ وَبِئۡسَ ٱلۡمَصِيرُ
٧٣ يَٰٓأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٞ
فَٱسۡتَمِعُواْ لَهُۥٓۚ
إِنَّ ٱلَّذِينَ تَدۡعُونَ
مِن دُونِ ٱللَّهِ لَن يَخۡلُقُواْ
ذُبَابٗا وَلَوِ ٱجۡتَمَعُواْ لَهُۥۖ
وَإِن يَسۡلُبۡهُمُ ٱلذُّبَابُ شَيۡـٔٗا
لَّا يَسۡتَنقِذُوهُ مِنۡهُۚ
ضَعُفَ ٱلطَّالِبُ
وَٱلۡمَطۡلُوبُ
٧٤ مَا قَدَرُواْ ٱللَّهَ حَقَّ قَدۡرِهِۦٓۚ
إِنَّ ٱللَّهَ لَقَوِيٌّ عَزِيزٌ
٧٥ ٱللَّهُ يَصۡطَفِي
مِنَ ٱلۡمَلَٰٓئِكَةِ رُسُلٗا
وَمِنَ ٱلنَّاسِۚ
إِنَّ ٱللَّهَ سَمِيعُۢ بَصِيرٞ
٧٦ يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ
وَمَا خَلۡفَهُمۡۗ

Indeed, to God ˹alone˺
are all matters returned ˹for just Judgment˺.

22:77 O you who believe!
Bow ˹in your Prayer˺,
and bow down ˹to the ground, as well,˺
worshipping your Lord ˹alone˺.
Moreover, do ˹much˺ good ˹in life˺,
so that you may succeed.۩

22:78 Thus strive, ˹O believers,˺ for ˹the sake of˺ God
˹to uphold His commandments˺—
with the ˹kind of˺ striving
that is thoroughly worthy of Him.
For it is He ˹alone˺
who has chosen you ˹for this faith˺—
nor has He placed on you any ˹undue˺ strain
in ˹your˺ religion.
It is the sacred way of your forefather Abraham.
˹And˺ it is He ˹alone˺ who has ˹in honor˺
named you Muslims ˹in the Scriptures˺ of old—
and in this ˹Quran˺—
so that ˹Muhammad,˺ the Messenger ˹of God,˺
may be a witness ˹to God's truth˺
before ˹all of˺ you,
and that you may, ˹in turn,˺
be witnesses ˹to the revealed truth˺
before all people.
So ˹duly˺ establish the Prayer
and give the Zakât-Charity
and hold fast to God ˹with all certainty˺.
He ˹alone˺ is your Patron.
Then how commendably blessed
a Patron ˹is God˺!
And how commendably blessed a Supporter!

وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ﴿٧٧﴾
ٱرْكَعُوا۟ وَٱسْجُدُوا۟
وَٱعْبُدُوا۟ رَبَّكُمْ
وَٱفْعَلُوا۟ ٱلْخَيْرَ
لَعَلَّكُمْ تُفْلِحُونَ ۩
وَجَٰهِدُوا۟ فِى ٱللَّهِ ﴿٧٨﴾
حَقَّ جِهَادِهِۦ ۚ
هُوَ ٱجْتَبَىٰكُمْ
وَمَا جَعَلَ عَلَيْكُمْ
فِى ٱلدِّينِ مِنْ حَرَجٍ ۚ
مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَ ۚ
هُوَ سَمَّىٰكُمُ ٱلْمُسْلِمِينَ
مِن قَبْلُ وَفِى هَٰذَا لِيَكُونَ
ٱلرَّسُولُ شَهِيدًا عَلَيْكُمْ
وَتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ ۚ
فَأَقِيمُوا۟ ٱلصَّلَوٰةَ
وَءَاتُوا۟ ٱلزَّكَوٰةَ
وَٱعْتَصِمُوا۟ بِٱللَّهِ هُوَ مَوْلَىٰكُمْ ۖ
فَنِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ

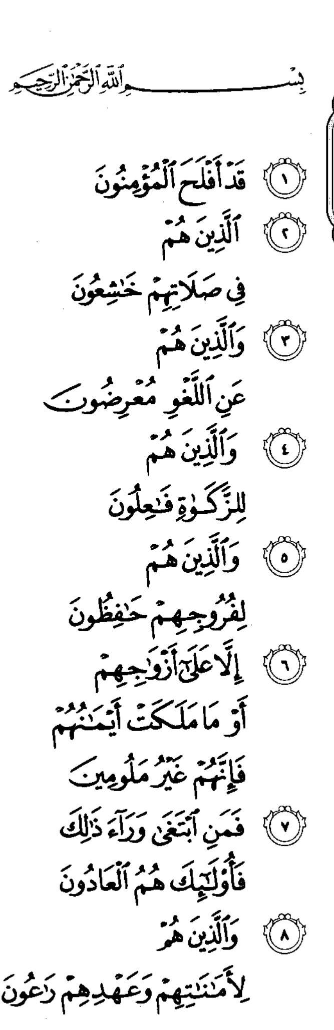


The surah that declares the ultimate success of THE BELIEVERS *in One God, without partner, and that describes the irreproachable standard of their spiritual and moral virtues.*

Surah 23 / 118 VERSES / REVEALED AT MAKKAH

Al-Mu'minûn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



23:1 Truly, the believers
shall realize ˹everlasting˺ success:

23:2 The ones who attain humility
in their Prayers;

23:3 the ones, moreover,
who ˹unfailingly˺ turn away
from ˹any˺ vile talk ˹they hear˺;

23:4 the ones, moreover, who ˹unstintingly˺ give
the ˹due˺ Zakât-Charity;

23:5 the ones, moreover, who are ever vigilant
as to ˹the chastity of˺ their secret parts—

23:6 except ˹in associating˺ with their wives,
or ˹with˺ whomever their hands
may rightfully attain to,
for, then, they are not blameworthy;

23:7 but whoever seeks ˹intimate consort˺
beyond this,
then it is they who are the transgressors;

23:8 the ones, moreover, who are ever observant
of their trusts and their covenant;

23:9 the ones, moreover, who are ever vigilant

as to ˹keeping˺ their Prayers.
23:10 It is these who shall be the inheritors—
23:11 the ones who shall inherit Paradise.
Therein shall they abide forever.

23:12 Now, very truly,
We created man out of an extraction of mud.
23:13 Then We made him a sperm-drop
set in a well-established place.
23:14 Then We created the sperm-drop
˹into˺ a clinging clot.
Then We created the clinging clot
˹into˺ a morsel-like lump.
Then We created,
in the morsel-like lump, bones.
Then We clothed the bones with flesh.
Thus do We bring him forth
as an entirely different creation.
So blessed be God, the best of creators.
23:15 Then, indeed, thereafter
you are ˹destined˺ to die.
23:16 Then on the Day of Resurrection
you shall be raised to life.
23:17 And very truly,
We have created above you
seven ˹heavenly˺ spheres—
and never are We heedless
of ˹any part of˺ creation!
23:18 Thus have We sent down,
from the sky, water, in due measure,
and caused it to settle in the earth.
And, indeed, We are well able to take it away.
23:19 Yet therewith We bring forth for you
gardens of date palms and grapevines,
in which there is for you fruit aplenty;

(٩) وَٱلَّذِينَ هُمْ
عَلَىٰ صَلَوَٰتِهِمْ يُحَافِظُونَ
(١٠) أُوْلَٰٓئِكَ هُمُ ٱلْوَٰرِثُونَ
(١١) ٱلَّذِينَ يَرِثُونَ ٱلْفِرْدَوْسَ
هُمْ فِيهَا خَٰلِدُونَ
(١٢) وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ
مِن سُلَٰلَةٍ مِّن طِينٍ
(١٣) ثُمَّ جَعَلْنَٰهُ نُطْفَةً
فِي قَرَارٍ مَّكِينٍ
(١٤) ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً
فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً
فَخَلَقْنَا ٱلْمُضْغَةَ عِظَٰمًا
فَكَسَوْنَا ٱلْعِظَٰمَ لَحْمًا
ثُمَّ أَنشَأْنَٰهُ خَلْقًا ءَاخَرَ
فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ
(١٥) ثُمَّ إِنَّكُم بَعْدَ ذَٰلِكَ لَمَيِّتُونَ
(١٦) ثُمَّ إِنَّكُمْ
يَوْمَ ٱلْقِيَٰمَةِ تُبْعَثُونَ
(١٧) وَلَقَدْ خَلَقْنَا فَوْقَكُمْ
سَبْعَ طَرَآئِقَ وَمَا كُنَّا
عَنِ ٱلْخَلْقِ غَٰفِلِينَ
(١٨) وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءًۢ بِقَدَرٍ
فَأَسْكَنَّٰهُ فِي ٱلْأَرْضِ
وَإِنَّا عَلَىٰ ذَهَابٍۭ بِهِۦ لَقَٰدِرُونَ
(١٩) فَأَنشَأْنَا لَكُم بِهِۦ جَنَّٰتٍ
مِّن نَّخِيلٍ وَأَعْنَٰبٍ
لَّكُمْ فِيهَا فَوَٰكِهُ كَثِيرَةٌ
وَمِنْهَا تَأْكُلُونَ

and from it you may eat.

23:20 Also, ˹We produce therewith˺
a tree which comes forth
from ˹the region of˺ Mount Ṭûr of Sinai.
It yields oil ˹from its olive fruit˺
and is a condiment,
for those who would eat ˹of it˺.

23:21 Moreover, in cattle ˹of every kind˺
there is, indeed, a sure lesson for you.
We give you to drink of ˹the milk˺
that is within their bellies.
And in them, there are
many ˹other˺ benefits for you.
And from them, ˹there is meat that˺ you eat.

23:22 And upon them, and upon ships,
you are carried ˹through land and sea˺.

23:23 Now, very truly,
We sent Noah ˹as a messenger˺ to his people.
So he said ˹to them˺: O my people!
Worship God ˹alone˺.
You do not have any God other than Him.
Will you not, then, be God-fearing?

23:24 Yet the elders of his people,
who disbelieved, said:
This ˹man˺ is but a ˹mere˺ mortal like yourselves!
He desires to have superiority over you.
Now, had God truly willed
˹to reveal a message to us˺,
He would have sent down angels
˹as messengers˺.
We have not heard of this ˹claim
occurring˺ in ˹the time of˺ our forefathers of old.

23:25 He is nothing but a man
˹touched˺ with madness.

(٢٠) وَشَجَرَةً تَخْرُجُ مِن
طُورِ سَيْنَآءَ تَنۢبُتُ بِٱلدُّهْنِ
وَصِبْغٍ لِّلْـَٔاكِلِينَ

(٢١) وَإِنَّ لَكُمْ
فِى ٱلْأَنْعَـٰمِ لَعِبْرَةً ۖ
نُّسْقِيكُم مِّمَّا فِى بُطُونِهَا
وَلَكُمْ فِيهَا مَنَـٰفِعُ كَثِيرَةٌ
وَمِنْهَا تَأْكُلُونَ

(٢٢) وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ تُحْمَلُونَ

(٢٣) وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ
فَقَالَ يَـٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ
مَا لَكُم مِّنْ إِلَـٰهٍ غَيْرُهُۥٓ ۖ
أَفَلَا تَتَّقُونَ

(٢٤) فَقَالَ ٱلْمَلَؤُا۟
ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ
مَا هَـٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ
يُرِيدُ أَن يَتَفَضَّلَ عَلَيْكُمْ
وَلَوْ شَآءَ ٱللَّهُ لَأَنزَلَ مَلَـٰٓئِكَةً
مَّا سَمِعْنَا بِهَـٰذَا
فِىٓ ءَابَآئِنَا ٱلْأَوَّلِينَ

(٢٥) إِنْ هُوَ إِلَّا رَجُلٌۢ بِهِۦ جِنَّةٌ
فَتَرَبَّصُوا۟ بِهِۦ حَتَّىٰ حِينٍ

So wait on him for a time ⌜till he quits or dies⌝.

23:26 He said: My Lord!
Support me ⌜against them⌝,
for they have ⌜irrevocably⌝ belied me.

23:27 Thus We revealed to him:
Make the Ark, under ⌜the care of⌝
Our ⌜watchful⌝ Eyes
and ⌜according to⌝ Our revelation.
Then when Our command ⌜of doom⌝
comes to pass,
and the hearth ⌜itself⌝ erupts ⌜like a fount,
as a sign and a portent,⌝
then place in it mates of every ⌜living⌝ pair,
and your family—
except for those of them
against whom the word ⌜of destruction⌝
has gone forth.
Nor shall you address Me
regarding ⌜the deliverance
of⌝ those who did wrong.
Indeed, they shall ⌜all⌝ be drowned.

23:28 And when you are settled upon the Ark—
you and ⌜all⌝ those ⌜who are⌝ with you—
then say ⌜in exaltation⌝:
All praise is for God who ⌜alone⌝ has delivered us
from the wrongdoing people.

23:29 And say ⌜also⌝: My Lord!
Cause me to alight with a blessed alighting,
for You ⌜alone⌝ best bring ⌜Your servants⌝
to blessed alighting.

23:30 Indeed, in this
there are sure signs ⌜of admonition⌝.
For We do, indeed,
put ⌜the faith of people⌝ to the test.

(٢٦) قَالَ
رَبِّ ٱنصُرۡنِي بِمَا كَذَّبُونِ
(٢٧) فَأَوۡحَيۡنَآ إِلَيۡهِ أَنِ
ٱصۡنَعِ ٱلۡفُلۡكَ بِأَعۡيُنِنَا وَوَحۡيِنَا
فَإِذَا جَآءَ أَمۡرُنَا
وَفَارَ ٱلتَّنُّورُ
فَٱسۡلُكۡ فِيهَا مِن كُلّٖ
زَوۡجَيۡنِ ٱثۡنَيۡنِ وَأَهۡلَكَ
إِلَّا مَن سَبَقَ عَلَيۡهِ ٱلۡقَوۡلُ
مِنۡهُمۡۖ وَلَا تُخَٰطِبۡنِي
فِي ٱلَّذِينَ ظَلَمُوٓاْ
إِنَّهُم مُّغۡرَقُونَ
(٢٨) فَإِذَا ٱسۡتَوَيۡتَ أَنتَ وَمَن مَّعَكَ
عَلَى ٱلۡفُلۡكِ فَقُلِ ٱلۡحَمۡدُ لِلَّهِ
ٱلَّذِي نَجَّىٰنَا مِنَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ
(٢٩) وَقُل رَّبِّ أَنزِلۡنِي مُنزَلٗا مُّبَارَكٗا
وَأَنتَ خَيۡرُ ٱلۡمُنزِلِينَ
(٣٠) إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ
وَإِن كُنَّا لَمُبۡتَلِينَ
(٣١) ثُمَّ أَنشَأۡنَا مِنۢ بَعۡدِهِمۡ

23:31 Then We brought forth after them
another generation.

23:32 Thus We sent to them a messenger
from among them, ˹saying˺:
Worship God ˹alone˺.
You do not have any God other than Him.
Will you not, then, be God-fearing?

23:33 But the elders of his people—
who disbelieved,
and belied the ˹destined˺ Meeting ˹of God
for Judgment in˺ the Hereafter,
though We had given them luxuries
in the life of this world—said:
This ˹man˺ is but a ˹mere˺ mortal like yourselves!
He eats of what you eat,
and he drinks of what you drink.

23:34 And were you to obey
a ˹mere˺ mortal like yourselves,
then you would, indeed, be losers
˹in this world˺.

23:35 Does he promise you that when you die
and become mere dust and bones
that you shall, indeed, be brought forth ˹to life˺?

23:36 ✻How absurd!
Absurd, indeed, is all that you are promised!

23:37 There is nothing but our life in this world.
We die ˹once˺. And we live ˹once˺.
And never shall we be raised ˹from the dead˺.

23:38 He is nothing more than a man
who has forged a lie against God,
and never shall we be believers in him!

23:39 He said: My Lord!
Support me ˹against them,˺
for they have ˹irrevocably˺ belied me.

23:40 ˹God˺ said ˹to him˺:

قَرْنًا ءَاخَرِينَ
(٣٢) فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِّنْهُمْ
أَنِ ٱعْبُدُوا۟ ٱللَّهَ
مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ
أَفَلَا تَتَّقُونَ
(٣٣) وَقَالَ ٱلْمَلَأُ مِن قَوْمِهِ
ٱلَّذِينَ كَفَرُوا۟
وَكَذَّبُوا۟ بِلِقَآءِ ٱلْءَاخِرَةِ
وَأَتْرَفْنَٰهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا
مَا هَٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ
يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ
وَيَشْرَبُ مِمَّا تَشْرَبُونَ
(٣٤) وَلَئِنْ أَطَعْتُم بَشَرًا مِّثْلَكُمْ
إِنَّكُمْ إِذًا لَّخَٰسِرُونَ
(٣٥) أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ
وَكُنتُمْ تُرَابًا وَعِظَٰمًا
أَنَّكُم مُّخْرَجُونَ
(٣٦) ۞ هَيْهَاتَ هَيْهَاتَ
لِمَا تُوعَدُونَ
(٣٧) إِنْ هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا
نَمُوتُ وَنَحْيَا
وَمَا نَحْنُ بِمَبْعُوثِينَ
(٣٨) إِنْ هُوَ إِلَّا رَجُلٌ
ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا
وَمَا نَحْنُ لَهُۥ بِمُؤْمِنِينَ
(٣٩) قَالَ رَبِّ ٱنصُرْنِى بِمَا كَذَّبُونِ
(٤٠) قَالَ عَمَّا قَلِيلٍ

In a short while,
they shall, most surely, become
utterly remorseful.

23:41 So the ˹deadly˺ blast ˹of Our punishment˺
seized them, suddenly, with ˹inevitable˺ justice.
Thus We turned them into floating debris.
So away with the wrongdoing people!

23:42 Then after them We raised other generations.

23:43 No nation can hasten its ˹set˺ term ˹of judgment˺.
Nor can they remain thereafter.

23:44 Then We sent Our messengers ˹to them˺,
one after the other.
Whenever a messenger came to a people,
they belied him.
Thus We caused them to follow one another
˹into destruction˺.
And We turned ˹every one of˺ them
into a byword of reproach
˹among the succeeding nations˺.
So away with a people who do not believe!

23:45 Thereafter, We sent Moses
and his brother, Aaron,
with Our ˹miraculous˺ signs
and manifest authority,

23:46 to Pharaoh and his ˹assembly of˺ nobles.
But they grew so very arrogant,
for they were a haughty people.

23:47 So they said:
Are we to believe in two mortals like us,
while their people are slaves to us?

23:48 Thus they belied both of them.
So they ˹too˺ became of those
who were destroyed.

لَيُصْبِحُنَّ نَٰدِمِينَ
٤١ فَأَخَذَتْهُمُ ٱلصَّيْحَةُ بِٱلْحَقِّ
فَجَعَلْنَٰهُمْ غُثَآءً ۚ
فَبُعْدًا لِّلْقَوْمِ ٱلظَّٰلِمِينَ
٤٢ ثُمَّ أَنشَأْنَا مِنۢ بَعْدِهِمْ
قُرُونًا ءَاخَرِينَ
٤٣ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا
وَمَا يَسْتَـْٔخِرُونَ
٤٤ ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَا ۖ كُلَّ مَا
جَآءَ أُمَّةً رَّسُولُهَا كَذَّبُوهُ ۚ
فَأَتْبَعْنَا بَعْضَهُم بَعْضًا
وَجَعَلْنَٰهُمْ أَحَادِيثَ ۚ
فَبُعْدًا لِّقَوْمٍ لَّا يُؤْمِنُونَ
٤٥ ثُمَّ أَرْسَلْنَا مُوسَىٰ
وَأَخَاهُ هَٰرُونَ بِـَٔايَٰتِنَا
وَسُلْطَٰنٍ مُّبِينٍ
٤٦ إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦ
فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا عَالِينَ
٤٧ فَقَالُوٓا۟ أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا
وَقَوْمُهُمَا لَنَا عَٰبِدُونَ
٤٨ فَكَذَّبُوهُمَا
فَكَانُوا۟ مِنَ ٱلْمُهْلَكِينَ
٤٩ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ

23:49 And very truly, We had given Moses
the Book ˹of the Torah,
for the Children of Israel,˺
so that they might be guided aright.

23:50 Moreover, We made the son of Mary,
along with his mother, a ˹miraculous˺ sign
˹for them and for all people˺.
Thus ˹when she delivered him˺
We gave them shelter upon a hilltop,
endued with rest and running rills.

23:51 ˹God said to all His emissaries˺: O messengers!
Eat of all that is wholesome,
and do righteous deeds.
Indeed, I am all-knowing of all that you do.
23:52 For, indeed, this ˹faith˺-community of yours
is one community.
And I am your Lord. So fear Me.
23:53 Yet they ˹who came after them˺
split into factions among themselves
in the matter ˹of their faith˺—
each party exulting
in whatever they had taken hold of,
˹and, without authority, calling it truth˺.
23:54 So leave them in their overwhelming ˹ignorance˺
for a ˹preordained˺ time.
23:55 Do they think
that because of the wealth and sons
We provide them
23:56 that We but hasten to ˹grace˺ them
with good things?
No, indeed!
They do not perceive ˹the direness of their test˺!
23:57 Yet ˹as to˺ those who are, indeed, cautious,

لَعَلَّهُمۡ يَهۡتَدُونَ
(٥٠) وَجَعَلۡنَا ٱبۡنَ مَرۡيَمَ وَأُمَّهُۥٓ ءَايَةٗ
وَءَاوَيۡنَٰهُمَآ إِلَىٰ رَبۡوَةٖ
ذَاتِ قَرَارٖ وَمَعِينٖ
(٥١) يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُواْ مِنَ
ٱلطَّيِّبَٰتِ وَٱعۡمَلُواْ صَٰلِحًاۖ
إِنِّي بِمَا تَعۡمَلُونَ عَلِيمٞ
(٥٢) وَإِنَّ هَٰذِهِۦٓ أُمَّتُكُمۡ
أُمَّةٗ وَٰحِدَةٗ
وَأَنَا۠ رَبُّكُمۡ فَٱتَّقُونِ
(٥٣) فَتَقَطَّعُوٓاْ أَمۡرَهُم بَيۡنَهُمۡ زُبُرٗاۖ
كُلُّ حِزۡبِۭ بِمَا لَدَيۡهِمۡ فَرِحُونَ
(٥٤) فَذَرۡهُمۡ فِي غَمۡرَتِهِمۡ حَتَّىٰ حِينٍ
(٥٥) أَيَحۡسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ
مِن مَّالٖ وَبَنِينَ
(٥٦) نُسَارِعُ لَهُمۡ فِي ٱلۡخَيۡرَٰتِۚ
بَل لَّا يَشۡعُرُونَ
(٥٧) إِنَّ ٱلَّذِينَ هُم
مِّنۡ خَشۡيَةِ رَبِّهِم مُّشۡفِقُونَ

out of fear of their Lord;
23:58 and those who believe
in the ⌜revealed⌝ signs of their Lord;
23:59 and those who do not associate gods
with their Lord;
23:60 and those who give ⌜charitably⌝ all that they give,
with trembling hearts,
because ⌜they know⌝ they are returning
to their Lord ⌜for Judgment⌝—
23:61 it is these who hasten
to ⌜exceed one another in⌝ good works.
And they are, indeed,
foremost in ⌜attaining⌝ them.
23:62 Nor do We task any soul beyond its capacity.
Yet with Us is a Book which speaks the truth
⌜about the works of men⌝.
Thus never shall they be wronged ⌜in the least⌝.

23:63 But ⌜as for the unbelieving factions⌝,
their hearts are ⌜steeped⌝
in overwhelming ⌜ignorance⌝ about this ⌜Quran⌝.
And they have ⌜evil⌝ deeds besides this
which they are doing.
23:64 At last, when, suddenly,
We seize those among them
indulged in opulent ease
with the torment ⌜of Our judgment,
then⌝ instantly they will be groaning:
23:65 Do not groan this Day ⌜Hereafter,
it shall be said to them⌝.
For never will you be helped by Us.
23:66 Truly, My ⌜revealed⌝ verses were recited to you.
Yet you used to fall back ⌜from faith⌝
upon your heels.
23:67 You grew arrogant therein,

٥٨ وَٱلَّذِينَ هُم
بِـَٔايَٰتِ رَبِّهِمْ يُؤْمِنُونَ
٥٩ وَٱلَّذِينَ هُم
بِرَبِّهِمْ لَا يُشْرِكُونَ
٦٠ وَٱلَّذِينَ يُؤْتُونَ مَآ ءَاتَوا۟
وَّقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ
إِلَىٰ رَبِّهِمْ رَٰجِعُونَ
٦١ أُو۟لَٰٓئِكَ يُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ
وَهُمْ لَهَا سَٰبِقُونَ
٦٢ وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا
وَلَدَيْنَا كِتَٰبٌ يَنطِقُ بِٱلْحَقِّ
وَهُمْ لَا يُظْلَمُونَ
٦٣ بَلْ قُلُوبُهُمْ فِى غَمْرَةٍ مِّنْ هَٰذَا
وَلَهُمْ أَعْمَٰلٌ مِّن دُونِ ذَٰلِكَ
هُمْ لَهَا عَٰمِلُونَ
٦٤ حَتَّىٰٓ إِذَآ أَخَذْنَا مُتْرَفِيهِم
بِٱلْعَذَابِ إِذَا هُمْ يَجْـَٔرُونَ
٦٥ لَا تَجْـَٔرُوا۟ ٱلْيَوْمَ
إِنَّكُم مِّنَّا لَا تُنصَرُونَ
٦٦ قَدْ كَانَتْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ
فَكُنتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ
تَنكِصُونَ
٦٧ مُسْتَكْبِرِينَ بِهِۦ
سَٰمِرًا تَهْجُرُونَ

chattering at night in blasphemy.
23:68 Then do they not reflect on the word ˹of God˺?
Or ˹are they in denial
only because˺ there has come to them
˹from God˺
what did not come to their forefathers of old?
23:69 Or is it that they do not recognize
˹the well-known integrity of˺ their Messenger,
and so they disavow him?
23:70 Or do they say: He has madness in him?
Rather, he has come to them with the truth.
But most of them
are ˹utterly˺ abhorrent of the truth.
23:71 Yet were the truth to follow their whims,
the heavens and the earth—
and all who are in them—
would, most surely, have become corrupted.
Rather, We have brought them ˹the Quran
to be˺ their ˹revealed˺ Reminder
˹of the way of God˺.
Yet they turn away from ˹the guidance
of˺ their ˹revealed˺ Reminder.
23:72 Do you, ˹O Prophet,˺ ask of them
any tribute ˹for the blessing of faith
you bring them˺?
Yet the tribute of your Lord
˹that He offers them in reward˺ is ˹far˺ better.
For He is the very best of providers.
23:73 And you do, indeed,
call them to a straight way ˹of salvation˺,
23:74 while, indeed, all those
who do not believe in the Hereafter
are, most surely, in deviation
from the ˹straight˺ way.
23:75 ✻Thus were We to have mercy upon them,

(٦٨) أَفَلَمْ يَدَّبَّرُوا۟ ٱلْقَوْلَ أَمْ جَآءَهُم
مَّا لَمْ يَأْتِ ءَابَآءَهُمُ ٱلْأَوَّلِينَ
(٦٩) أَمْ لَمْ يَعْرِفُوا۟ رَسُولَهُمْ
فَهُمْ لَهُۥ مُنكِرُونَ
(٧٠) أَمْ يَقُولُونَ بِهِۦ جِنَّةٌۢ ۚ
بَلْ جَآءَهُم بِٱلْحَقِّ
وَأَكْثَرُهُمْ لِلْحَقِّ كَٰرِهُونَ
(٧١) وَلَوِ ٱتَّبَعَ ٱلْحَقُّ أَهْوَآءَهُمْ
لَفَسَدَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ
وَمَن فِيهِنَّ ۚ بَلْ أَتَيْنَٰهُم
بِذِكْرِهِمْ فَهُمْ عَن
ذِكْرِهِم مُّعْرِضُونَ
(٧٢) أَمْ تَسْـَٔلُهُمْ خَرْجًا
فَخَرَاجُ رَبِّكَ خَيْرٌ ۖ
وَهُوَ خَيْرُ ٱلرَّٰزِقِينَ
(٧٣) وَإِنَّكَ لَتَدْعُوهُمْ
إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ
(٧٤) وَإِنَّ ٱلَّذِينَ
لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ
عَنِ ٱلصِّرَٰطِ لَنَٰكِبُونَ
(٧٥) ۞ وَلَوْ رَحِمْنَٰهُمْ

and remove whatever harm is upon them,
they would still persist
in their ˹insolent˺ transgression,
wandering blindly.

23:76 And very truly, We gripped them with torment
˹as a forewarning against their unbelief˺.
Yet they did not seek
to surrender ˹themselves˺ to their Lord.
Nor did they humble themselves
˹before God˺ in earnest entreaty.
˹Nor will they˺—

23:77 until We open for them
a gate of ˹truly˺ severe torment,
˹and,˺ suddenly, they are ˹steeped˺ in it,
utterly despondent.

23:78 Yet He ˹alone˺ is the One who has brought forth
for ˹all of˺ you ˹human beings,
the faculties of˺ hearing, and sight,
and hearts ˹that comprehend.
How very˺ little are the thanks that you give!

23:79 And He ˹alone˺ is the One
who has multiplied you on earth.
And before Him ˹in the Hereafter˺
you shall be assembled ˹for Judgment˺.

23:80 And He ˹alone˺ is the One
who gives life and gives death.
And to Him ˹alone˺
belongs the alternation of the night
and the daylight.
Will you not, then, understand?

23:81 Indeed, they ˹who disbelieve˺ have said
just what the earliest generations
˹of disbelievers˺ have said.

23:82 They said:

وَكَشَفْنَا مَا بِهِم مِّن ضُرٍّ
لَّلَجُّوا۟ فِى طُغْيَـٰنِهِمْ يَعْمَهُونَ

(٧٦) وَلَقَدْ أَخَذْنَـٰهُم بِٱلْعَذَابِ
فَمَا ٱسْتَكَانُوا۟ لِرَبِّهِمْ
وَمَا يَتَضَرَّعُونَ

(٧٧) حَتَّىٰٓ إِذَا فَتَحْنَا عَلَيْهِم بَابًا
ذَا عَذَابٍ شَدِيدٍ
إِذَا هُمْ فِيهِ مُبْلِسُونَ

(٧٨) وَهُوَ ٱلَّذِىٓ أَنشَأَ لَكُمُ
ٱلسَّمْعَ وَٱلْأَبْصَـٰرَ وَٱلْأَفْـِٔدَةَ ۚ
قَلِيلًا مَّا تَشْكُرُونَ

(٧٩) وَهُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ
وَإِلَيْهِ تُحْشَرُونَ

(٨٠) وَهُوَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ
وَلَهُ ٱخْتِلَـٰفُ ٱلَّيْلِ وَٱلنَّهَارِ ۚ
أَفَلَا تَعْقِلُونَ

(٨١) بَلْ قَالُوا۟
مِثْلَ مَا قَالَ ٱلْأَوَّلُونَ

When we are dead
and we have become ˹mere˺ dust and bones,
shall we, indeed, be raised up to life ˹again˺?

23:83 Truly, we have already been promised
this ˹very thing˺—
we and our forefathers of old.
This is nothing but tales of the ancients!

23:84 Say ˹to them˺:
To whom, then, does the earth
and whoever is on it belong,
if ˹at all˺ you know?

23:85 They shall say: ˹They belong˺ to God.
˹Then˺ say ˹to them˺:
Will you not, then,
become mindful ˹that God is all-able
to resurrect you for Judgment?

23:86 And˺ say ˹to them˺:
Who is the Lord of the seven heavens
and the Lord of the Magnificent Throne?

23:87 They shall say: ˹They belong˺ to God.
˹Then˺ say ˹to them˺:
Will you not, then, be God-fearing?

23:88 ˹Moreover,˺ say ˹to them˺:
In whose ˹mighty˺ Hand
is the dominion over all things,
such that He ˹alone˺ gives refuge
while there is no refuge from Him,
if ˹at all˺ you know?

23:89 They shall say: ˹It all belongs˺ to God.
˹Then˺ say ˹to them˺:
How, then, are you so deluded ˹by false beliefs˺?

23:90 Rather, We have brought them the truth,
but they are most surely liars.

23:91 God has not taken ˹to Himself˺ any offspring.
Nor has there ever been any god with Him.

(٨٢) قَالُوٓا۟ أَءِذَا مِتْنَا
وَكُنَّا تُرَابًا وَعِظَٰمًا
أَءِنَّا لَمَبْعُوثُونَ

(٨٣) لَقَدْ وُعِدْنَا نَحْنُ وَءَابَآؤُنَا
هَٰذَا مِن قَبْلُ إِنْ هَٰذَآ
إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ

(٨٤) قُل
لِّمَنِ ٱلْأَرْضُ وَمَن فِيهَآ
إِن كُنتُمْ تَعْلَمُونَ

(٨٥) سَيَقُولُونَ لِلَّهِ ۚ
قُلْ أَفَلَا تَذَكَّرُونَ

(٨٦) قُلْ مَن رَّبُّ
ٱلسَّمَٰوَٰتِ ٱلسَّبْعِ
وَرَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ

(٨٧) سَيَقُولُونَ لِلَّهِ ۚ
قُلْ أَفَلَا تَتَّقُونَ

(٨٨) قُلْ مَنۢ بِيَدِهِۦ
مَلَكُوتُ كُلِّ شَىْءٍ
وَهُوَ يُجِيرُ
وَلَا يُجَارُ عَلَيْهِ
إِن كُنتُمْ تَعْلَمُونَ

(٨٩) سَيَقُولُونَ لِلَّهِ ۚ
قُلْ فَأَنَّىٰ تُسْحَرُونَ

(٩٠) بَلْ أَتَيْنَٰهُم بِٱلْحَقِّ
وَإِنَّهُمْ لَكَٰذِبُونَ

(٩١) مَا ٱتَّخَذَ ٱللَّهُ مِن وَلَدٍ
وَمَا كَانَ مَعَهُۥ مِنْ إِلَٰهٍ ۚ

For, then, each god would have gone off
with what he created.
Moreover, some would have sought
to overcome others.
Highly exalted is God ⌜far⌝ above all
that they ascribe ⌜to Him⌝—

23:92 the Sole⌝ Knower
of all the ⌜realms of the⌝ unseen and the seen.
So most high is He
⌜far⌝ above all that they associate
as gods ⌜with Him⌝.

23:93 Say ⌜in entreaty, O Prophet⌝: My Lord!
If it is to be that You will show me
⌜the fulfillment of⌝ whatever ⌜judgment⌝
they are promised—

23:94 then my Lord,
let me not be among the wrongdoing people
⌜when it befalls⌝.

23:95 For, indeed, We are well able to show you
⌜the fulfillment
of⌝ all that We have promised them.

23:96 Therefore, repel ⌜their⌝ evildoing
with that which is best ⌜in the sight of God,
pardoning and overlooking their harm⌝.
We know well all that they ⌜falsely⌝ ascribe
⌜to God and His Messenger⌝.

23:97 Moreover, say ⌜in entreaty⌝: My Lord!
I seek refuge in You
from the promptings of the satans
⌜to do otherwise⌝.

23:98 And I seek refuge in You, my Lord,
from their presence.

23:99 ⌜People disbelieve⌝—
until when death comes to one of them,

إِذًا لَّذَهَبَ كُلُّ إِلَٰهٍ بِمَا خَلَقَ
وَلَعَلَا بَعْضُهُمْ عَلَىٰ بَعْضٍ
سُبْحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ
عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ﴿٩٢﴾
فَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ
قُل رَّبِّ ﴿٩٣﴾
إِمَّا تُرِيَنِّى مَا يُوعَدُونَ
رَبِّ فَلَا تَجْعَلْنِى ﴿٩٤﴾
فِى ٱلْقَوْمِ ٱلظَّٰلِمِينَ
وَإِنَّا عَلَىٰٓ أَن نُّرِيَكَ ﴿٩٥﴾
مَا نَعِدُهُمْ لَقَٰدِرُونَ
ٱدْفَعْ بِٱلَّتِى ﴿٩٦﴾
هِىَ أَحْسَنُ ٱلسَّيِّئَةَ
نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ
وَقُل رَّبِّ أَعُوذُ بِكَ ﴿٩٧﴾
مِنْ هَمَزَٰتِ ٱلشَّيَٰطِينِ
وَأَعُوذُ بِكَ رَبِّ ﴿٩٨﴾
أَن يَحْضُرُونِ
حَتَّىٰٓ إِذَا جَآءَ أَحَدَهُمُ ٱلْمَوْتُ ﴿٩٩﴾

he says ⌜in regret⌝: My Lord!
Return me ⌜to life in the world⌝,
23:100 so that I may do righteousness
⌜and believe⌝
in what I ⌜previously⌝ left behind!
No, indeed! ⌜Never shall this be!⌝
It is but an ⌜empty⌝ word that ⌜such a⌝ one utters.
For behind them there is a barrier
⌜that has sealed them off from the world⌝,
until the Day they are raised up to life
⌜in the Hereafter⌝.
23:101 Then when the Trumpet
⌜of the Hour of Doom⌝ is blown,
no ties of kinship between them
⌜shall avail⌝ on that Day.
Nor shall they ⌜care, then,
to⌝ ask about one another.
23:102 Thus those whose balances
are heavy ⌜with good works⌝—
then it is these who are the ⌜truly⌝ successful.
23:103 But those whose balances are light,
⌜whose sins thus prevail⌝—
then it is these who have ⌜utterly⌝ lost their souls.
In Hell shall they abide forever—
23:104 the Fire searing their faces,
⌜ever⌝ grimacing therein ⌜with pain.
23:105 God shall say to them⌝:
Were not My ⌜revealed⌝ verses recited to you,
and ⌜did⌝ you ⌜not⌝ use to belie them?
23:106 They shall say: Our Lord!
Our perverse ways overcame us!
Thus we were a people ⌜lost⌝ in error.
23:107 Our Lord!
Bring us out of this ⌜Fire, to life in the world⌝,
and if we return ⌜to unbelief⌝,

قَالَ رَبِّ ٱرْجِعُونِ
(١٠٠) لَعَلِّيٓ أَعْمَلُ صَٰلِحًا
فِيمَا تَرَكْتُۚ كَلَّآۚ
إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَاۖ
وَمِن وَرَآئِهِم بَرْزَخٌ
إِلَىٰ يَوْمِ يُبْعَثُونَ
(١٠١) فَإِذَا نُفِخَ فِي ٱلصُّورِ
فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ
وَلَا يَتَسَآءَلُونَ
(١٠٢) فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ
فَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ
(١٠٣) وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ
فَأُوْلَٰٓئِكَ
ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُمْ
فِي جَهَنَّمَ خَٰلِدُونَ
(١٠٤) تَلْفَحُ وُجُوهَهُمُ ٱلنَّارُ
وَهُمْ فِيهَا كَٰلِحُونَ
(١٠٥) أَلَمْ تَكُنْ ءَايَٰتِي تُتْلَىٰ عَلَيْكُمْ
فَكُنتُم بِهَا تُكَذِّبُونَ
(١٠٦) قَالُواْ رَبَّنَا
غَلَبَتْ عَلَيْنَا شِقْوَتُنَا
وَكُنَّا قَوْمًا ضَآلِّينَ
(١٠٧) رَبَّنَآ أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا

then would we, most surely,
be ⌜godless⌝ wrongdoers.

فَإِنَّا ظَٰلِمُونَ

23:108 He shall say: Sink into it, despised!
Nor shall you ⌜ever⌝ speak to Me!

(١٠٨) قَالَ ٱخْسَـُٔوا۟ فِيهَا
وَلَا تُكَلِّمُونِ

23:109 Indeed, there was a party of My servants
who said: Our Lord!
We have believed ⌜in You⌝.
So forgive us and have mercy upon us,
for it is You ⌜alone⌝ who are supreme,
⌜far⌝ above all who are merciful.

(١٠٩) إِنَّهُۥ كَانَ فَرِيقٌ مِّنْ عِبَادِى
يَقُولُونَ رَبَّنَآ ءَامَنَّا
فَٱغْفِرْ لَنَا وَٱرْحَمْنَا
وَأَنتَ خَيْرُ ٱلرَّٰحِمِينَ

23:110 But you ⌜disbelievers⌝
took them as an object of ⌜scorn and⌝ scoffing—
⌜and remained obsessed with it—⌝
until such ⌜incessant mocking of their faith⌝
caused you to forget
My remembrance ⌜utterly⌝—
for ⌜all the while⌝
you were ⌜diverted with⌝ laughing at them.

(١١٠) فَٱتَّخَذْتُمُوهُمْ سِخْرِيًّا
حَتَّىٰٓ أَنسَوْكُمْ ذِكْرِى
وَكُنتُم مِّنْهُمْ تَضْحَكُونَ

23:111 Indeed, this Day I have rewarded them
for what they have endured patiently.
It is they who are the ⌜truly⌝ triumphant!

(١١١) إِنِّى جَزَيْتُهُمُ ٱلْيَوْمَ
بِمَا صَبَرُوٓا۟
أَنَّهُمْ هُمُ ٱلْفَآئِزُونَ

23:112 ⌜God⌝ shall say ⌜to the doomed
on Judgment Day⌝:
How long did you remain ⌜alive⌝ on the earth
in ⌜terms of the⌝ number of years?

(١١٢) قَٰلَ كَمْ لَبِثْتُمْ فِى ٱلْأَرْضِ
عَدَدَ سِنِينَ

23:113 They shall say:
⌜It seems that⌝ we remained ⌜there only⌝ a day—
or ⌜even⌝ part of a day.
Yet ask those who kept count ⌜for us⌝.

(١١٣) قَالُوا۟ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ
فَسْـَٔلِ ٱلْعَآدِّينَ

23:114 He shall say:
You have, indeed, remained ⌜there⌝
but a little while—
if only you had known
⌜how fleeting it would all be⌝!

(١١٤) قَٰلَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا
لَّوْ أَنَّكُمْ كُنتُمْ تَعْلَمُونَ

23:115 Did you think, then,
that We had created you in vain,
and that you would not be returned to Us
˹for Judgment˺?

23:116 Rather, most high ˹far above all˺ is God:
The King! The ˹Eternal˺ Truth!
There is no God but Him,
the Lord of the Gracious Throne.

23:117 Thus whoever calls upon any other god
with God—
for which he can never have ˹any˺ proof—
his reckoning is ˹awaiting him˺ with his Lord.
Indeed, the disbelievers shall never succeed!

23:118 Thus say: My Lord!
Forgive and have mercy,
for it is You ˹alone˺ who are supreme,
˹far˺ above all who are merciful.

(١١٥) أَفَحَسِبْتُمْ
أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا
وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

(١١٦) فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ۖ
لَآ إِلَٰهَ إِلَّا هُوَ
رَبُّ ٱلْعَرْشِ ٱلْكَرِيمِ

(١١٧) وَمَن يَدْعُ مَعَ ٱللَّهِ
إِلَٰهًا ءَاخَرَ لَا بُرْهَٰنَ لَهُۥ بِهِۦ
فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ ۚ
إِنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ

(١١٨) وَقُل رَّبِّ ٱغْفِرْ وَٱرْحَمْ
وَأَنتَ خَيْرُ ٱلرَّٰحِمِينَ



The surah that contains the inimitable verse that celebrates God as THE LIGHT *of the heavens and the earth, guiding to Himself whomever He so wills.*

Surah 24 / 64 VERSES / REVEALED AT MADINAH

Al-Nûr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



24:1 ⌜This is⌝ a surah ⌜of the Quran⌝.
We have sent it down ⌜as Heavenly revelation⌝
and ordained the obligations herein.
And ⌜thus⌝, We have sent down herewith
verses of clear ⌜intent⌝,
so that you may become mindful
⌜of God's commandments⌝:

(١) سُورَةٌ أَنزَلْنَٰهَا وَفَرَضْنَٰهَا
وَأَنزَلْنَا فِيهَآ ءَايَٰتٍۭ بَيِّنَٰتٍ
لَّعَلَّكُمْ تَذَكَّرُونَ

24:2 As to she who fornicates and he who fornicates,
whip each one of them a hundred lashes—
and let no pity for them overtake you
in ⌜adhering to⌝ God's religion,
if truly you believe in God
and ⌜in the coming Judgment of⌝ the Last Day.
Moreover, let a group of the believers
witness their punishment.

(٢) ٱلزَّانِيَةُ وَٱلزَّانِى فَٱجْلِدُوا۟
كُلَّ وَٰحِدٍ مِّنْهُمَا مِا۟ئَةَ جَلْدَةٍ
وَلَا تَأْخُذْكُم بِهِمَا
رَأْفَةٌ فِى دِينِ ٱللَّهِ إِن كُنتُمْ
تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ
وَلْيَشْهَدْ عَذَابَهُمَا
طَآئِفَةٌ مِّنَ ٱلْمُؤْمِنِينَ

24:3 A man who fornicates shall not marry anyone
but a woman who fornicates or an idolatress.
And ⌜as for⌝ the woman who fornicates,
none shall marry her
but a fornicator or an idolater—
and such ⌜marriage⌝ is forbidden
for the believers.

(٣) ٱلزَّانِى لَا يَنكِحُ
إِلَّا زَانِيَةً أَوْ مُشْرِكَةً
وَٱلزَّانِيَةُ لَا يَنكِحُهَآ
إِلَّا زَانٍ أَوْ مُشْرِكٌ
وَحُرِّمَ ذَٰلِكَ عَلَى ٱلْمُؤْمِنِينَ

24:4 As to those who accuse chaste women

(٤) وَٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ

˹of illicit sexual intercourse˺
who then do not produce four eyewitnesses
˹to the very act˺, whip them eighty lashes
and do not accept
any testimony from them ever after,
for it is these who are the ungodly—

24:5 except for those ˹of them˺
who repent after this ˹offense˺
and set things aright.
For, indeed, God is all-forgiving, mercy-giving.

24:6 As to those who accuse their wives ˹of adultery˺
while having no eyewitnesses but themselves,
then the due testimony of each ˹accuser˺
is to bear witness four times, ˹swearing˺ by God,
that he is, indeed, of the truthful—

24:7 while the fifth ˹testimony˺ shall be
that the curse of God be upon him
if he is of the liars.

24:8 Yet punishment shall be averted from her
if she bears witness four times,
˹swearing˺ by God,
that he is, indeed, of the liars—

24:9 while the fifth ˹testimony˺ shall be
that the wrath of God be upon her
if he is of the truthful.

24:10 Now, ˹what would become of you, O believers,˺
were it not for the grace of God upon you,
and His mercy,
and ˹were it not˺ that God
is, indeed, all-relenting, all-wise!

24:11 Indeed, those who have come ˹to you˺
with the wicked slander
˹against the mother of the believers˺
are a band ˹of hypocrites˺ among you.
Do not consider it evil for you.

ثُمَّ لَمْ يَأْتُوا۟ بِأَرْبَعَةِ شُهَدَآءَ
فَٱجْلِدُوهُمْ ثَمَٰنِينَ جَلْدَةً
وَلَا تَقْبَلُوا۟ لَهُمْ شَهَٰدَةً أَبَدًا ۚ
وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ
﴿٥﴾ إِلَّا ٱلَّذِينَ تَابُوا۟
مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا۟
فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
﴿٦﴾ وَٱلَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ
وَلَمْ يَكُن لَّهُمْ شُهَدَآءُ إِلَّآ أَنفُسُهُمْ
فَشَهَٰدَةُ أَحَدِهِمْ
أَرْبَعُ شَهَٰدَٰتٍۭ بِٱللَّهِ ۙ
إِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ
﴿٧﴾ وَٱلْخَٰمِسَةُ
أَنَّ لَعْنَتَ ٱللَّهِ عَلَيْهِ
إِن كَانَ مِنَ ٱلْكَٰذِبِينَ
﴿٨﴾ وَيَدْرَؤُا۟ عَنْهَا ٱلْعَذَابَ
أَن تَشْهَدَ أَرْبَعَ شَهَٰدَٰتٍۭ بِٱللَّهِ ۙ
إِنَّهُۥ لَمِنَ ٱلْكَٰذِبِينَ
﴿٩﴾ وَٱلْخَٰمِسَةَ
أَنَّ غَضَبَ ٱللَّهِ عَلَيْهَآ
إِن كَانَ مِنَ ٱلصَّٰدِقِينَ
﴿١٠﴾ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ
وَرَحْمَتُهُۥ
وَأَنَّ ٱللَّهَ تَوَّابٌ حَكِيمٌ
﴿١١﴾ إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ
عُصْبَةٌ مِّنكُمْ ۚ
لَا تَحْسَبُوهُ شَرًّا لَّكُم ۖ
بَلْ هُوَ خَيْرٌ لَّكُمْ ۚ

But, rather, it is good for you.
Each one of them shall be charged
with the sin he has earned.
Moreover, whoever of them took upon himself
the greater part of ⌜spreading⌝ it,
for him there shall be a great torment
⌜in the Hereafter⌝.

24:12 If only when you ⌜first⌝ heard it ⌜uttered⌝,
the believing men
and the believing women ⌜among you⌝
thought good of ⌜the believers
among⌝ themselves, and said:
This is clearly wicked slander!

24:13 And if only they ⌜who uttered the slander⌝
had produced,
⌜under obligation from you believers,⌝
four witnesses ⌜to attest⌝ to it!
But since they could not produce any witnesses,
it is these, in the sight of God,
who are ⌜to have been adjudged as⌝ the liars
⌜in this matter⌝.

24:14 Yet were it not
for the grace of God upon you, and His mercy
in this world and in the Hereafter,
a great torment
would, most surely, have afflicted you
for that ⌜gossip⌝ in which you have indulged,

24:15 when you relayed ⌜the wicked slander
among one another⌝ with your ⌜own⌝ tongues.
Thus with your own mouths you uttered
that of which you had no sure knowledge.
Yet you think it a light thing,
while before God it is enormous.

24:16 And if only when you heard of it you said:
It is not ⌜lawful⌝ for us to speak about this.
Highly exalted are You!

لِكُلِّ ٱمْرِيٍٕ مِّنْهُم
مَّا ٱكْتَسَبَ مِنَ ٱلْإِثْمِ
وَٱلَّذِى تَوَلَّىٰ كِبْرَهُۥ مِنْهُمْ
لَهُۥ عَذَابٌ عَظِيمٌ
(١٢) لَّوْلَآ إِذْ سَمِعْتُمُوهُ
ظَنَّ ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ
بِأَنفُسِهِمْ خَيْرًا وَقَالُوا۟
هَٰذَآ إِفْكٌ مُّبِينٌ
(١٣) لَّوْلَا جَآءُو عَلَيْهِ
بِأَرْبَعَةِ شُهَدَآءَ فَإِذْ لَمْ يَأْتُوا۟
بِٱلشُّهَدَآءِ فَأُو۟لَٰٓئِكَ
عِندَ ٱللَّهِ هُمُ ٱلْكَٰذِبُونَ
(١٤) وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ
وَرَحْمَتُهُۥ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ
لَمَسَّكُمْ فِى مَآ أَفَضْتُمْ فِيهِ
عَذَابٌ عَظِيمٌ
(١٥) إِذْ تَلَقَّوْنَهُۥ بِأَلْسِنَتِكُمْ
وَتَقُولُونَ بِأَفْوَاهِكُم
مَّا لَيْسَ لَكُم بِهِۦ عِلْمٌ
وَتَحْسَبُونَهُۥ هَيِّنًا
وَهُوَ عِندَ ٱللَّهِ عَظِيمٌ
(١٦) وَلَوْلَآ إِذْ سَمِعْتُمُوهُ قُلْتُم
مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ بِهَٰذَا
سُبْحَٰنَكَ هَٰذَا بُهْتَٰنٌ عَظِيمٌ
(١٧) يَعِظُكُمُ ٱللَّهُ

This is an enormous calumny.

24:17 God admonishes you
never to repeat the likes of this ⌜sin⌝,
if you are truly believers.

24:18 Thus does God make clear to you
the ⌜commandments in His revealed⌝ verses.
And God is all-knowing, all-wise.

24:19 As for those who love to spread about obscenity
among the believers,
there shall be for them a most painful torment
in this world and ⌜in⌝ the Hereafter.
For God knows ⌜every hidden intent⌝,
and you do not know.

24:20 Then ⌜what would become of you, O believers⌝,
were it not for the grace of God upon you,
and His mercy, and ⌜were it not⌝
that God is, indeed, all-kind, mercy-giving!

24:21 ۞O you who believe!
Do not follow the footsteps of Satan.
For whoever follows the footsteps of Satan
merely enjoins obscenity
and ⌜ungodly⌝ wrongdoing ⌜upon people⌝.
Thus were it not
for the grace of God upon you, and His mercy,
not a single one of you
would have ever been purified;
but God purifies whomever He so wills.
And God is all-hearing, all-knowing.

24:22 Moreover, let not people
of ⌜moral⌝ excellence and affluence among you
swear off giving ⌜charitably
to⌝ close relatives, and the indigent,
and the Émigrés in the path of God
⌜in reproach for a wrong done⌝.
But, rather, let them pardon and overlook ⌜it⌝.

أَن تَعُودُوا۟ لِمِثْلِهِۦٓ أَبَدًا
إِن كُنتُم مُّؤْمِنِينَ
﴿١٨﴾ وَيُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْـَٔايَـٰتِ ۚ
وَٱللَّهُ عَلِيمٌ حَكِيمٌ
﴿١٩﴾ إِنَّ ٱلَّذِينَ يُحِبُّونَ
أَن تَشِيعَ ٱلْفَـٰحِشَةُ
فِى ٱلَّذِينَ ءَامَنُوا۟
لَهُمْ عَذَابٌ أَلِيمٌ
فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۚ
وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ
﴿٢٠﴾ وَلَوْلَا فَضْلُ ٱللَّهِ
عَلَيْكُمْ وَرَحْمَتُهُۥ
وَأَنَّ ٱللَّهَ رَءُوفٌ رَّحِيمٌ
﴿٢١﴾ ۞ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَـٰنِ ۚ
وَمَن يَتَّبِعْ خُطُوَٰتِ ٱلشَّيْطَـٰنِ
فَإِنَّهُۥ يَأْمُرُ بِٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۚ
وَلَوْلَا فَضْلُ ٱللَّهِ
عَلَيْكُمْ وَرَحْمَتُهُۥ
مَا زَكَىٰ مِنكُم مِّنْ أَحَدٍ أَبَدًا
وَلَـٰكِنَّ ٱللَّهَ يُزَكِّى مَن يَشَآءُ ۗ
وَٱللَّهُ سَمِيعٌ عَلِيمٌ
﴿٢٢﴾ وَلَا يَأْتَلِ أُو۟لُوا۟ ٱلْفَضْلِ مِنكُمْ
وَٱلسَّعَةِ أَن يُؤْتُوٓا۟ أُو۟لِى ٱلْقُرْبَىٰ
وَٱلْمَسَـٰكِينَ
وَٱلْمُهَـٰجِرِينَ فِى سَبِيلِ ٱللَّهِ ۖ
وَلْيَعْفُوا۟ وَلْيَصْفَحُوٓا۟ ۗ
أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ ۗ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ

Do you not love that God should forgive you?
Indeed, God is all-forgiving, mercy-giving.

24:23 Yet those who accuse chaste women
⌜of indecency⌝—
women⌝ who have never ⌜even⌝
considered ⌜indecency⌝ and who are believers—
⌜such⌝ are cursed in this world
and in the Hereafter.
For them there is a great torment ⌜awaiting⌝

24:24 on a Day ⌜Hereafter⌝ when their tongues
and their hands and their legs
shall ⌜all⌝ bear witness against them
for all ⌜the evil⌝ that they used to do ⌜in life⌝.

24:25 On that Day,
God shall fully render them their just due.
Thus they shall, most surely, know
that it is God ⌜alone⌝ who is the manifest Truth.

24:26 Depraved women are ⌜only⌝ for depraved men.
And depraved men
are ⌜only⌝ for depraved women.
But wholesome women
are for wholesome men.
And wholesome men
are for wholesome women.
For ⌜as to the wholesome,⌝ they are innocent
of all that ⌜the depraved⌝ say of them.
For them, there is forgiveness ⌜from God⌝
and a generous provision
⌜awaiting in the Hereafter⌝.

24:27 O you who believe!
You shall not enter homes,
other than your own homes,
until you take ⌜welcome⌝ permission
and greet their people with peace.
That is best for you—

(٢٣) إِنَّ ٱلَّذِينَ يَرْمُونَ
ٱلْمُحْصَنَٰتِ ٱلْغَٰفِلَٰتِ
ٱلْمُؤْمِنَٰتِ
لُعِنُوا۟ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ
وَلَهُمْ عَذَابٌ عَظِيمٌ
(٢٤) يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ
وَأَيْدِيهِمْ وَأَرْجُلُهُم
بِمَا كَانُوا۟ يَعْمَلُونَ
(٢٥) يَوْمَئِذٍ يُوَفِّيهِمُ ٱللَّهُ
دِينَهُمُ ٱلْحَقَّ وَيَعْلَمُونَ أَنَّ ٱللَّهَ
هُوَ ٱلْحَقُّ ٱلْمُبِينُ
(٢٦) ٱلْخَبِيثَٰتُ لِلْخَبِيثِينَ
وَٱلْخَبِيثُونَ لِلْخَبِيثَٰتِ
وَٱلطَّيِّبَٰتُ لِلطَّيِّبِينَ
وَٱلطَّيِّبُونَ لِلطَّيِّبَٰتِ
أُو۟لَٰٓئِكَ مُبَرَّءُونَ
مِمَّا يَقُولُونَ لَهُم مَّغْفِرَةٌ
وَرِزْقٌ كَرِيمٌ
(٢٧) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَدْخُلُوا۟ بُيُوتًا
غَيْرَ بُيُوتِكُمْ
حَتَّىٰ تَسْتَأْنِسُوا۟
وَتُسَلِّمُوا۟ عَلَىٰٓ أَهْلِهَا
ذَٰلِكُمْ خَيْرٌ لَّكُمْ
لَعَلَّكُمْ تَذَكَّرُونَ

so that you may become mindful
⌜of the benefit of God's commandments⌝.

24:28 But if you do not find anyone therein,
then do not enter them,
until permission is given to you.
Moreover, if it is said to you
⌜by their inhabitants⌝: Turn back!
then turn back ⌜and do not persist⌝.
That is purer for you,
and God is all-knowing of all that you do.

24:29 It is not an offense for you
to enter an ⌜unrestricted⌝ residence
⌜that is⌝ not inhabited by ⌜specific⌝ residents,
in which there are accommodations for you.
Yet God knows all that you reveal
and all that you conceal.

24:30 Say ⌜also⌝ to the believing men, ⌜O Prophet,⌝
that they should lower their gaze
⌜from women that are forbidden to them⌝
and safeguard ⌜the chastity of⌝ their secret parts.
That is most pure for them.
Indeed, God is all-aware of all that they do.

24:31 And say to the believing women, ⌜as well,⌝
that they should lower their gaze
⌜from men that are forbidden to them⌝
and safeguard ⌜the chastity of⌝ their secret parts,
and not exhibit their own ⌜physical⌝ adornment,
except what ⌜must necessarily⌝ appear thereof.
Thus let them draw their veils over their bosoms
and not exhibit their own ⌜physical⌝ adornment
to other than their husbands, or their fathers,
or their husbands' fathers,
or their ⌜own⌝ sons, or their husbands' sons,
or their brothers, or their brothers' sons,
or their sisters' sons,
or their womenfolk ⌜who are believers⌝,

(٢٨) فَإِن لَّمْ تَجِدُوا فِيهَا أَحَدًا
فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ
وَإِن قِيلَ لَكُمُ ارْجِعُوا فَارْجِعُوا
هُوَ أَزْكَىٰ لَكُمْ
وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ
(٢٩) لَّيْسَ عَلَيْكُمْ جُنَاحٌ
أَن تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ
فِيهَا مَتَاعٌ لَّكُمْ وَاللَّهُ يَعْلَمُ
مَا تُبْدُونَ وَمَا تَكْتُمُونَ
(٣٠) قُل لِّلْمُؤْمِنِينَ
يَغُضُّوا مِنْ أَبْصَارِهِمْ
وَيَحْفَظُوا فُرُوجَهُمْ
ذَٰلِكَ أَزْكَىٰ لَهُمْ
إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ
(٣١) وَقُل لِّلْمُؤْمِنَاتِ
يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ
وَيَحْفَظْنَ فُرُوجَهُنَّ
وَلَا يُبْدِينَ زِينَتَهُنَّ
إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ
بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ
وَلَا يُبْدِينَ زِينَتَهُنَّ
إِلَّا لِبُعُولَتِهِنَّ
أَوْ آبَائِهِنَّ
أَوْ آبَاءِ بُعُولَتِهِنَّ
أَوْ أَبْنَائِهِنَّ
أَوْ أَبْنَاءِ بُعُولَتِهِنَّ
أَوْ إِخْوَانِهِنَّ
أَوْ بَنِي إِخْوَانِهِنَّ
أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ
أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ

or those ˹bondservants˺
whom their hands rightfully possess,
or male attendants without sexual desire,
or children, who are not yet ˹sexually˺ discerning
about the nakedness of women.
Nor let them stamp their feet ˹while walking˺
to make ˹visibly˺ known what they conceal
of their adornments.
But turn all together to God in repentance,
O you believers, so that you may be successful.

24:32 Moreover, let the unwed among you marry,
and also the righteous of your bondmen
and bondwomen.
If they are poor,
God shall enrich them from His bounty.
And God is all-encompassing, all-knowing.

24:33 As to those who do not find
˹means˺ for marriage,
let them keep themselves ˹pure and˺ chaste,
until God enriches them from His bounty.
Moreover,
if those whom your hands rightfully possess
desire a deed ˹of emancipation˺,
then write it for them,
if you come to know goodness in them.
Moreover, give them of the wealth of God
that He has given you.
Nor shall you compel your handmaidens
to whoredom—
for they ˹too ardently˺ desire to be chaste—
in order ˹for yourselves, thereby˺,
to seek the fleeting things
of the life of this world.
But should one so compel them—
then ˹the compeller is guilty,
while˺ after their having been so compelled,

أَوِ ٱلتَّٰبِعِينَ
غَيْرِ أُو۟لِى ٱلْإِرْبَةِ مِنَ ٱلرِّجَالِ
أَوِ ٱلطِّفْلِ ٱلَّذِينَ لَمْ
يَظْهَرُوا۟ عَلَىٰ عَوْرَٰتِ ٱلنِّسَآءِ
وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ
لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ
وَتُوبُوٓا۟ إِلَى ٱللَّهِ جَمِيعًا
أَيُّهَ ٱلْمُؤْمِنُونَ
لَعَلَّكُمْ تُفْلِحُونَ

٣٢ وَأَنكِحُوا۟ ٱلْأَيَٰمَىٰ مِنكُمْ
وَٱلصَّٰلِحِينَ
مِنْ عِبَادِكُمْ وَإِمَآئِكُمْ
إِن يَكُونُوا۟ فُقَرَآءَ
يُغْنِهِمُ ٱللَّهُ مِن فَضْلِهِۦ
وَٱللَّهُ وَٰسِعٌ عَلِيمٌ

٣٣ وَلْيَسْتَعْفِفِ ٱلَّذِينَ
لَا يَجِدُونَ نِكَاحًا
حَتَّىٰ يُغْنِيَهُمُ ٱللَّهُ مِن فَضْلِهِۦ
وَٱلَّذِينَ يَبْتَغُونَ ٱلْكِتَٰبَ
مِمَّا مَلَكَتْ أَيْمَٰنُكُمْ
فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا
وَءَاتُوهُم مِّن مَّالِ ٱللَّهِ
ٱلَّذِىٓ ءَاتَىٰكُمْ
وَلَا تُكْرِهُوا۟ فَتَيَٰتِكُمْ عَلَى ٱلْبِغَآءِ
إِنْ أَرَدْنَ تَحَصُّنًا
لِّتَبْتَغُوا۟ عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا
وَمَن يُكْرِههُّنَّ
فَإِنَّ ٱللَّهَ مِنۢ بَعْدِ إِكْرَٰهِهِنَّ
غَفُورٌ رَّحِيمٌ

God is all-forgiving ˹of such handmaidens,
and˺ mercy-giving ˹toward them˺.

24:34 Thus very truly, ˹O humankind,˺
We have sent down to you ˹in this Quran˺
verses that clarify ˹God's truth˺
and ˹give˺ examples ˹that elucidate
the exemplary ways˺ of those ˹righteous ones˺
who have passed away before you,
along with ˹specific˺ admonitions
˹of good conduct˺
for the ˹benefit of the˺ God-fearing.

24:35 ✻God is the Light of the heavens and the earth.
The likeness of His light
is as a niche wherein is a lamp,
the lamp in a glass,
the glass as if it were a brilliant star,
kindled from a blessed tree,
an olive—neither eastern nor western—
whose oil would nearly shine out
even if no fire touches it.
Light upon light!
God guides to His light whomever He so wills.
And God sets forth parables for all people.
For God ˹alone˺ is all-knowing of all things.

24:36 ˹Such light shines˺ within houses ˹of worship˺
that God has decreed to be raised up
and for His name
to be ever remembered in them.
Giving due exaltation to Him therein—
in the early mornings and late afternoons—

24:37 there are men
whom neither commerce nor selling divert
from the remembrance of God,
or ˹from˺ the establishment of the Prayer,

(٣٤) وَلَقَدْ أَنزَلْنَآ إِلَيْكُمْ
ءَايَٰتٍ مُّبَيِّنَٰتٍ وَمَثَلًا مِّنَ
ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُمْ
وَمَوْعِظَةً لِّلْمُتَّقِينَ

(٣٥) ۞ ٱللَّهُ نُورُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ
مَثَلُ نُورِهِۦ
كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ ۖ
ٱلْمِصْبَاحُ فِى زُجَاجَةٍ ۖ
ٱلزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّىٌّ
يُوقَدُ مِن شَجَرَةٍ مُّبَٰرَكَةٍ
زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ
يَكَادُ زَيْتُهَا يُضِىٓءُ
وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ
نُّورٌ عَلَىٰ نُورٍ ۗ
يَهْدِى ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُ ۚ
وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَٰلَ لِلنَّاسِ ۗ
وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ

(٣٦) فِى بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرْفَعَ
وَيُذْكَرَ فِيهَا ٱسْمُهُۥ
يُسَبِّحُ لَهُۥ فِيهَا
بِٱلْغُدُوِّ وَٱلْءَاصَالِ

(٣٧) رِجَالٌ لَّا تُلْهِيهِمْ
تِجَٰرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ
وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ ٱلزَّكَوٰةِ ۙ
يَخَافُونَ يَوْمًا

or the giving of the Zakât-Charity.
They fear a Day ˹Hereafter˺
when hearts and eyes shall roll ˹frantically
between salvation and damnation—

24:38 in hope˺ that God may reward them
with the best they have ever done;
and that He may increase
them from His bounty.
For God ˹alone˺ gives provision
to whomever He so wills without measure.

24:39 But ˹here is the parable˺
for those who have disbelieved ˹in God˺:
Their works are like a mirage in a leveled plain.
The thirsting man thinks it is water,
until when he approaches it
he finds that it is nothing.
Instead, ˹in the Hereafter,˺
he shall find ˹only˺ God there.
Then He will render him
his ˹wicked˺ account in full.
For God is swift in reckoning.

24:40 Or ˹they are˺ like ˹one lost
in veils of˺ darkness in a fathomless sea
covered by waves, above which are waves,
above which are thick clouds—
˹veils of˺ darkness, one above the other.
If one puts his hand out, he can barely see it.
For one to whom God does not provide light
has no light at all.

24:41 Do you not see
that whoever is in the heavens and the earth
exalts God—as do the birds
outspreading ˹their wings in flight˺?
Each one of them ˹among God's creation˺
has known its ˹way of˺ prayer and exaltation.
And God ˹alone˺ is all-knowing

تَتَقَلَّبُ فِيهِ
ٱلْقُلُوبُ وَٱلْأَبْصَـٰرُ
(٣٨) لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَا عَمِلُوا۟
وَيَزِيدَهُم مِّن فَضْلِهِۦ ۗ
وَٱللَّهُ يَرْزُقُ مَن يَشَآءُ
بِغَيْرِ حِسَابٍ
(٣٩) وَٱلَّذِينَ كَفَرُوٓا۟
أَعْمَـٰلُهُمْ كَسَرَابٍۭ بِقِيعَةٍ
يَحْسَبُهُ ٱلظَّمْـَٔانُ مَآءً
حَتَّىٰٓ إِذَا جَآءَهُۥ
لَمْ يَجِدْهُ شَيْـًٔا
وَوَجَدَ ٱللَّهَ عِندَهُۥ
فَوَفَّىٰهُ حِسَابَهُۥ ۗ
وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ
(٤٠) أَوْ كَظُلُمَـٰتٍ فِى بَحْرٍ لُّجِّىٍّ
يَغْشَىٰهُ مَوْجٌ مِّن فَوْقِهِۦ مَوْجٌ
مِّن فَوْقِهِۦ سَحَابٌ ۚ
ظُلُمَـٰتٌۢ بَعْضُهَا فَوْقَ بَعْضٍ
إِذَآ أَخْرَجَ يَدَهُۥ لَمْ يَكَدْ يَرَىٰهَا ۗ
وَمَن لَّمْ يَجْعَلِ ٱللَّهُ لَهُۥ نُورًا
فَمَا لَهُۥ مِن نُّورٍ
(٤١) أَلَمْ تَرَ أَنَّ ٱللَّهَ يُسَبِّحُ لَهُۥ
مَن فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ
وَٱلطَّيْرُ صَـٰٓفَّـٰتٍ ۖ
كُلٌّ قَدْ عَلِمَ صَلَاتَهُۥ وَتَسْبِيحَهُۥ ۗ
وَٱللَّهُ عَلِيمٌۢ بِمَا يَفْعَلُونَ
(٤٢) وَلِلَّهِ مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ

of all ˹the acts˺ that they do.

24:42 For to God ˹alone˺ belongs the dominion
over the heavens and the earth.
And to God ˹alone˺ is the ultimate destiny.

24:43 Have you not seen
that God drives the clouds on,
then joins them together,
then piles them up ˹in heaps˺,
then you see rainfall issuing from their midst?
Moreover, He sends down from the heaven
mountainous ˹clouds˺ in which there is hail.
Then He strikes with it whomever He so wills
and turns it away from whomever He so wills.
The flash of its lightning
nearly takes away the sight.

24:44 God ˹alone˺ alternates the night and the daylight.
Indeed, in this, there is a sure lesson
for those who have eyes to see!

24:45 Moreover, God created every ˹treading˺ beast
from water.
Yet of them are those that go on their bellies.
And of them are those that walk on two legs.
And of them are those that walk on four.
God creates whatever He so wills.
Indeed, God is powerful over all things.

24:46 Thus very truly, We have sent down verses
clarifying ˹God's truth˺.
Yet God ˹alone˺ guides whomever He so wills
to a straight way ˹of salvation˺.

24:47 Now, they ˹who are hypocrites˺ say:
We believe in God and in the Messenger,
and we obey ˹them˺.
Then a group of them turns away
after this ˹in defiance˺.
Thus ˹the likes of˺ these are not true believers.

وَإِلَى ٱللَّهِ ٱلْمَصِيرُ
٤٣ أَلَمْ تَرَ أَنَّ ٱللَّهَ يُزْجِى سَحَابًا
ثُمَّ يُؤَلِّفُ بَيْنَهُۥ ثُمَّ يَجْعَلُهُۥ رُكَامًا
فَتَرَى ٱلْوَدْقَ
يَخْرُجُ مِنْ خِلَٰلِهِۦ
وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ
مِن جِبَالٍ فِيهَا مِنۢ بَرَدٍ
فَيُصِيبُ بِهِۦ مَن يَشَآءُ
وَيَصْرِفُهُۥ عَن مَّن يَشَآءُ
يَكَادُ سَنَا بَرْقِهِۦ
يَذْهَبُ بِٱلْأَبْصَٰرِ
٤٤ يُقَلِّبُ ٱللَّهُ ٱلَّيْلَ وَٱلنَّهَارَ
إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى ٱلْأَبْصَٰرِ
٤٥ وَٱللَّهُ خَلَقَ كُلَّ دَآبَّةٍ مِّن مَّآءٍ
فَمِنْهُم مَّن يَمْشِى عَلَىٰ بَطْنِهِۦ
وَمِنْهُم مَّن يَمْشِى عَلَىٰ رِجْلَيْنِ
وَمِنْهُم مَّن يَمْشِى عَلَىٰٓ أَرْبَعٍ
يَخْلُقُ ٱللَّهُ مَا يَشَآءُ
إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
٤٦ لَّقَدْ أَنزَلْنَآ ءَايَٰتٍ مُّبَيِّنَٰتٍ
وَٱللَّهُ يَهْدِى مَن يَشَآءُ
إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ
٤٧ وَيَقُولُونَ ءَامَنَّا
بِٱللَّهِ وَبِٱلرَّسُولِ وَأَطَعْنَا
ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُم
مِّنۢ بَعْدِ ذَٰلِكَ
وَمَآ أُو۟لَٰٓئِكَ بِٱلْمُؤْمِنِينَ
٤٨ وَإِذَا دُعُوٓا۟ إِلَى ٱللَّهِ وَرَسُولِهِۦ

24:48 For when they are called to God
and His Messenger
to judge between them ˹in their disputes˺,
without delay
a party of them turn themselves aside
˹to avoid judgment against themselves˺.

24:49 But if the truth is ˹decisively˺ in their favor,
they come to him in full submission.

24:50 Is there sickness in their hearts?
Or is it, rather,
that they doubt ˹the word of faith˺,
and, therefore, fear that God and His Messenger
will be unjust to them?
Rather, it is these who are the wrongdoers,
˹godless in heart˺.

24:51 Indeed, the only word of the ˹true˺ believers
when they are called to God and His Messenger
to judge between them is but to say:
We hear and we obey!
Thus it is these who are the ˹truly˺ successful.

24:52 For whoever obeys God and His Messenger—
and venerates God and fears Him—
then such as these are the ˹truly˺ triumphant.

24:53 ۞Yet they ˹who are hypocrites˺ swore by God,
with the utmost of their vows,
that if ever, ˹O Prophet,˺
you were to command them,
they would go forth ˹in God's cause˺.
Say ˹to them˺: Do not swear!
˹Your false swearing of˺ obedience is known!
Indeed, God is all-aware
of all ˹the works˺ that you do.

24:54 Say ˹to them˺: You shall obey God.
And you shall obey the Messenger.
Yet if you turn away,
then ˹know that˺ he is answerable

لِيَحْكُمَ بَيْنَهُمْ
إِذَا فَرِيقٌ مِّنْهُم مُّعْرِضُونَ
(٤٩) وَإِن يَكُن لَّهُمُ الْحَقُّ
يَأْتُوا إِلَيْهِ مُذْعِنِينَ
(٥٠) أَفِي قُلُوبِهِم مَّرَضٌ أَمِ ارْتَابُوا
أَمْ يَخَافُونَ
أَن يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ
بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ
(٥١) إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ
إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ
لِيَحْكُمَ بَيْنَهُمْ
أَن يَقُولُوا سَمِعْنَا وَأَطَعْنَا
وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ
(٥٢) وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ
وَيَخْشَ اللَّهَ وَيَتَّقْهِ
فَأُولَٰئِكَ هُمُ الْفَائِزُونَ
(٥٣) ۞ وَأَقْسَمُوا بِاللَّهِ
جَهْدَ أَيْمَانِهِمْ
لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ
قُل لَّا تُقْسِمُوا
طَاعَةٌ مَّعْرُوفَةٌ
إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ
(٥٤) قُلْ أَطِيعُوا اللَّهَ
وَأَطِيعُوا الرَّسُولَ
فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ
وَعَلَيْكُم مَّا حُمِّلْتُمْ

only for what he is charged to bear;
and you are answerable
for what you are charged to bear.
But if you obey him, you will be rightly guided.
Yet nothing is incumbent upon the Messenger
except the clear conveyance ˹of God's message˺.

24:55 God has promised those of you who believe
and do righteous deeds that He will, most surely,
make them sovereign successors in the earth,
just as He has made
˹the like of˺ those before them
successors ˹therein˺.
Moreover, He will, most surely,
establish for them their religion,
which He has chosen for them.
Furthermore, He will, most surely,
give them in exchange,
after their fear, great security—
so ˹long as˺ they worship Me ˹alone˺,
not associating anything ˹as a god˺ with Me.
Yet whoever disbelieves
after this ˹solemn promise˺,
then it is these who are the ungodly.

24:56 Thus ˹duly˺ establish the Prayer,
and give the Zakât-Charity,
and obey the Messenger,
so that you may be granted mercy.

24:57 Never think that those who disbelieve
can elude ˹the mighty Hand of God˺
in ˹even the furthest reaches of˺ the earth.
Moreover, their ˹final˺ abode
shall be the Fire ˹of Hell˺—
and a most woeful destination it is!

24:58 O you who believe!
Let those whom your hands rightfully possess,

وَإِن تُطِيعُوهُ تَهْتَدُوا۟ۚ
وَمَا عَلَى ٱلرَّسُولِ
إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ
(٥٥) وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ
كَمَا ٱسْتَخْلَفَ
ٱلَّذِينَ مِن قَبْلِهِمْ
وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ
ٱلَّذِى ٱرْتَضَىٰ لَهُمْ
وَلَيُبَدِّلَنَّهُم
مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًاۚ
يَعْبُدُونَنِى
لَا يُشْرِكُونَ بِى شَيْـًٔاۚ
وَمَن كَفَرَ بَعْدَ ذَٰلِكَ
فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ
(٥٦) وَأَقِيمُوا۟ ٱلصَّلَوٰةَ
وَءَاتُوا۟ ٱلزَّكَوٰةَ
وَأَطِيعُوا۟ ٱلرَّسُولَ
لَعَلَّكُمْ تُرْحَمُونَ
(٥٧) لَا تَحْسَبَنَّ ٱلَّذِينَ كَفَرُوا۟
مُعْجِزِينَ فِى ٱلْأَرْضِۚ
وَمَأْوَىٰهُمُ ٱلنَّارُۖ
وَلَبِئْسَ ٱلْمَصِيرُ
(٥٨) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لِيَسْتَـْٔذِنكُمُ
ٱلَّذِينَ مَلَكَتْ أَيْمَٰنُكُمْ
وَٱلَّذِينَ لَمْ يَبْلُغُوا۟ ٱلْحُلُمَ مِنكُمْ

and those among you
who have not reached puberty,
seek your permission ⌜to attend to you⌝
at three times ⌜of day⌝:
Before Dawn Prayer,
and whenever you lay aside your garments
at noontime,
and after the Evening Prayer:
⌜These are⌝ three intervals of privacy for you.
It is not an offense for you, nor for them,
⌜in times of day⌝ apart from this,
that they go about attending you,
⌜or⌝ you, one another.
And thus does God make clear to you
the ⌜commandments in His revealed⌝ verses.
For God is all-knowing, all-wise.

24:59 Moreover, when the children among you
reach puberty,
let them seek permission ⌜to attend to you⌝,
as those before them have sought permission.
And thus does God make clear to you
⌜the commandments in⌝ His ⌜revealed⌝ signs.
For God is all-knowing, all-wise.

24:60 As for women beyond child-bearing age
who have no desire for marriage,
it is not an offense for them
if they lay aside their outer garments,
without ⌜unduly⌝ exhibiting
any ⌜of their⌝ adornment.
Yet if they abstain from this
⌜out of modesty⌝, it is best for them.
And God is all-hearing, all-knowing

24:61 There is no offense for the blind,
nor is it an offense for the lame,
nor is it an offense for the sick
⌜as to the commandments

ثَلَٰثَ مَرَّٰتٍ
مِّن قَبۡلِ صَلَوٰةِ ٱلۡفَجۡرِ وَحِينَ
تَضَعُونَ ثِيَابَكُم مِّنَ ٱلظَّهِيرَةِ
وَمِنۢ بَعۡدِ صَلَوٰةِ ٱلۡعِشَآءِ
ثَلَٰثُ عَوۡرَٰتٖ لَّكُمۡ
لَيۡسَ عَلَيۡكُمۡ وَلَا عَلَيۡهِمۡ
جُنَاحُۢ بَعۡدَهُنَّ
طَوَّٰفُونَ عَلَيۡكُم
بَعۡضُكُمۡ عَلَىٰ بَعۡضٖ
كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلۡأٓيَٰتِ
وَٱللَّهُ عَلِيمٌ حَكِيمٞ
(٥٩) وَإِذَا بَلَغَ
ٱلۡأَطۡفَٰلُ مِنكُمُ ٱلۡحُلُمَ
فَلۡيَسۡتَـٔۡذِنُواْ كَمَا ٱسۡتَـٔۡذَنَ
ٱلَّذِينَ مِن قَبۡلِهِمۡ كَذَٰلِكَ
يُبَيِّنُ ٱللَّهُ لَكُمۡ ءَايَٰتِهِۦ
وَٱللَّهُ عَلِيمٌ حَكِيمٞ
(٦٠) وَٱلۡقَوَٰعِدُ مِنَ ٱلنِّسَآءِ
ٱلَّٰتِي لَا يَرۡجُونَ نِكَاحٗا
فَلَيۡسَ عَلَيۡهِنَّ جُنَاحٌ
أَن يَضَعۡنَ ثِيَابَهُنَّ
غَيۡرَ مُتَبَرِّجَٰتِۭ بِزِينَةٖ
وَأَن يَسۡتَعۡفِفۡنَ خَيۡرٞ لَّهُنَّ
وَٱللَّهُ سَمِيعٌ عَلِيمٞ
(٦١) لَّيۡسَ عَلَى ٱلۡأَعۡمَىٰ حَرَجٞ
وَلَا عَلَى ٱلۡأَعۡرَجِ حَرَجٞ
وَلَا عَلَى ٱلۡمَرِيضِ حَرَجٞ
وَلَا عَلَىٰٓ أَنفُسِكُمۡ

wherein they are unable⸣.
Nor is there ⸢any offense⸣ for yourselves,
⸢O believers,⸣
if you ⸢freely⸣ eat from your own homes,
or the homes of your fathers,
or the homes of your mothers,
or the homes of your brothers,
or the homes of your sisters,
or the homes of your paternal uncles,
or the homes of your paternal aunts,
or the homes of your maternal uncles,
or the homes of your maternal aunts,
or ⸢the homes⸣
to which you ⸢properly⸣ hold the keys,
or ⸢the homes⸣ of your friends.
Nor is it an offense
for you to eat together, or apart.
Yet when you enter ⸢such⸣ homes,
greet each other with peace—
a greeting from the very providence of God,
blessed and wholesome.
Thus does God make the ⸢commandments
of His revealed⸣ verses clear to you,
so that you may understand ⸢and observe them.
24:62 Furthermore,⸣ the ⸢true and constant⸣ believers
are those who believe in God
and His Messenger—
and who,
whenever they are together with ⸢the Prophet
addressing⸣ a matter of common concern,
do not part until they have taken his permission.
⸢O Prophet!⸣
As to those who take your permission
⸢before parting with you⸣,
these are the ones who truly believe in God
and His Messenger.

أَن تَأْكُلُوا مِنۢ بُيُوتِكُمْ
أَوْ بُيُوتِ ءَابَآئِكُمْ
أَوْ بُيُوتِ أُمَّهَٰتِكُمْ
أَوْ بُيُوتِ إِخْوَٰنِكُمْ
أَوْ بُيُوتِ أَخَوَٰتِكُمْ
أَوْ بُيُوتِ أَعْمَٰمِكُمْ
أَوْ بُيُوتِ عَمَّٰتِكُمْ
أَوْ بُيُوتِ أَخْوَٰلِكُمْ
أَوْ بُيُوتِ خَٰلَٰتِكُمْ
أَوْ مَا مَلَكْتُم
مَّفَاتِحَهُۥٓ
أَوْ صَدِيقِكُمْ
لَيْسَ عَلَيْكُمْ جُنَاحٌ
أَن تَأْكُلُوا جَمِيعًا
أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُم
بُيُوتًا فَسَلِّمُوا عَلَىٰٓ أَنفُسِكُمْ
تَحِيَّةً مِّنْ عِندِ ٱللَّهِ
مُبَٰرَكَةً طَيِّبَةً
كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ
لَكُمُ ٱلْءَايَٰتِ
لَعَلَّكُمْ تَعْقِلُونَ
٦٢ إِنَّمَا ٱلْمُؤْمِنُونَ
ٱلَّذِينَ ءَامَنُوا بِٱللَّهِ وَرَسُولِهِۦ
وَإِذَا كَانُوا مَعَهُۥ
عَلَىٰٓ أَمْرٍ جَامِعٍ
لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَـْٔذِنُوهُ
إِنَّ ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ
أُولَٰٓئِكَ ٱلَّذِينَ يُؤْمِنُونَ
بِٱللَّهِ وَرَسُولِهِۦ
فَإِذَا ٱسْتَـْٔذَنُوكَ
لِبَعْضِ شَأْنِهِمْ

So when they ask your permission
to ˹attend to˺ some of their own affairs,
give permission to whomever of them you will.
Moreover, seek God's forgiveness for them.
Indeed, God is all-forgiving, mercy-giving.

24:63 You ˹believers˺ shall not, however,
render the ˹manner
of˺ calling upon the Messenger
among yourselves,
like your own calling upon one another.
Truly God knows those ˹hypocrites˺ among you
who, sheltered by one another,
stealthily slip away
˹from the assembly of the Prophet
without his permission˺.
Then let those who go against
His command ˹or that of His Messenger˺
beware!
For a trial may well afflict them ˹in this world˺.
Or a most painful torment may afflict them
˹in the Hereafter˺.

24:64 Most assuredly, to God ˹alone˺ belongs
all that is in the heavens and the earth.
Truly, He knows every condition you are in.
Thus on the Day they ˹all˺ return to Him
˹for Judgment˺,
He shall tell them then ˹the due recompense˺
of all that they have done ˹in life˺.
For God ˹alone˺ is all-knowing of all things.

فَأْذَن لِّمَن شِئْتَ مِنْهُمْ
وَٱسْتَغْفِرْ لَهُمُ ٱللَّهَ ۚ
إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
(٦٣) لَّا تَجْعَلُوا۟
دُعَآءَ ٱلرَّسُولِ بَيْنَكُمْ
كَدُعَآءِ بَعْضِكُم بَعْضًا ۚ
قَدْ يَعْلَمُ ٱللَّهُ ٱلَّذِينَ
يَتَسَلَّلُونَ مِنكُمْ لِوَاذًا ۚ
فَلْيَحْذَرِ ٱلَّذِينَ
يُخَالِفُونَ عَنْ أَمْرِهِۦٓ
أَن تُصِيبَهُمْ فِتْنَةٌ
أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ
(٦٤) أَلَآ إِنَّ لِلَّهِ
مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ
قَدْ يَعْلَمُ مَآ أَنتُمْ عَلَيْهِ
وَيَوْمَ يُرْجَعُونَ إِلَيْهِ
فَيُنَبِّئُهُم بِمَا عَمِلُوا۟ ۗ
وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌۢ



The surah proclaiming the Quran that God bestowed upon Muhammad ﷺ *to be, in its finality and totality,* THE CRITERION *of everlasting salvation for all humankind until the end of time.*

Surah 25 / 77 VERSES / REVEALED AT MAKKAH

Al-Furqân

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



25:1 Blessed be the One who has sent down
upon His servant ⌜Muhammad
the Quran as⌝ the Criterion,
so that he might be a forewarner
to all the worlds
⌜of the nearing Judgment of God⌝—

25:2 the One to whom belongs
all dominion over the heavens and the earth;
and who has never taken for Himself
any offspring;
and for whom there has never been
any partner in ⌜all⌝ the dominion;
and who ⌜alone⌝ has created everything
and ⌜alone⌝ determined ⌜all of⌝ it
with precise determination.

25:3 Yet they ⌜who disbelieve⌝ have taken gods
apart from Him that do not create anything,
but who are themselves created.
Nor do they hold—even for themselves—
⌜the power of⌝ harm or benefit.
Nor do they hold ⌜power
over⌝ death, or life, or resurrection.

25:4 Moreover, those who have disbelieved

(١) تَبَارَكَ ٱلَّذِى
نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ
لِيَكُونَ لِلْعَٰلَمِينَ نَذِيرًا

(٢) ٱلَّذِى لَهُۥ
مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَلَمْ يَتَّخِذْ وَلَدًا
وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ
وَخَلَقَ كُلَّ شَىْءٍ
فَقَدَّرَهُۥ تَقْدِيرًا

(٣) وَٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً
لَّا يَخْلُقُونَ شَيْـًٔا
وَهُمْ يُخْلَقُونَ
وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ
ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ
مَوْتًا وَلَا حَيَوٰةً وَلَا نُشُورًا

have said ˹of this Quran˺:
Indeed, this is but a fabrication ˹that˺ he
˹who claims to be a messenger˺ has forged,
while other people have helped him with it!
Thus, truly, they have come forth
with a ˹grave˺ wrongdoing and falsehood.

٤ وَقَالَ ٱلَّذِينَ كَفَرُوٓاْ
إِنْ هَٰذَآ إِلَّآ إِفْكٌ ٱفْتَرَىٰهُ
وَأَعَانَهُۥ عَلَيْهِ
قَوْمٌ ءَاخَرُونَ ۖ
فَقَدْ جَآءُو ظُلْمًا وَزُورًا

25:5 So too have they said ˹of it˺:
Tales of the ancients ˹is all it is˺,
which he has sought to write down.
Thus they are dictated to him by ˹another,˺
early morning and late afternoon.

٥ وَقَالُوٓاْ أَسَٰطِيرُ ٱلْأَوَّلِينَ
ٱكْتَتَبَهَا
فَهِىَ تُمْلَىٰ عَلَيْهِ
بُكْرَةً وَأَصِيلًا

25:6 Say, ˹O Prophet˺:
The One who ˹alone˺ knows every secret
in the heavens and the earth
has, ˹most surely,˺ sent it down
˹as divine revelation˺.
Indeed, ever is He all-forgiving, mercy-giving.

٦ قُلْ أَنزَلَهُ ٱلَّذِى يَعْلَمُ ٱلسِّرَّ
فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ
إِنَّهُۥ كَانَ غَفُورًا رَّحِيمًا

25:7 And they have said, ˹as well˺:
What is with this messenger that he eats food
and walks through the marketplaces?
If only an angel were sent down to him
to be a forewarner along with him!

٧ وَقَالُواْ مَالِ هَٰذَا ٱلرَّسُولِ
يَأْكُلُ ٱلطَّعَامَ
وَيَمْشِى فِى ٱلْأَسْوَاقِ ۙ
لَوْلَآ أُنزِلَ إِلَيْهِ مَلَكٌ
فَيَكُونَ مَعَهُۥ نَذِيرًا

25:8 Or if ˹only˺ a treasure-trove
were cast down to him!
Or if ˹only˺ he were to have
a ˹miraculous˺ garden from which he could eat!
Furthermore,
the ˹godless˺ wrongdoers have said ˹of you,
O Prophet˺:
Indeed, you ˹believers˺
but follow a man bewitched!

٨ أَوْ يُلْقَىٰٓ إِلَيْهِ كَنزٌ
أَوْ تَكُونُ لَهُۥ جَنَّةٌ
يَأْكُلُ مِنْهَا ۚ
وَقَالَ ٱلظَّٰلِمُونَ
إِن تَتَّبِعُونَ
إِلَّا رَجُلًا مَّسْحُورًا

25:9 Look how they set forth
˹malicious˺ images for you, ˹O Prophet˺!
Thus have they strayed so ˹far from guidance˺
that they cannot find a way ˹back to God˺.

٩ ٱنظُرْ كَيْفَ ضَرَبُواْ لَكَ
ٱلْأَمْثَٰلَ فَضَلُّواْ
فَلَا يَسْتَطِيعُونَ سَبِيلًا

25:10 Blessed be the One
who if He so willed ˹it to be done˺
would make for you, ˹O Prophet,˺
better than ˹all˺ that ˹they know˺:
Gardens, beneath which rivers flow!
Moreover,
He would make for you ˹grand˺ palaces
˹wherein to live˺.

25:11 Rather, they ˹who have disbelieved˺
have denied ˹the coming
of˺ the Hour ˹of Doom˺.
Thus have We prepared
for ˹any˺ one who denies the Hour
a flaming fire ˹in Hell˺.

25:12 When ˹first˺ it beholds them from a far-off place,
they will hear its ˹terrible˺ fury
and ˹its˺ raging sigh.

25:13 And when they are cast therein,
into a ˹crushingly˺ tight place,
bound ˹all together in chains˺,
then and there they shall cry out for utter ruin.

25:14 ˹It shall be said to them:˺
This Day do not cry out for a single ruin,
but cry out for many a ruination!

25:15 Say ˹to them˺:
Is that better, or the Garden of Eternity
that is promised to the God-fearing?
It is a ˹blessed˺ reward for them ˹alone˺
and ˹a never-ending haven
as an˺ ultimate destiny.

25:16 For them, therein,
is all that they ˹could˺ wish, everlastingly!
It is ˹incumbent˺ upon your Lord—a promise,
ever to be asked for!

25:17 For on the Day He assembles

(١٠) تَبَارَكَ ٱلَّذِىٓ إِن شَآءَ
جَعَلَ لَكَ خَيْرًا مِّن ذَٰلِكَ
جَنَّٰتٍ تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَٰرُ
وَيَجْعَل لَّكَ قُصُورًۢا

(١١) بَلْ كَذَّبُوا۟ بِٱلسَّاعَةِ ۖ وَأَعْتَدْنَا
لِمَن كَذَّبَ بِٱلسَّاعَةِ سَعِيرًا

(١٢) إِذَا رَأَتْهُم مِّن مَّكَانٍۭ بَعِيدٍ
سَمِعُوا۟ لَهَا تَغَيُّظًا وَزَفِيرًا

(١٣) وَإِذَآ أُلْقُوا۟ مِنْهَا
مَكَانًا ضَيِّقًا مُّقَرَّنِينَ
دَعَوْا۟ هُنَالِكَ ثُبُورًا

(١٤) لَّا تَدْعُوا۟ ٱلْيَوْمَ ثُبُورًا وَٰحِدًا
وَٱدْعُوا۟ ثُبُورًا كَثِيرًا

(١٥) قُلْ أَذَٰلِكَ خَيْرٌ
أَمْ جَنَّةُ ٱلْخُلْدِ
ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۚ
كَانَتْ لَهُمْ جَزَآءً وَمَصِيرًا

(١٦) لَّهُمْ فِيهَا مَا يَشَآءُونَ
خَٰلِدِينَ ۚ كَانَ عَلَىٰ رَبِّكَ
وَعْدًا مَّسْـُٔولًا

⌜those of⌝ them ⌜who disbelieve⌝,
and all that they worship apart from God,
⌜it is⌝ then ⌜that⌝ He shall say ⌜to their false gods⌝:
Are you the ones who led these,
My servants, astray?
Or did they themselves stray from the way?

25:18 They shall say: Highly exalted are You ⌜alone,
Our Lord⌝!
Never would it have been conceivable for us
to make ⌜of ourselves⌝ patrons ⌜of anyone⌝
apart from You.
Rather,
You bestowed them and their forefathers
⌜with such comfort and⌝ enjoyment
⌜in the world⌝
that they forgot ⌜Your⌝ Remembrance!
And, thus, did they become a ⌜ruined⌝ people,
destitute of all goodness—

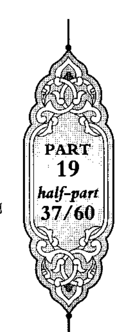
25:19 whereupon ⌜it shall be said to the doomed⌝:
Those ⌜whom you worshipped in life⌝
have, indeed, belied you,
as to all that you have said
⌜regarding their divinity⌝.
Now, you will not be able to turn away
⌜the Fire of Hell from yourselves⌝,
nor ⌜avail yourselves of any⌝ help ⌜against it⌝.

Thus any one of you ⌜human beings⌝
who ⌜in life persists in the grave⌝ wrong
⌜of worshipping others with God⌝,
We shall make him taste
a great torment ⌜in the Hereafter⌝.

25:20 Moreover, We have not sent
any messengers ⌜to their peoples⌝

(١٧) وَيَوْمَ يَحْشُرُهُمْ
وَمَا يَعْبُدُونَ
مِن دُونِ ٱللَّهِ فَيَقُولُ ءَأَنتُمْ
أَضْلَلْتُمْ عِبَادِى هَٰٓؤُلَآءِ
أَمْ هُمْ ضَلُّوا۟ ٱلسَّبِيلَ
(١٨) قَالُوا۟ سُبْحَٰنَكَ
مَا كَانَ يَنۢبَغِى لَنَآ أَن نَّتَّخِذَ
مِن دُونِكَ مِنْ أَوْلِيَآءَ
وَلَٰكِن مَّتَّعْتَهُمْ وَءَابَآءَهُمْ
حَتَّىٰ نَسُوا۟ ٱلذِّكْرَ
وَكَانُوا۟ قَوْمًۢا بُورًا
(١٩) فَقَدْ كَذَّبُوكُم
بِمَا تَقُولُونَ
فَمَا تَسْتَطِيعُونَ
صَرْفًا وَلَا نَصْرًا ۚ
وَمَن يَظْلِم مِّنكُمْ
نُذِقْهُ عَذَابًا كَبِيرًا

	English	Arabic
	before you, ˹O Prophet,˺ except that they ˹were mortals who,˺ most surely, ate food and walked through the marketplaces. Therefore, ˹know, O humanity, that˺ We have caused some of you ˹to be˺ a trial for others. Will you be patient ˹in enduring your tests˺? And ever is your Lord all-seeing.	٢٠ وَمَآ أَرْسَلْنَا قَبْلَكَ مِنَ ٱلْمُرْسَلِينَ إِلَّآ إِنَّهُمْ لَيَأْكُلُونَ ٱلطَّعَامَ وَيَمْشُونَ فِى ٱلْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا
25:21	❊Yet those who do not hope for Our ˹destined˺ Meeting ˹on Judgment Day˺ say: Will not the angels be sent down to us ˹with God's messages˺, or ˹are˺ we ˹not to˺ see our Lord ˹with our own eyes˺? Very truly, they have grown so very arrogant within themselves! Thus they have insolently defied ˹God˺— with the greatest insolence!	٢١ ۞ وَقَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا لَوْلَآ أُنزِلَ عَلَيْنَا ٱلْمَلَـٰٓئِكَةُ أَوْ نَرَىٰ رَبَّنَا لَقَدِ ٱسْتَكْبَرُوا۟ فِىٓ أَنفُسِهِمْ وَعَتَوْ عُتُوًّا كَبِيرًا
25:22	The Day they see the angels— there shall be no glad tidings on that Day for the defiant unbelievers! Rather, ˹the angels˺ will say ˹to them˺: A barrier bar you ˹from all bliss˺!	٢٢ يَوْمَ يَرَوْنَ ٱلْمَلَـٰٓئِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِّلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَّحْجُورًا
25:23	And We shall turn to the deeds they have done and turn them into scattered dust.	٢٣ وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ عَمَلٍ فَجَعَلْنَـٰهُ هَبَآءً مَّنثُورًا
25:24	˹But˺ the Companions of the ˹Everlasting˺ Garden ˹of Paradise˺ on that Day shall be in the best ˹place˺ of residence and the fairest ˹state˺ of repose—	٢٤ أَصْحَـٰبُ ٱلْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا
25:25	a Day ˹Hereafter,˺ when the heaven splits asunder in a mist ˹of clouds˺,	٢٥ وَيَوْمَ تَشَقَّقُ ٱلسَّمَآءُ بِٱلْغَمَـٰمِ



and the angels are sent down
in descending waves.

25:26 True dominion that Day
belongs to the All-Merciful ⌜alone⌝.
Thus shall it be for all the disbelievers
an ⌜exceedingly⌝ hard Day—

25:27 a Day when the ⌜godless⌝ wrongdoer
shall bite his ⌜very⌝ hands ⌜in regret⌝, saying:
Oh! If only I had taken a path ⌜to salvation⌝,
together with the Messenger!

25:28 Oh, woe is me!
If only I did not take
such a one ⌜who disbelieved⌝
for an intimate friend.

25:29 Very truly, he has led me away
from the Remembrance ⌜of the Quran⌝
after it had come to me.
For Satan has ever been
deserting of humankind, indeed.

25:30 Now, ⌜Muhammad,⌝
the Messenger ⌜of God,⌝ has said: O my Lord!
Indeed, ⌜the disbelievers among⌝ my people
have taken this Quran as a thing to be shunned.

25:31 And so it is that We have appointed
for every prophet an ⌜inveterate⌝ enemy
from among the defiant unbelievers.
Yet sufficient is your Lord, ⌜O Prophet,⌝
as a guide and supporter.

25:32 Moreover, those who disbelieve have said:
If only the Quran was sent down to him
all at once,
⌜then truly it would be from God⌝!
Yet even so ⌜is it revealed gradually⌝,
so that We may set firm your heart with it,

وَنُزِّلَ ٱلْمَلَٰٓئِكَةُ تَنزِيلًا

(٢٦) ٱلْمُلْكُ يَوْمَئِذٍ ٱلْحَقُّ لِلرَّحْمَٰنِ ۚ
وَكَانَ يَوْمًا
عَلَى ٱلْكَٰفِرِينَ عَسِيرًا

(٢٧) وَيَوْمَ يَعَضُّ ٱلظَّالِمُ
عَلَىٰ يَدَيْهِ يَقُولُ يَٰلَيْتَنِى
ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا

(٢٨) يَٰوَيْلَتَىٰ لَيْتَنِى
لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا

(٢٩) لَّقَدْ أَضَلَّنِى عَنِ ٱلذِّكْرِ
بَعْدَ إِذْ جَآءَنِى ۗ
وَكَانَ ٱلشَّيْطَٰنُ
لِلْإِنسَٰنِ خَذُولًا

(٣٠) وَقَالَ ٱلرَّسُولُ يَٰرَبِّ
إِنَّ قَوْمِى ٱتَّخَذُوا۟
هَٰذَا ٱلْقُرْءَانَ مَهْجُورًا

(٣١) وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ
عَدُوًّا مِّنَ ٱلْمُجْرِمِينَ ۗ
وَكَفَىٰ بِرَبِّكَ
هَادِيًا وَنَصِيرًا

(٣٢) وَقَالَ ٱلَّذِينَ كَفَرُوا۟
لَوْلَا نُزِّلَ عَلَيْهِ ٱلْقُرْءَانُ
جُمْلَةً وَٰحِدَةً ۚ

˹O Prophet˺;
thus have We recited it ˹to you˺
in a measured recital.

25:33 And never do they bring forth
for you any ˹false argument by way of˺ example,
but that We have brought forth
for you the truth ˹of it˺ and ˹its˺ best exposition.

25:34 As to these who shall be marshaled
on their faces to Hell—
it is they who are in the very worst position
and furthest astray from ˹God's˺ way.

25:35 Now, very truly, We had given Moses
the Book ˹of the Torah before you, O Prophet˺;
and ˹along˺ with him,
We appointed his brother, Aaron, as a minister.

25:36 Then We said: Go forth, both of you,
to the people ˹of Pharaoh˺
who have denied Our signs.
Thus We demolished them—
˹and˺ demolished ˹them˺ utterly.

25:37 Moreover, ˹remember˺ the people of Noah.
When they denied the ˹divine mandate
of God's˺ messengers, We drowned them.
Thus We made them a sign ˹of forewarning˺
for ˹all˺ humanity.
Yet We have prepared for the wrongdoers
˹who deny the messengers
and are godless in heart˺
a ˹more˺ painful torment ˹in the Hereafter˺.

25:38 And ˹remember the peoples
of˺ ʿÂd and Thamûd,
and the Dwellers of the Water-Pit ˹of Al-Rass˺,
and many generations between them.

25:39 Thus for each ˹of these communities˺

كَذَٰلِكَ
لِنُثَبِّتَ بِهِۦ فُؤَادَكَ
وَرَتَّلْنَٰهُ تَرْتِيلًا
٣٣ وَلَا يَأْتُونَكَ بِمَثَلٍ
إِلَّا جِئْنَٰكَ بِٱلْحَقِّ
وَأَحْسَنَ تَفْسِيرًا
٣٤ ٱلَّذِينَ يُحْشَرُونَ
عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ
أُو۟لَٰٓئِكَ شَرٌّ مَّكَانًا
وَأَضَلُّ سَبِيلًا
٣٥ وَلَقَدْ ءَاتَيْنَا
مُوسَى ٱلْكِتَٰبَ وَجَعَلْنَا
مَعَهُۥٓ أَخَاهُ هَٰرُونَ وَزِيرًا
٣٦ فَقُلْنَا ٱذْهَبَآ إِلَى ٱلْقَوْمِ
ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا
فَدَمَّرْنَٰهُمْ تَدْمِيرًا
٣٧ وَقَوْمَ نُوحٍ
لَّمَّا كَذَّبُوا۟ ٱلرُّسُلَ
أَغْرَقْنَٰهُمْ
وَجَعَلْنَٰهُمْ لِلنَّاسِ ءَايَةً
وَأَعْتَدْنَا لِلظَّٰلِمِينَ
عَذَابًا أَلِيمًا
٣٨ وَعَادًا وَثَمُودَا۟ وَأَصْحَٰبَ ٱلرَّسِّ
وَقُرُونًۢا بَيْنَ ذَٰلِكَ كَثِيرًا

We set forth ˹revealed˺ examples
˹of forewarning and destruction˺.
Then each We shattered ˹to bits
for their unbelief—shattering ˹them˺ utterly.

25:40 And very truly, ˹the Makkans˺ have ˹themselves˺
come upon ˹the traces of˺ the town ˹of Sodom˺
that an evil rain showered ˹with stones˺.
Have they not, then, seen this ˹destruction˺?
On the contrary,
they do not anticipate resurrection
˹for Judgment in the Hereafter˺.

25:41 Therefore, when they see you, ˹O Prophet,
the disbelievers˺ but take you as a mockery,
˹saying˺:
Is this the one
who God has sent forth as a messenger?

25:42 Indeed,
he very nearly led us astray from our gods,
had it not been
that we adhered patiently to them.
But they shall know,
when they see the torment ˹of Hellfire˺,
who is furthest astray from ˹God's˺ way!

25:43 ˹O Prophet!˺
Have you seen him
who makes his own desire his god?
Will you, then, be ˹as˺ a guardian over him
˹to compel him to believe˺?

25:44 Or do you ˹really˺ think
that most of them ˹even˺ listen or understand?
In fact, they are like nothing but cattle.
Rather, they are even further astray
from ˹God's˺ way!

25:45 Have you not seen

٣٩ وَكُلًّا ضَرَبْنَا لَهُ ٱلْأَمْثَٰلَ ۖ
وَكُلًّا تَبَّرْنَا تَتْبِيرًا

٤٠ وَلَقَدْ أَتَوْا۟ عَلَى ٱلْقَرْيَةِ ٱلَّتِىٓ
أُمْطِرَتْ مَطَرَ ٱلسَّوْءِ ۚ
أَفَلَمْ يَكُونُوا۟
يَرَوْنَهَا ۚ بَلْ كَانُوا۟
لَا يَرْجُونَ نُشُورًا

٤١ وَإِذَا رَأَوْكَ
إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا
أَهَٰذَا ٱلَّذِى
بَعَثَ ٱللَّهُ رَسُولًا

٤٢ إِن كَادَ لَيُضِلُّنَا
عَنْ ءَالِهَتِنَا لَوْلَآ أَن
صَبَرْنَا عَلَيْهَا ۚ
وَسَوْفَ يَعْلَمُونَ
حِينَ يَرَوْنَ ٱلْعَذَابَ
مَنْ أَضَلُّ سَبِيلًا

٤٣ أَرَءَيْتَ مَنِ
ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ أَفَأَنتَ
تَكُونُ عَلَيْهِ وَكِيلًا

٤٤ أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ
يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ
إِنْ هُمْ إِلَّا كَٱلْأَنْعَٰمِ ۖ
بَلْ هُمْ أَضَلُّ سَبِيلًا

how your Lord spreads the shade?
Had He so willed, He would have made it still.
But We made the sun a lead for it.

25:46 Then We draw it in, toward Us—
with an easy drawing.

25:47 And He is the One
who has made the night for you as a mantle,
and sleep a repose;
and He has made the daylight
a ˹time of˺ resurrection.

25:48 And He is the One who sends the winds
bearing glad tidings
before ˹the rain-showers of˺ His mercy.
Thus do We send down,
from the sky, purifying water,

25:49 that We may give life thereby
to a lifeless habitation,
and ˹from which˺ We give drink
to some of what We have created—
˹including˺ cattle and many people.

25:50 And very truly,
We have dispersed it among them,
that they may remember ˹God˺.
Yet most people resist ˹all˺ but utter unbelief.

25:51 Thus had We so willed, ˹O Prophet,˺
We would, most surely, have sent forth
to every town ˹its own˺ forewarner.
˹But it is you, henceforth,
who shall forewarn all humanity.˺

25:52 Therefore, do not yield to ˹the pressure
of˺ the disbelievers ˹to forsake your call˺.
Rather, persevere
in impelling them with this ˹Quran,
with˺ a mighty impelling.

(٤٥) أَلَمْ تَرَ إِلَىٰ رَبِّكَ
كَيْفَ مَدَّ ٱلظِّلَّ وَلَوْ شَآءَ
لَجَعَلَهُۥ سَاكِنًا ثُمَّ جَعَلْنَا
ٱلشَّمْسَ عَلَيْهِ دَلِيلًا
(٤٦) ثُمَّ قَبَضْنَٰهُ إِلَيْنَا
قَبْضًا يَسِيرًا
(٤٧) وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ
ٱلَّيْلَ لِبَاسًا وَٱلنَّوْمَ سُبَاتًا
وَجَعَلَ ٱلنَّهَارَ نُشُورًا
(٤٨) وَهُوَ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَٰحَ
بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦ ۚ
وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ
مَآءً طَهُورًا
(٤٩) لِّنُحْـِۧىَ بِهِۦ بَلْدَةً مَّيْتًا
وَنُسْقِيَهُۥ مِمَّا خَلَقْنَآ أَنْعَٰمًا
وَأَنَاسِىَّ كَثِيرًا
(٥٠) وَلَقَدْ صَرَّفْنَٰهُ بَيْنَهُمْ لِيَذَّكَّرُوا۟
فَأَبَىٰٓ أَكْثَرُ ٱلنَّاسِ
إِلَّا كُفُورًا
(٥١) وَلَوْ شِئْنَا لَبَعَثْنَا
فِى كُلِّ قَرْيَةٍ نَّذِيرًا
(٥٢) فَلَا تُطِعِ ٱلْكَٰفِرِينَ
وَجَٰهِدْهُم بِهِۦ

25:53 ❊And He is the One who has merged together
˹the flow of˺ the two ˹great˺ waters:
This one sweet, fresh ˹to the taste˺;
and that one salty, acrid.
Yet He placed between them a ˹seamless˺ divide,
a barrier that bars ˹their intermingling˺.

25:54 And He is the One who, from water,
created a human being.
Then He made for him
kinship of blood and of marriage.
And ever is your Lord all-able.

25:55 Yet they worship apart from God
what can neither benefit them nor harm them.
And ˹in this˺ the disbeliever is ever
a partisan ˹of Satan in belying the truth˺
against his own Lord!

25:56 Thus We have not sent you,
˹to humanity, O Prophet,˺
but as a bearer of glad tidings
˹of everlasting delight in Paradise˺,
and as a forewarner ˹of God's nearing Judgment˺.

25:57 Say ˹to them, O Prophet,
concerning this Quran˺:
I do not ask of you any reward for it.
˹I ask˺ only that whoever so wills
take a path ˹of Peace˺ to his Lord.

25:58 So trust the Ever-Living ˹One˺ who never dies.
Moreover, exalt Him with ˹all˺ praise.
For sufficient is He, being all-aware
of the sins of His servants—

25:59 the One who has created
the heavens and the Earth
and all that is between them
in ˹a span of˺ six ˹Heavenly˺ days,
who then settled Himself

جِهَادًا كَبِيرًا

(٥٣) ۞ وَهُوَ ٱلَّذِى مَرَجَ ٱلْبَحْرَيْنِ
هَٰذَا عَذْبٌ فُرَاتٌ
وَهَٰذَا مِلْحٌ أُجَاجٌ
وَجَعَلَ بَيْنَهُمَا بَرْزَخًا
وَحِجْرًا مَّحْجُورًا

(٥٤) وَهُوَ ٱلَّذِى
خَلَقَ مِنَ ٱلْمَآءِ بَشَرًا
فَجَعَلَهُۥ نَسَبًا وَصِهْرًا
وَكَانَ رَبُّكَ قَدِيرًا

(٥٥) وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ
مَا لَا يَنفَعُهُمْ وَلَا يَضُرُّهُمْ
وَكَانَ ٱلْكَافِرُ عَلَىٰ رَبِّهِۦ ظَهِيرًا

(٥٦) وَمَآ أَرْسَلْنَٰكَ
إِلَّا مُبَشِّرًا وَنَذِيرًا

(٥٧) قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ
مِنْ أَجْرٍ إِلَّا مَن شَآءَ
أَن يَتَّخِذَ إِلَىٰ رَبِّهِۦ سَبِيلًا

(٥٨) وَتَوَكَّلْ عَلَى ٱلْحَىِّ
ٱلَّذِى لَا يَمُوتُ
وَسَبِّحْ بِحَمْدِهِۦ ۚ وَكَفَىٰ بِهِۦ
بِذُنُوبِ عِبَادِهِۦ خَبِيرًا

(٥٩) ٱلَّذِى خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ

over the Throne ˹befittingly˺:
The All-Merciful!
So concerning Him, ˹O humanity,˺
inquire of ˹the Prophet˺—
one who is ˹divinely˺ informed
˹of the names worthy of God˺.

25:60 For when it is said
to ˹the disbelievers among˺ them:
Bow ˹your faces˺ down to ˹the ground
in willing submission before˺ the All-Merciful!
They say: And what is the All-Merciful?
Are we to bow ˹ourselves˺ down
to what you command us?
Thus it ˹only˺ increases them
in aversion ˹to faith˺.۩

25:61 Blessed be the One
who set ˹high˺ in the heaven constellations;
and set therein ˹a sun as˺ a torch
and a luminous moon.

25:62 And He is the One
who has made the night
and the daylight successive—
for whoever yearns to remember ˹God's majesty˺
or yearns to be thankful ˹to Him eternally˺—

25:63 and ˹such are˺ the Servants of the All-Merciful:
They are the ones
who walk upon the earth softly;
and when the ignorant
˹or the belligerent˺ address them, they say ˹only˺:
Peace!

25:64 And they are the ones who spend the night,
before their Lord,
bowing ˹their faces˺ down to the ground
and standing ˹in Prayer˺.

وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ
ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ
ٱلرَّحْمَٰنُ
فَسْـَٔلْ بِهِۦ خَبِيرًا
٦٠ وَإِذَا قِيلَ لَهُمُ
ٱسْجُدُوا۟ لِلرَّحْمَٰنِ
قَالُوا۟ وَمَا ٱلرَّحْمَٰنُ أَنَسْجُدُ لِمَا
تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ۩
٦١ تَبَارَكَ ٱلَّذِى جَعَلَ
فِى ٱلسَّمَآءِ بُرُوجًا
وَجَعَلَ فِيهَا سِرَٰجًا
وَقَمَرًا مُّنِيرًا
٦٢ وَهُوَ ٱلَّذِى جَعَلَ
ٱلَّيْلَ وَٱلنَّهَارَ خِلْفَةً
لِّمَنْ أَرَادَ أَن يَذَّكَّرَ
أَوْ أَرَادَ شُكُورًا
٦٣ وَعِبَادُ ٱلرَّحْمَٰنِ
ٱلَّذِينَ يَمْشُونَ
عَلَى ٱلْأَرْضِ هَوْنًا
وَإِذَا خَاطَبَهُمُ ٱلْجَٰهِلُونَ
قَالُوا۟ سَلَٰمًا
٦٤ وَٱلَّذِينَ يَبِيتُونَ لِرَبِّهِمْ

25:65 And they are the ones who say: Our Lord!
Turn aside from us the torment of Hell.
Indeed, its torment is unrelenting.

25:66 Assuredly, it is a most evil residence and station.

25:67 And they are the ones who when they spend
are neither excessive nor stingy,
but who stand ⌜firm⌝ evenly between these.

25:68 And they are the ones
who do not call upon any other god with God.
Nor do they kill a soul—
which God has prohibited—except by right.
Nor do they commit illicit sexual intercourse.
For whoever does this
shall meet the penalty of sin:

25:69 Torment shall be multiplied
on the Day of Resurrection for such a one.
Thus he shall abide therein forever, disgraced—

25:70 except for whoever repents, and believes,
and does righteous deeds.
For ⌜the likes of⌝ them, then,
God will substitute their misdeeds
with good deeds.
And ever is God all-forgiving, mercy-giving.

25:71 For whoever repents ⌜after sinning⌝
and works righteousness, then, indeed,
such a person has repented to God
with a worthy repentance.

25:72 Thus ⌜the Servants of the All-Merciful,⌝
they are the ones who do not bear false witness.
Moreover, when they pass by ⌜those
uttering⌝ vile talk, they pass by honorably.

25:73 And they are the ones who when reminded
of the ⌜revealed⌝ verses of their Lord
do not fall deaf and blind to them.

25:74 And they are the ones who say: Our Lord!

سُجَّدًا وَقِيَامًا
٦٥ وَالَّذِينَ يَقُولُونَ رَبَّنَا
اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ
إِنَّ عَذَابَهَا كَانَ غَرَامًا
٦٦ إِنَّهَا سَاءَتْ
مُسْتَقَرًّا وَمُقَامًا
٦٧ وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا
وَلَمْ يَقْتُرُوا وَكَانَ
بَيْنَ ذَٰلِكَ قَوَامًا
٦٨ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ
إِلَٰهًا آخَرَ
وَلَا يَقْتُلُونَ النَّفْسَ
الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ
وَلَا يَزْنُونَ
وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا
٦٩ يُضَاعَفْ لَهُ الْعَذَابُ
يَوْمَ الْقِيَامَةِ
وَيَخْلُدْ فِيهِ مُهَانًا
٧٠ إِلَّا مَن تَابَ وَآمَنَ
وَعَمِلَ عَمَلًا صَالِحًا
فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ
سَيِّئَاتِهِمْ حَسَنَاتٍ
وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا
٧١ وَمَن تَابَ وَعَمِلَ صَالِحًا
فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا
٧٢ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ
وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

Grant us in our spouses and our children
the joy of our eyes.
Moreover, make us an exemplar ⌜of goodness⌝
for the God-fearing.

25:75 Such as these shall be rewarded
with the ⌜High⌝ Chamber ⌜of Heaven⌝,
for what they endured patiently ⌜in life⌝.
And they shall be met therein
with a ⌜welcoming⌝ salutation and peace.

25:76 They shall abide therein forever—
a most excellent residence and station.

25:77 Say, ⌜O Prophet⌝:
Never would my Lord
⌜even⌝ care for you, ⌜O people,⌝
were it not for your calling ⌜upon Him
in worship and need⌝.
But, truly, you ⌜disbelievers⌝ have belied ⌜faith⌝.
Thus ⌜your punishment⌝
shall soon become inescapable.

(٧٣) وَالَّذِينَ إِذَا ذُكِّرُوا
بِآيَاتِ رَبِّهِمْ
لَمْ يَخِرُّوا عَلَيْهَا
صُمًّا وَعُمْيَانًا

(٧٤) وَالَّذِينَ يَقُولُونَ رَبَّنَا
هَبْ لَنَا مِنْ أَزْوَاجِنَا
وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ
وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

(٧٥) أُولَٰئِكَ يُجْزَوْنَ
الْغُرْفَةَ بِمَا صَبَرُوا
وَيُلَقَّوْنَ فِيهَا
تَحِيَّةً وَسَلَامًا

(٧٦) خَالِدِينَ فِيهَا
حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا

(٧٧) قُلْ مَا يَعْبَأُ بِكُمْ رَبِّي
لَوْلَا دُعَاؤُكُمْ
فَقَدْ كَذَّبْتُمْ
فَسَوْفَ يَكُونُ لِزَامًا



The surah that mentions the aimless meandering of unbelieving POETS *in their creative effort to versify, and how their own actions belie their artistic messages, though it exempts from this censure poets who are believers and act with justice and righteousness.*

Surah 26 / 227 VERSES / REVEALED AT MAKKAH

Al-Shuʿarâ'

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



26:1 *Ṭâ Sîn Mîm*

(١) طسٓمٓ

26:2 These are the ˹revealed˺ verses
of the clear Book ˹of God elucidating truth˺.

(٢) تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ

26:3 Perhaps, ˹O Prophet,˺
you would consume yourself ˹with sorrow˺
because they ˹who belie you˺
will not become believers.

(٣) لَعَلَّكَ بَٰخِعٌ نَّفْسَكَ
أَلَّا يَكُونُوا۟ مُؤْمِنِينَ

26:4 If We so will, We shall send down upon them
a sign from Heaven so ˹miraculous˺
that their necks shall remain ever bent
in submission to it.

(٤) إِن نَّشَأْ
نُنَزِّلْ عَلَيْهِم مِّنَ ٱلسَّمَآءِ ءَايَةً
فَظَلَّتْ أَعْنَٰقُهُمْ لَهَا خَٰضِعِينَ

26:5 Yet never does any ˹Heavenly˺ reminder
from the All-Merciful,
come to them anew ˹in the Quran's verses˺,
but they ˹thoughtlessly˺ turn away from it.

(٥) وَمَا يَأْتِيهِم مِّن ذِكْرٍ
مِّنَ ٱلرَّحْمَٰنِ مُحْدَثٍ
إِلَّا كَانُوا۟ عَنْهُ مُعْرِضِينَ

26:6 Thus, truly, they have belied ˹divine revelation˺.
Therefore, the ˹ill˺ tidings
of that ˹Judgment˺
which they have been mocking
shall soon come to them.

(٦) فَقَدْ كَذَّبُوا۟ فَسَيَأْتِيهِمْ أَنۢبَٰٓؤُا۟
مَا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ

26:7 Have they not, then, looked to the earth:
How many of every gracious kind ˹of plant˺

(٧) أَوَلَمْ يَرَوْا۟ إِلَى ٱلْأَرْضِ

have We caused to grow therein?

26:8 Indeed, in ⌜all of⌝ this there is a sure sign
⌜of God's creative power⌝.
Still most of them are not believers!

26:9 Thus it is your Lord, ⌜O Prophet,⌝
who is most surely,
the Overpowering ⌜One⌝, the Mercy-Giving.

26:10 Now, behold, ⌜O Prophet⌝!
Your Lord called Moses, ⌜commanding him⌝:
You shall go to the wrongdoing people,

26:11 the people of Pharaoh.
Have they no fear ⌜of God⌝?

26:12 He said: My Lord!
Indeed, I fear that they will belie me.

26:13 Thus would my breast narrow
⌜with apprehension,⌝
and my tongue falter in uttering ⌜Your words⌝.
So send, as well, for Aaron
⌜to accompany me as a messenger⌝.

26:14 Moreover, they have a charge
⌜established⌝ against me.
So I fear they will kill me.

26:15 ⌜God⌝ said: No, indeed!
So go forth, both of you,
with Our ⌜miraculous⌝ signs.
Indeed, We are with you,
listening ⌜to everything⌝.

26:16 Then go, both of you, to Pharaoh, and say:
We are ⌜sent to you⌝, each ⌜one, as⌝ a messenger
of the Lord of ⌜All⌝ the Worlds.

26:17 So send forth with us the Children of Israel!

26:18 ⌜Pharaoh⌝ said ⌜to Moses⌝:
Did we not raise you among us as a child?
And did you not remain with us

كَمْ أَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ
﴿٨﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً
وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ
﴿٩﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ
﴿١٠﴾ وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰٓ
أَنِ ٱئْتِ ٱلْقَوْمَ ٱلظَّٰلِمِينَ
﴿١١﴾ قَوْمَ فِرْعَوْنَ أَلَا يَتَّقُونَ
﴿١٢﴾ قَالَ رَبِّ
إِنِّىٓ أَخَافُ أَن يُكَذِّبُونِ
﴿١٣﴾ وَيَضِيقُ صَدْرِى
وَلَا يَنطَلِقُ لِسَانِى
فَأَرْسِلْ إِلَىٰ هَٰرُونَ
﴿١٤﴾ وَلَهُمْ عَلَىَّ ذَنۢبٌ
فَأَخَافُ أَن يَقْتُلُونِ
﴿١٥﴾ قَالَ كَلَّا فَٱذْهَبَا بِـَٔايَٰتِنَآ
إِنَّا مَعَكُم مُّسْتَمِعُونَ
﴿١٦﴾ فَأْتِيَا فِرْعَوْنَ فَقُولَآ
إِنَّا رَسُولُ رَبِّ ٱلْعَٰلَمِينَ
﴿١٧﴾ أَنْ أَرْسِلْ مَعَنَا بَنِىٓ إِسْرَٰٓءِيلَ
﴿١٨﴾ قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا

for ⸢many⸣ years of your life ⸢thereafter⸣?
26:19 Then you did the ⸢evil⸣ deed
that you have done, ⸢killing one of us⸣.
And thus were you
⸢one⸣ of the ungrateful ⸢to me.
26:20 Moses⸣ said:
I did it then, when I was ⸢one⸣ of those astray.
26:21 So I fled from you, when I feared you.
Then my Lord granted me ⸢revealed⸣ wisdom
and made me one of the messengers.
26:22 Yet this blessing you ⸢claim
to⸣ have conferred upon me ⸢as a child⸣—
was it not because you have enslaved
the Children of Israel?
26:23 Pharaoh said:
And what is the Lord of ⸢All⸣ the Worlds?
26:24 ⸢Moses⸣ said:
⸢He is⸣ the Lord of the heavens and the earth,
and all that is between them—
if you are ⸢willing⸣ to be certain ⸢and have faith.
26:25 Pharaoh⸣ said to those around him:
Do you not hear ⸢this?
26:26 Moses⸣ said:
He is your Lord
and the Lord of your forefathers of old.
26:27 ⸢Pharaoh⸣ said:
Indeed, your messenger
who has been sent to you,
is, most surely, a madman!
26:28 ⸢Moses⸣ said:
He is the Lord of the East and the West,
and all that is between them,
if you would but ⸢use your reason
to⸣ understand.
26:29 ⸢Pharaoh⸣ said:

وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ
(١٩) وَفَعَلْتَ فَعْلَتَكَ
ٱلَّتِى فَعَلْتَ
وَأَنتَ مِنَ ٱلْكَٰفِرِينَ
(٢٠) قَالَ فَعَلْتُهَآ إِذًا
وَأَنَا۠ مِنَ ٱلضَّآلِّينَ
(٢١) فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ
فَوَهَبَ لِى رَبِّى حُكْمًا
وَجَعَلَنِى مِنَ ٱلْمُرْسَلِينَ
(٢٢) وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَىَّ
أَنْ عَبَّدتَّ بَنِىٓ إِسْرَٰٓءِيلَ
(٢٣) قَالَ فِرْعَوْنُ
وَمَا رَبُّ ٱلْعَٰلَمِينَ
(٢٤) قَالَ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَمَا بَيْنَهُمَآ ۖ إِن كُنتُم مُّوقِنِينَ
(٢٥) قَالَ لِمَنْ حَوْلَهُۥٓ أَلَا تَسْتَمِعُونَ
(٢٦) قَالَ رَبُّكُمْ
وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ
(٢٧) قَالَ إِنَّ رَسُولَكُمُ
ٱلَّذِىٓ أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ
(٢٨) قَالَ رَبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ
وَمَا بَيْنَهُمَآ ۖ إِن كُنتُمْ تَعْقِلُونَ

Most surely,
if ever you take a god other than me,
I shall certainly confine you ˹in isolation,˺
along with those ˹now solitarily˺ imprisoned.

26:30 ˹Moses˺ said:
Even if I were to bring you
something clear ˹as proof of what I say?

26:31 Pharaoh˺ said:
Then bring it forth,
if, ˹indeed,˺ you are ˹one˺ of the truthful
˹messengers of God˺.

26:32 So he threw his staff ˹to the ground˺,
and, behold, it was a manifest snake.

26:33 And he drew forth his hand
˹from the bosom of his garment˺,
and, behold,
it was ˹radiant˺ white ˹without blemish˺
to ˹all˺ the onlookers.

26:34 ˹Pharaoh˺ said
to the ˹assembly of˺ nobles around him:
This is most surely a learned sorcerer!

26:35 He desires ˹only˺ to oust ˹all of˺ you
from your land with his sorcery.
So what do you command ˹concerning him˺?

26:36 They said:
Delay him and his brother,
and send forth ushers into the cities

26:37 who shall bring you every well-learned sorcerer.

26:38 So the sorcerers ˹of Pharaoh˺ were gathered
for the appointed time ˹at mid-morning˺,
on a well-known Day ˹of Festival˺.

26:39 And it was said to the people:
Are all of you gathered,

26:40 so that we may follow ˹in procession˺

(٢٩) قَالَ لَئِنِ ٱتَّخَذْتَ إِلَٰهًا غَيْرِى
لَأَجْعَلَنَّكَ مِنَ ٱلْمَسْجُونِينَ

(٣٠) قَالَ أَوَلَوْ جِئْتُكَ بِشَىْءٍ مُّبِينٍ

(٣١) قَالَ فَأْتِ بِهِۦٓ
إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ

(٣٢) فَأَلْقَىٰ عَصَاهُ
فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ

(٣٣) وَنَزَعَ يَدَهُۥ
فَإِذَا هِىَ بَيْضَآءُ لِلنَّٰظِرِينَ

(٣٤) قَالَ لِلْمَلَإِ حَوْلَهُۥٓ
إِنَّ هَٰذَا لَسَٰحِرٌ عَلِيمٌ

(٣٥) يُرِيدُ أَن يُخْرِجَكُم
مِّنْ أَرْضِكُم بِسِحْرِهِۦ
فَمَاذَا تَأْمُرُونَ

(٣٦) قَالُوٓا۟ أَرْجِهْ وَأَخَاهُ
وَٱبْعَثْ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ

(٣٧) يَأْتُوكَ
بِكُلِّ سَحَّارٍ عَلِيمٍ

(٣٨) فَجُمِعَ ٱلسَّحَرَةُ
لِمِيقَٰتِ يَوْمٍ مَّعْلُومٍ

(٣٩) وَقِيلَ لِلنَّاسِ

after the sorcerers,
if it is they who are triumphant?

26:41 So when the sorcerers came,
they said to Pharaoh:
Is there ⌜to be⌝ a ⌜worthy⌝ reward for us
if it is we who are triumphant?

26:42 He said: Yes!
Moreover, you shall, indeed, be of those
who are brought near ⌜to me as an added honor⌝.

26:43 Moses said to them:
Throw ⌜to the ground⌝
whatever ⌜sorcery⌝ you are to throw.

26:44 So they threw down their ropes and staffs
and said:
By the invincible might of Pharaoh,
it is we who shall, most surely, be triumphant!

26:45 Then Moses threw his staff ⌜to the ground⌝,
and, behold,
it swallowed up all that they had falsified
⌜with their sorcery⌝.

26:46 So the sorcerers
fell ⌜to the ground, in astonishment⌝,
bowing ⌜their faces⌝ down
⌜in submission to God⌝.

26:47 They said:
We believe in the Lord of ⌜All⌝ the Worlds,

26:48 the Lord of Moses and Aaron!

26:49 ⌜Pharaoh⌝ said:
Have you believed ⌜impetuously⌝
because of him,
before I have permitted you to do so?
Indeed, he is certainly your master-sorcerer,
who has taught you sorcery!
Yet, most surely, you shall learn ⌜your lesson⌝!
I shall, most surely, cut off

هَلْ أَنتُم مُّجْتَمِعُونَ

﴿٤٠﴾ لَعَلَّنَا نَتَّبِعُ ٱلسَّحَرَةَ
إِن كَانُوا۟ هُمُ ٱلْغَـٰلِبِينَ

﴿٤١﴾ فَلَمَّا جَآءَ ٱلسَّحَرَةُ
قَالُوا۟ لِفِرْعَوْنَ أَئِنَّ لَنَا لَأَجْرًا
إِن كُنَّا نَحْنُ ٱلْغَـٰلِبِينَ

﴿٤٢﴾ قَالَ نَعَمْ
وَإِنَّكُمْ إِذًا لَّمِنَ ٱلْمُقَرَّبِينَ

﴿٤٣﴾ قَالَ لَهُم مُّوسَىٰٓ
أَلْقُوا۟ مَآ أَنتُم مُّلْقُونَ

﴿٤٤﴾ فَأَلْقَوْا۟ حِبَالَهُمْ وَعِصِيَّهُمْ
وَقَالُوا۟ بِعِزَّةِ فِرْعَوْنَ
إِنَّا لَنَحْنُ ٱلْغَـٰلِبُونَ

﴿٤٥﴾ فَأَلْقَىٰ مُوسَىٰ عَصَاهُ
فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ

﴿٤٦﴾ فَأُلْقِىَ ٱلسَّحَرَةُ سَـٰجِدِينَ

﴿٤٧﴾ قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَـٰلَمِينَ

﴿٤٨﴾ رَبِّ مُوسَىٰ وَهَـٰرُونَ

﴿٤٩﴾ قَالَ ءَامَنتُمْ لَهُۥ
قَبْلَ أَنْ ءَاذَنَ لَكُمْ
إِنَّهُۥ لَكَبِيرُكُمُ

your hands and your feet on opposite sides!
Then I shall, most surely, crucify you,
all together!

26:50 They said: No harm!
˹Our faith is firm.˺
Indeed, to our Lord we are returning.

26:51 Indeed, we hope for our Lord
to forgive us our misdeeds,
for we have been the first of the believers
˹among our people˺.

26:52 ۞Thereafter, We revealed to Moses:
Set out by night with My servants,
˹the Children of Israel˺.
Indeed, you shall be pursued ˹by Pharaoh˺.

26:53 So Pharaoh sent ushers into the cities ˹to say˺:

26:54 Indeed, these ˹aliens˺
are but a very small minority.

26:55 And, indeed,
they have, most surely, enraged us.

26:56 So we are all together ˹to be˺ on guard
˹and ready to overtake them˺.

26:57 Thus We drew them forth
from gardens and springs,

26:58 and treasure-houses, and a gracious station.

26:59 So it was.
Yet We bequeathed it ˹all˺
to the Children of Israel.

26:60 Thus they followed them at sunrise.

26:61 Then when the two multitudes saw each other,
Moses' companions said:
Indeed, we are, most surely, ˹doomed
to be˺ overtaken ˹and killed by Pharaoh's hosts˺!

26:62 He said: No, indeed!
Most surely, my Lord is with me.

ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَ
فَلَسَوْفَ تَعْلَمُونَ لَأُقَطِّعَنَّ
أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ
وَلَأُصَلِّبَنَّكُمْ أَجْمَعِينَ
٥٠ قَالُوا۟ لَا ضَيْرَ
إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ
٥١ إِنَّا نَطْمَعُ
أَن يَغْفِرَ لَنَا رَبُّنَا خَطَٰيَٰنَآ
أَن كُنَّآ أَوَّلَ ٱلْمُؤْمِنِينَ
٥٢ ۞ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ
أَنْ أَسْرِ بِعِبَادِىٓ إِنَّكُم مُّتَّبَعُونَ
٥٣ فَأَرْسَلَ فِرْعَوْنُ
فِى ٱلْمَدَآئِنِ حَٰشِرِينَ
٥٤ إِنَّ هَٰٓؤُلَآءِ لَشِرْذِمَةٌ قَلِيلُونَ
٥٥ وَإِنَّهُمْ لَنَا لَغَآئِظُونَ
٥٦ وَإِنَّا لَجَمِيعٌ حَٰذِرُونَ
٥٧ فَأَخْرَجْنَٰهُم مِّن جَنَّٰتٍ وَعُيُونٍ
٥٨ وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ
٥٩ كَذَٰلِكَ وَأَوْرَثْنَٰهَا بَنِىٓ إِسْرَٰٓءِيلَ
٦٠ فَأَتْبَعُوهُم مُّشْرِقِينَ
٦١ فَلَمَّا تَرَٰٓءَا ٱلْجَمْعَانِ
قَالَ أَصْحَٰبُ مُوسَىٰٓ
إِنَّا لَمُدْرَكُونَ

He will guide me.
26:63 So We revealed to Moses:
Strike the sea with your staff.
Thus ˹the sea˺ split so that each part
was like a great mountain.
26:64 And, thereupon, We drew the others near.
26:65 So We delivered Moses
and those with him, all together.
26:66 Then We drowned the others.
26:67 Indeed, in this ˹account˺ there is a sure sign
˹of God's nearing Judgment˺—
nor were most of them believers!
26:68 Thus it is your Lord, ˹O Prophet,˺
who is, most surely,
the Overpowering ˹One˺, the Mercy-Giving.

26:69 Moreover, recite the tidings of Abraham
to ˹those of˺ them ˹who disbelieve˺.
26:70 Behold!
He said to his father and his people:
What is it that you worship?
26:71 They said: We worship idols!
And to them we remain ever devoted.
26:72 He said:
Do they hear you when you call ˹upon them˺?
26:73 Or do they benefit you or cause ˹you˺ harm?
26:74 They said:
No, but we found our forefathers
doing the like of this.
26:75 He said:
Then do you see
what you have been worshipping—
26:76 you and your fathers of old?
26:77 They are, indeed, an enemy to me.
˹I worship none˺ except

(٦٢) قَالَ كَلَّآ إِنَّ مَعِىَ رَبِّى سَيَهْدِينِ
(٦٣) فَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ
أَنِ ٱضْرِب بِّعَصَاكَ ٱلْبَحْرَ
فَٱنفَلَقَ فَكَانَ كُلُّ فِرْقٍ
كَٱلطَّوْدِ ٱلْعَظِيمِ
(٦٤) وَأَزْلَفْنَا ثَمَّ ٱلْءَاخَرِينَ
(٦٥) وَأَنجَيْنَا مُوسَىٰ
وَمَن مَّعَهُۥٓ أَجْمَعِينَ
(٦٦) ثُمَّ أَغْرَقْنَا ٱلْءَاخَرِينَ
(٦٧) إِنَّ فِى ذَٰلِكَ لَءَايَةً
وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ
(٦٨) وَإِنَّ رَبَّكَ
لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ
(٦٩) وَٱتْلُ عَلَيْهِمْ نَبَأَ إِبْرَٰهِيمَ
(٧٠) إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ
مَا تَعْبُدُونَ
(٧١) قَالُوا۟ نَعْبُدُ أَصْنَامًا
فَنَظَلُّ لَهَا عَٰكِفِينَ
(٧٢) قَالَ هَلْ يَسْمَعُونَكُمْ
إِذْ تَدْعُونَ
(٧٣) أَوْ يَنفَعُونَكُمْ أَوْ يَضُرُّونَ
(٧٤) قَالُوا۟ بَلْ وَجَدْنَآ ءَابَآءَنَا
كَذَٰلِكَ يَفْعَلُونَ
(٧٥) قَالَ أَفَرَءَيْتُم
مَّا كُنتُمْ تَعْبُدُونَ

the Lord of ⌜All⌝ the Worlds,
26:78 the One who has created me.
For He ⌜is the One who⌝ guides me.
26:79 And He is the One who feeds me
and gives me drink.
26:80 And when I become ill,
then He ⌜is the One who⌝ heals me.
26:81 And He is the One who will cause me to die.
Then He will bring me ⌜back to⌝ life
⌜in the Hereafter⌝.
26:82 And He is the One who I hope
shall forgive me my misdeeds
on the Day of Judgment.
26:83 ⌜So he turned to God in prayer:⌝ My Lord!
Grant me wise judgment,
and unite me with the righteous ⌜in Paradise⌝.
26:84 Moreover, make for me reverent mention
among the latter generations
⌜till the end of time⌝.
26:85 And make me of the inheritors
of the Garden of Delight.
26:86 And do forgive my father.
Indeed, he has become of those ⌜who are⌝ astray.
26:87 Thus do not disgrace me
on the Day all are raised up ⌜for Judgment⌝,
26:88 a Day when ⌜mere⌝ wealth and children
shall not benefit ⌜anyone⌝ in any way;
26:89 but only those who come to God
with a pure heart ⌜will be saved⌝.
26:90 Thus the Garden ⌜of Paradise⌝
shall be drawn near for the God-fearing,
26:91 while Hellfire shall be brought forth
for the deluded.
26:92 And it shall be said to ⌜the latter⌝:
Where is all that you used to worship,

(٧٦) أَنتُمْ وَءَابَآؤُكُمُ ٱلْأَقْدَمُونَ
(٧٧) فَإِنَّهُمْ عَدُوٌّ لِّىٓ
إِلَّا رَبَّ ٱلْعَٰلَمِينَ
(٧٨) ٱلَّذِى خَلَقَنِى فَهُوَ يَهْدِينِ
(٧٩) وَٱلَّذِى هُوَ يُطْعِمُنِى وَيَسْقِينِ
(٨٠) وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ
(٨١) وَٱلَّذِى يُمِيتُنِى ثُمَّ يُحْيِينِ
(٨٢) وَٱلَّذِىٓ أَطْمَعُ أَن يَغْفِرَ لِى
خَطِيٓـَٔتِى يَوْمَ ٱلدِّينِ
(٨٣) رَبِّ هَبْ لِى حُكْمًا
وَأَلْحِقْنِى بِٱلصَّٰلِحِينَ
(٨٤) وَٱجْعَل لِّى لِسَانَ صِدْقٍ
فِى ٱلْءَاخِرِينَ
(٨٥) وَٱجْعَلْنِى مِن وَرَثَةِ جَنَّةِ ٱلنَّعِيمِ
(٨٦) وَٱغْفِرْ لِأَبِىٓ
إِنَّهُۥ كَانَ مِنَ ٱلضَّآلِّينَ
(٨٧) وَلَا تُخْزِنِى يَوْمَ يُبْعَثُونَ
(٨٨) يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ
(٨٩) إِلَّا مَنْ أَتَى ٱللَّهَ بِقَلْبٍ سَلِيمٍ
(٩٠) وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُتَّقِينَ
(٩١) وَبُرِّزَتِ ٱلْجَحِيمُ لِلْغَاوِينَ

26:93 apart from God?
Can they help you ⌜now⌝,
or ⌜even⌝ help themselves?

26:94 Then are they pitched headlong into it,
along with their delusive ⌜gods⌝

26:95 and the hosts of Iblîs, all together.

26:96 They shall say, as they wrangle in it:

26:97 By God!
We were, indeed, ⌜lost⌝ in clear misguidance

26:98 when we made you ⌜false gods⌝
equal to the Lord of ⌜All⌝ the Worlds!

26:99 And ⌜it was⌝ none other
than the defiant unbelievers ⌜who⌝ led us astray!

26:100 Thus for us there are no intercessors,

26:101 nor any intimate friend.

26:102 If only we had a chance
to return ⌜to the world⌝ again!
We would then become
⌜the best⌝ of the believers!

26:103 Indeed, in this ⌜account
of Abraham and his people⌝
there is a sure sign
⌜of God's nearing Judgment⌝—
nor were most of them believers!

26:104 Thus it is your Lord, ⌜O Prophet,⌝
who is most surely,
the Overpowering ⌜One⌝, the Mercy-Giving.

26:105 And the people of Noah
denied the ⌜divine mandate
of God's⌝ messengers, ⌜as well⌝.

26:106 Behold! Their brother Noah said to them:
Will you not be God-fearing?

26:107 Indeed, I am a trustworthy messenger
⌜sent⌝ to you ⌜by God⌝.

وَقِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تَعْبُدُونَ ﴿٩٢﴾
مِن دُونِ ٱللَّهِ ﴿٩٣﴾
هَلْ يَنصُرُونَكُمْ أَوْ يَنتَصِرُونَ
فَكُبْكِبُوا۟ فِيهَا هُمْ وَٱلْغَاوُۥنَ ﴿٩٤﴾
وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾
قَالُوا۟ وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾
تَٱللَّهِ إِن كُنَّا ﴿٩٧﴾
لَفِى ضَلَـٰلٍ مُّبِينٍ
إِذْ نُسَوِّيكُم بِرَبِّ ٱلْعَـٰلَمِينَ ﴿٩٨﴾
وَمَآ أَضَلَّنَآ إِلَّا ٱلْمُجْرِمُونَ ﴿٩٩﴾
فَمَا لَنَا مِن شَـٰفِعِينَ ﴿١٠٠﴾
وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾
فَلَوْ أَنَّ لَنَا كَرَّةً ﴿١٠٢﴾
فَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ
إِنَّ فِى ذَٰلِكَ لَـَٔايَةً ﴿١٠٣﴾
وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ
وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٠٤﴾
كَذَّبَتْ قَوْمُ نُوحٍ ٱلْمُرْسَلِينَ ﴿١٠٥﴾
إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ ﴿١٠٦﴾

26:108 So fear God, and obey me!
26:109 I do not ask of you
any reward for this ˹message˺.
Indeed, my reward is only
with the Lord of ˹All˺ the Worlds.
26:110 So fear God, and obey me!
26:111 ❊They said:
Shall we believe in you,
while only the vilest have followed you?
26:112 He said:
What knowledge do I have
of what they used to do ˹before believing˺?
26:113 Indeed, their reckoning
is with none but my Lord,
if only you ˹yourselves˺ were to realize ˹this˺.
26:114 Nor am I ˹ever˺ to drive away
those who have believed.
26:115 Indeed, I am only a clear forewarner
˹of God's nearing Judgment˺.
26:116 They said:
Most surely, if you do not desist, O Noah,
you shall assuredly be
˹one˺ of those ˹who are˺ stoned ˹to death˺.
26:117 He said: My Lord!
Indeed, my people have belied me.
26:118 So bring about judgment
between me and them—
with a clearly decisive judgment.
And deliver me, and all the believers with me.
26:119 Thus We delivered him—
and those with him—in the ˹heavily˺ laden Ark.
26:120 Thereafter, We drowned ˹the disbelievers˺
who remained behind.
26:121 Indeed, in this ˹account˺
there is a sure sign

أَلَا تَتَّقُونَ
(١٠٧) إِنِّي لَكُمْ رَسُولٌ أَمِينٌ
(١٠٨) فَاتَّقُوا اللَّهَ وَأَطِيعُونِ
(١٠٩) وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ
إِنْ أَجْرِيَ إِلَّا
عَلَىٰ رَبِّ الْعَالَمِينَ
(١١٠) فَاتَّقُوا اللَّهَ وَأَطِيعُونِ
(١١١) ۞ قَالُوا أَنُؤْمِنُ لَكَ
وَاتَّبَعَكَ الْأَرْذَلُونَ
(١١٢) قَالَ وَمَا عِلْمِي
بِمَا كَانُوا يَعْمَلُونَ
(١١٣) إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي
لَوْ تَشْعُرُونَ
(١١٤) وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ
(١١٥) إِنْ أَنَا إِلَّا نَذِيرٌ مُبِينٌ
(١١٦) قَالُوا لَئِنْ لَمْ تَنْتَهِ يَا نُوحُ
لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ
(١١٧) قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ
(١١٨) فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا
وَنَجِّنِي وَمَنْ مَعِيَ
مِنَ الْمُؤْمِنِينَ
(١١٩) فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ
فِي الْفُلْكِ الْمَشْحُونِ

⌜of God's nearing Judgment⌝—
nor were most of them believers!

26:122 Thus it is your Lord, ⌜O Prophet,⌝
who is, most surely,
the Overpowering ⌜One⌝, the Mercy-Giving.

26:123 ⌜The people of⌝ ʿÂd
denied the ⌜divine mandate
of God's⌝ messengers.

26:124 Behold! Their brother Hûd said to them:
Will you not be God-fearing?

26:125 Indeed, I am a trustworthy messenger
⌜sent⌝ to you ⌜by God⌝.

26:126 So fear God, and obey me!

26:127 I do not ask of you
any reward for this ⌜message⌝.
Indeed, my reward is only
with the Lord of ⌜All⌝ the Worlds.

26:128 Do you build upon every elevation
a ⌜towering⌝ landmark in pursuit of vanity
⌜and to belittle other people⌝?

26:129 Moreover, you take for yourselves
⌜imposing⌝ structures,
aspiring to become immortals!

26:130 Furthermore, when you assault,
you assault ⌜without pity,⌝
as ⌜hard-hearted⌝ tyrants.

26:131 Rather, fear God, and obey me!

26:132 Thus fear the One
who provided you with all that you know.

26:133 He has provided you with cattle
and children

26:134 and gardens and springs.

26:135 Indeed, I fear for you
the ⌜divine⌝ torment of an awesome Day!

26:136 They said:

(١٢٠) ثُمَّ أَغْرَقْنَا بَعْدُ ٱلْبَاقِينَ

(١٢١) إِنَّ فِى ذَٰلِكَ لَءَايَةً
وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ

(١٢٢) وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ

(١٢٣) كَذَّبَتْ عَادٌ ٱلْمُرْسَلِينَ

(١٢٤) إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ
أَلَا تَتَّقُونَ

(١٢٥) إِنِّى لَكُمْ رَسُولٌ أَمِينٌ

(١٢٦) فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ

(١٢٧) وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ
إِنْ أَجْرِىَ إِلَّا
عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ

(١٢٨) أَتَبْنُونَ بِكُلِّ رِيعٍ
ءَايَةً تَعْبَثُونَ

(١٢٩) وَتَتَّخِذُونَ مَصَانِعَ
لَعَلَّكُمْ تَخْلُدُونَ

(١٣٠) وَإِذَا بَطَشْتُم
بَطَشْتُمْ جَبَّارِينَ

(١٣١) فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ

(١٣٢) وَٱتَّقُوا۟ ٱلَّذِىٓ أَمَدَّكُم
بِمَا تَعْلَمُونَ

(١٣٣) أَمَدَّكُم بِأَنْعَٰمٍ وَبَنِينَ

It is the same to us if you give admonition
or if you were never one
⌜so moved⌝ to admonish.

26:137 This ⌜way of ours⌝ is nothing
but the tradition of the ⌜noble⌝ ancients
⌜before us⌝.

26:138 And never shall we
be chastised ⌜by God for adhering to it⌝!

26:139 Thus they belied him.
So We destroyed them.
Indeed, in this ⌜account⌝ there is a sure sign
⌜of God's nearing Judgment⌝—
nor were most of them believers!

26:140 Thus it is your Lord, ⌜O Prophet,⌝
who is, most surely,
the Overpowering ⌜One⌝, the Mercy-Giving.

26:141 ⌜The people of⌝ Thamûd
denied the ⌜divine mandate
of God's⌝ messengers.

26:142 Behold! Their brother Ṣâliḥ said to them:
Will you not be God-fearing?

26:143 Indeed, I am a trustworthy messenger
⌜sent⌝ to you ⌜by God⌝.

26:144 So fear God, and obey me!

26:145 I do not ask of you
any reward for this ⌜message⌝.
Indeed, my reward is only
with the Lord of ⌜All⌝ the Worlds.

26:146 Will you be left secure ⌜forever⌝
in what is here ⌜in your land⌝,

26:147 amid gardens and springs,

26:148 and plantations and date palms
whose spathes are ⌜pliant and⌝ soft?

26:149 Moreover, you carve dwellings skillfully
out of the ⌜mighty⌝ mountains.

وَجَنَّٰتٍ وَعُيُونٍ ١٣٤
إِنِّيٓ أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ عَظِيمٍ ١٣٥
قَالُواْ سَوَآءٌ عَلَيْنَآ أَوَعَظْتَ
أَمْ لَمْ تَكُن مِّنَ ٱلْوَٰعِظِينَ ١٣٦
إِنْ هَٰذَآ إِلَّا خُلُقُ ٱلْأَوَّلِينَ ١٣٧
وَمَا نَحْنُ بِمُعَذَّبِينَ ١٣٨
فَكَذَّبُوهُ فَأَهْلَكْنَٰهُمْ ۗ
إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ
وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ١٣٩
وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ١٤٠
كَذَّبَتْ ثَمُودُ ٱلْمُرْسَلِينَ ١٤١
إِذْ قَالَ لَهُمْ أَخُوهُمْ صَٰلِحٌ
أَلَا تَتَّقُونَ ١٤٢
إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ١٤٣
فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ١٤٤
وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ
إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ١٤٥
أَتُتْرَكُونَ فِى
مَا هَٰهُنَآ ءَامِنِينَ ١٤٦

26:150 So fear God, and obey me!

26:151 Nor shall you obey the command
of those who are exceedingly rebellious,

26:152 those who spread corruption in the earth
and do not set things aright.

26:153 They said:
You are but one who has been bewitched.

26:154 You are only a human being like us.
So bring forth a ⌜miraculous⌝ sign
⌜of your prophethood⌝, if you are, ⌜indeed,
one⌝ of the truthful ⌜messengers of God⌝.

26:155 He said:
Here is a she-camel
⌜brought forth as a sign from God⌝.
For her is ⌜to be⌝ her drinking share
and for you is ⌜to be⌝ your drinking share,
each on a known day ⌜at the watering place⌝.

26:156 Thus you shall not touch her
with any ⌜act of⌝ evil ⌜intent⌝,
or you will be seized, suddenly,
by the torment of an awesome day.

26:157 But they hamstrung her.
Yet ⌜when they faced their doom⌝,
they became regretful.

26:158 For the torment seized them, suddenly.
Indeed, in this ⌜account⌝ there is a sure sign
⌜of God's nearing Judgment⌝—
nor were most of them believers!

26:159 Thus it is your Lord, ⌜O Prophet,⌝
who is most surely,
the Overpowering ⌜One⌝, the Mercy-Giving.

26:160 The people of Lot
denied the ⌜divine mandate
of God's⌝ messengers.

26:161 Behold! Their brother Lot said to them:

(١٤٧) فِي جَنَّٰتٍ وَعُيُونٍ

(١٤٨) وَزُرُوعٍ وَنَخْلٍ
طَلْعُهَا هَضِيمٌ

(١٤٩) وَتَنْحِتُونَ مِنَ ٱلْجِبَالِ
بُيُوتًا فَٰرِهِينَ

(١٥٠) فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ

(١٥١) وَلَا تُطِيعُوٓا۟ أَمْرَ ٱلْمُسْرِفِينَ

(١٥٢) ٱلَّذِينَ يُفْسِدُونَ فِى ٱلْأَرْضِ
وَلَا يُصْلِحُونَ

(١٥٣) قَالُوٓا۟ إِنَّمَآ أَنتَ مِنَ ٱلْمُسَحَّرِينَ

(١٥٤) مَآ أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا
فَأْتِ بِـَٔايَةٍ
إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ

(١٥٥) قَالَ هَٰذِهِۦ نَاقَةٌ لَّهَا شِرْبٌ
وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ

(١٥٦) وَلَا تَمَسُّوهَا بِسُوٓءٍ
فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ

(١٥٧) فَعَقَرُوهَا فَأَصْبَحُوا۟ نَٰدِمِينَ

(١٥٨) فَأَخَذَهُمُ ٱلْعَذَابُ
إِنَّ فِى ذَٰلِكَ لَءَايَةً وَمَا كَانَ
أَكْثَرُهُم مُّؤْمِنِينَ

(١٥٩) وَإِنَّ رَبَّكَ
لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ

Will you not be God-fearing?
26:162 Indeed, I am a trustworthy messenger
˹sent˺ to you ˹by God˺.
26:163 So fear God and obey me!
26:164 I do not ask of you
any reward for this ˹message˺.
Indeed, my reward is only
with the Lord of ˹All˺ the Worlds.
26:165 Are ˹the men among˺ you
the only beings in ˹all˺ the world
that approach males ˹in lust˺,
26:166 while leaving
what your Lord has created for you
in your wives?
Rather, you are a people
who have transgressed ˹all bounds˺.
26:167 They said:
Most surely, if you do not desist, O Lot,
you shall assuredly be of those
˹forever˺ banished ˹from our city˺!
26:168 He said:
Most surely, I am, indeed, one of those
who are utterly loathe to your ˹aberrant˺ doings.
26:169 ˹He prayed:˺ My Lord!
Deliver me and my family from all that they do.
26:170 Then We delivered him
and his family, all together—
26:171 except ˹his wife,˺ an ˹obstinate˺ old woman
who was among those who lingered behind.
26:172 Then We demolished the others.
26:173 For We rained down upon them
a ˹devastating˺ rain ˹of marked stones˺!
And how evil was the rain
of those who were forewarned
˹to no avail˺!
26:174 Indeed, in this ˹account˺

(١٦٠) كَذَّبَتْ قَوْمُ لُوطٍ ٱلْمُرْسَلِينَ
(١٦١) إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ
أَلَا تَتَّقُونَ
(١٦٢) إِنِّى لَكُمْ رَسُولٌ أَمِينٌ
(١٦٣) فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ
(١٦٤) وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ
إِنْ أَجْرِىَ إِلَّا
عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ
(١٦٥) أَتَأْتُونَ ٱلذُّكْرَانَ مِنَ ٱلْعَٰلَمِينَ
(١٦٦) وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُم
مِّنْ أَزْوَٰجِكُم
بَلْ أَنتُمْ قَوْمٌ عَادُونَ
(١٦٧) قَالُوا۟ لَئِن لَّمْ تَنتَهِ يَٰلُوطُ
لَتَكُونَنَّ مِنَ ٱلْمُخْرَجِينَ
(١٦٨) قَالَ إِنِّى لِعَمَلِكُم مِّنَ ٱلْقَالِينَ
(١٦٩) رَبِّ نَجِّنِى وَأَهْلِى مِمَّا يَعْمَلُونَ
(١٧٠) فَنَجَّيْنَٰهُ وَأَهْلَهُۥٓ أَجْمَعِينَ
(١٧١) إِلَّا عَجُوزًا فِى ٱلْغَٰبِرِينَ
(١٧٢) ثُمَّ دَمَّرْنَا ٱلْءَاخَرِينَ
(١٧٣) وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا

there is a sure sign
˹of God's nearing Judgment˺—
nor were most of them believers!

26:175 Thus it is your Lord, ˹O Prophet,˺
who is, most surely,
the Overpowering ˹One˺, the Mercy-Giving.

26:176 The Dwellers of the ˹Thicket
of˺ Al-Aykah
denied the ˹divine mandate
of God's˺ messengers.

26:177 Behold! Shuʿayb said to them:
Will you not be God-fearing?

26:178 Indeed, I am a trustworthy messenger
˹sent˺ to you ˹by God˺.

26:179 So fear God, and obey me!

26:180 I do not ask of you
any reward for this ˹message˺.
Indeed, my reward is only
with the Lord of ˹All˺ the Worlds.

26:181 ❊Thus you shall ˹equitably˺ fill the measure,
and you shall not be of those
who give ˹people˺ less ˹than their rightful due˺.

26:182 Moreover,
you shall weigh ˹out goods˺
with an even ˹and just˺ balance.

26:183 And you shall not defraud the people
of their ˹rightful˺ things.
Nor shall you make mischief in the earth,
sowing corruption ˹in it˺.

26:184 Therefore, fear the One
who created ˹both˺ you and the populations
of the ancient ˹generations before you˺.

26:185 They said:
You are but one who has been bewitched!

26:186 For you are only a human being like us.

فَسَآءَ مَطَرُ ٱلۡمُنذَرِينَ
(١٧٤) إِنَّ فِي ذَٰلِكَ لَأٓيَةٗۖ
وَمَا كَانَ أَكۡثَرُهُم مُّؤۡمِنِينَ
(١٧٥) وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ
(١٧٦) كَذَّبَ أَصۡحَٰبُ لۡـَٔيۡكَةِ
ٱلۡمُرۡسَلِينَ
(١٧٧) إِذۡ قَالَ لَهُمۡ شُعَيۡبٌ أَلَا تَتَّقُونَ
(١٧٨) إِنِّي لَكُمۡ رَسُولٌ أَمِينٞ
(١٧٩) فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ
(١٨٠) وَمَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ مِنۡ أَجۡرٍۖ
إِنۡ أَجۡرِيَ إِلَّا
عَلَىٰ رَبِّ ٱلۡعَٰلَمِينَ
(١٨١) ۞أَوۡفُواْ ٱلۡكَيۡلَ
وَلَا تَكُونُواْ مِنَ ٱلۡمُخۡسِرِينَ
(١٨٢) وَزِنُواْ بِٱلۡقِسۡطَاسِ ٱلۡمُسۡتَقِيمِ
(١٨٣) وَلَا تَبۡخَسُواْ ٱلنَّاسَ أَشۡيَآءَهُمۡ
وَلَا تَعۡثَوۡاْ فِي ٱلۡأَرۡضِ مُفۡسِدِينَ
(١٨٤) وَٱتَّقُواْ ٱلَّذِي خَلَقَكُمۡ

And, indeed, we think
you are most certainly ˹to be counted˺
among the ˹sheer˺ liars.

26:187 So let a ˹deadly˺ patch of sky
drop down upon us, if you are, ˹indeed,
one˺ of the truthful ˹messengers of God˺.

26:188 He said:
My Lord is most knowing of all that you do.

26:189 Thus they belied him.
Then the torment
of the day of the darkening cloud
seized them, suddenly.
Truly, it was the torment of an awesome day!

26:190 Indeed, in this ˹account,˺
there is a sure sign
˹of God's nearing Judgment˺—
nor were most of them believers!

26:191 Thus it is your Lord, ˹O Prophet,˺
who is most surely,
the Overpowering ˹One˺, the Mercy-Giving.

26:192 Now, this ˹Quran˺ is, indeed, a revelation
from the Lord of ˹All˺ the Worlds.

26:193 The Trustworthy Spirit, ˹Gabriel,˺
descends with its ˹verses˺

26:194 upon your heart, ˹O Prophet˺—
so that you may become
one of the ˹chosen˺ forewarners
˹of God's nearing Judgment˺—

26:195 in a clear Arabic tongue.

26:196 Moreover,
it has, indeed, been ˹foretold˺
in ˹all˺ the ˹revealed˺ Writs of the ancients.

26:197 Has it not been a sign
for ˹those of˺ them
˹who are uninformed of divine revelation˺

وَٱلْجِبِلَّةَ ٱلْأَوَّلِينَ
﴿١٨٥﴾ قَالُوٓا۟ إِنَّمَآ
أَنتَ مِنَ ٱلْمُسَحَّرِينَ
﴿١٨٦﴾ وَمَآ أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا
وَإِن نَّظُنُّكَ لَمِنَ ٱلْكَـٰذِبِينَ
﴿١٨٧﴾ فَأَسْقِطْ عَلَيْنَا كِسَفًا
مِّنَ ٱلسَّمَآءِ
إِن كُنتَ مِنَ ٱلصَّـٰدِقِينَ
﴿١٨٨﴾ قَالَ رَبِّىٓ أَعْلَمُ بِمَا تَعْمَلُونَ
﴿١٨٩﴾ فَكَذَّبُوهُ فَأَخَذَهُمْ
عَذَابُ يَوْمِ ٱلظُّلَّةِ ۚ
إِنَّهُۥ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ
﴿١٩٠﴾ إِنَّ فِى ذَٰلِكَ لَـَٔايَةً ۖ
وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ
﴿١٩١﴾ وَإِنَّ رَبَّكَ
لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ
﴿١٩٢﴾ وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلْعَـٰلَمِينَ
﴿١٩٣﴾ نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ
﴿١٩٤﴾ عَلَىٰ قَلْبِكَ
لِتَكُونَ مِنَ ٱلْمُنذِرِينَ
﴿١٩٥﴾ بِلِسَانٍ عَرَبِىٍّ مُّبِينٍ

that the learned among the Children of Israel
recognize it ⌜as true⌝?

26:198 Yet had We sent it down
to one of the non-Arabic speaking—

26:199 such that he could ⌜miraculously⌝
recite it to them—
still they would never believe in it!

26:200 And so it is
that We have thrust ⌜this message⌝
into the hearts of the defiant unbelievers
⌜by way of your call, O Prophet,
to make them accountable⌝.

26:201 They shall not believe in it until, ⌜at last,⌝
they see the painful torment!

26:202 For it shall come to them, suddenly,
while they are unaware ⌜of it⌝.

26:203 Then they shall say:
Can we be granted respite
⌜from divine judgment and then believe⌝?

26:204 Is it Our ⌜imminent⌝ torment, then,
that ⌜truly⌝ they seek to hasten?

26:205 Yet have you considered, ⌜O Prophet,⌝
if We were to let them enjoy themselves
for years,

26:206 whereupon all that they have been promised
⌜as to divine judgment⌝ came to them?

26:207 Would that ⌜respite of time⌝
which they were given to enjoy
have availed them ⌜at all⌝?

26:208 Yet never have We destroyed any town
without it having had ⌜messengers
come to it as⌝ forewarners
⌜of God's nearing Judgment⌝,

26:209 as a reminder ⌜to them of God's way⌝.
For never do We wrong ⌜anyone
that divine destruction befalls⌝.

(١٩٦) وَإِنَّهُۥ لَفِى زُبُرِ ٱلْأَوَّلِينَ

(١٩٧) أَوَلَمْ يَكُن لَّهُمْ ءَايَةً أَن يَعْلَمَهُۥ
عُلَمَٰٓؤُا۟ بَنِىٓ إِسْرَٰٓءِيلَ

(١٩٨) وَلَوْ نَزَّلْنَٰهُ
عَلَىٰ بَعْضِ ٱلْأَعْجَمِينَ

(١٩٩) فَقَرَأَهُۥ عَلَيْهِم
مَّا كَانُوا۟ بِهِۦ مُؤْمِنِينَ

(٢٠٠) كَذَٰلِكَ سَلَكْنَٰهُ
فِى قُلُوبِ ٱلْمُجْرِمِينَ

(٢٠١) لَا يُؤْمِنُونَ بِهِۦ
حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ

(٢٠٢) فَيَأْتِيَهُم بَغْتَةً
وَهُمْ لَا يَشْعُرُونَ

(٢٠٣) فَيَقُولُوا۟ هَلْ نَحْنُ مُنظَرُونَ

(٢٠٤) أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ

(٢٠٥) أَفَرَءَيْتَ
إِن مَّتَّعْنَٰهُمْ سِنِينَ

(٢٠٦) ثُمَّ جَآءَهُم
مَّا كَانُوا۟ يُوعَدُونَ

(٢٠٧) مَآ أَغْنَىٰ عَنْهُم
مَّا كَانُوا۟ يُمَتَّعُونَ

(٢٠٨) وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ

26:210 Thus ⌜as for the Quran,⌝
the satans have not
brought it down ⌜to the Prophet
as the godless wrongdoers claim⌝!

26:211 Nor is it for ⌜the likes of⌝ them ⌜to do so⌝!
Nor can they!

26:212 Indeed, they are far removed
from ⌜even⌝ hearing ⌜its verses being revealed⌝.

26:213 Then you shall not,
⌜O human being⌝,
call upon any other god with God.
For then you will become
one of those who are punished.

26:214 So forewarn, ⌜O Prophet,⌝
your nearest relatives.

26:215 And lower your wing ⌜of compassion⌝
for the believers who follow you.

26:216 Yet if they ⌜who disbelieve⌝
disobey you, then say:
Indeed, I am innocent of all that you do.

26:217 Thus rely ⌜only⌝
upon the Overpowering ⌜One⌝,
the Mercy-Giving—

26:218 the One who sees you
when you rise ⌜at night for the Prayer,⌝

26:219 and ⌜who sees you⌝
in the postures of your Prayer
among those who bow ⌜their faces⌝
down to the ground,
⌜worshipping Him alone⌝.

26:220 Indeed, it is He
who is the All-Hearing, the All-Knowing.

26:221 Shall I tell you, ⌜O disbelievers,⌝
upon whom it is that the satans
⌜do, indeed⌝, descend?

إِلَّا لَهَا مُنذِرُونَ
٢٠٩ ذِكْرَىٰ وَمَا كُنَّا ظَٰلِمِينَ
٢١٠ وَمَا تَنَزَّلَتْ بِهِ ٱلشَّيَٰطِينُ
٢١١ وَمَا يَنۢبَغِى لَهُمْ
وَمَا يَسْتَطِيعُونَ
٢١٢ إِنَّهُمْ عَنِ ٱلسَّمْعِ لَمَعْزُولُونَ
٢١٣ فَلَا تَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ
فَتَكُونَ مِنَ ٱلْمُعَذَّبِينَ
٢١٤ وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ
٢١٥ وَٱخْفِضْ جَنَاحَكَ لِمَنِ
ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ
٢١٦ فَإِنْ عَصَوْكَ فَقُلْ
إِنِّى بَرِىٓءٌ مِّمَّا تَعْمَلُونَ
٢١٧ وَتَوَكَّلْ عَلَى ٱلْعَزِيزِ ٱلرَّحِيمِ
٢١٨ ٱلَّذِى يَرَىٰكَ حِينَ تَقُومُ
٢١٩ وَتَقَلُّبَكَ فِى ٱلسَّٰجِدِينَ

26:222 They descend
upon every ⌜habitually⌝ sinful liar
⌜and soothsayer⌝.
26:223 They cast ⌜to these⌝
whatever they ⌜may⌝ hear.
Yet most ⌜of these satans⌝
are themselves sheer liars.

26:224 As for the poets,
only the deluded follow them.
26:225 Do you not see
that they but wander ⌜in their verse aimlessly,
as if⌝ from valley to valley,
26:226 and that they say ⌜in their poetry⌝
what they do not do?
26:227 Excepted are those ⌜poets⌝ who believe,
and do righteous deeds,
and remember God much,
and who seek to make ⌜the believers⌝ triumphant
after they have been wronged
⌜by the disbelievers⌝.
Yet ⌜all⌝ those who do wrong,
⌜who are godless in heart,⌝
will most surely know, ⌜after death,
how evil is⌝ that place of return
to which they are bound to return!

(٢٢٠) إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ
(٢٢١) هَلْ أُنَبِّئُكُمْ
عَلَىٰ مَن تَنَزَّلُ ٱلشَّيَٰطِينُ
(٢٢٢) تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ
(٢٢٣) يُلْقُونَ ٱلسَّمْعَ
وَأَكْثَرُهُمْ كَٰذِبُونَ
(٢٢٤) وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلْغَاوُۥنَ
(٢٢٥) أَلَمْ تَرَ أَنَّهُمْ
فِى كُلِّ وَادٍ يَهِيمُونَ
(٢٢٦) وَأَنَّهُمْ يَقُولُونَ
مَا لَا يَفْعَلُونَ
(٢٢٧) إِلَّا ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
وَذَكَرُوا۟ ٱللَّهَ كَثِيرًا
وَٱنتَصَرُوا۟ مِنۢ بَعْدِ مَا ظُلِمُوا۟
وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓا۟
أَىَّ مُنقَلَبٍ يَنقَلِبُونَ

The surah that speaks of the Valley of THE ANTS, *through which the hosts of Solomon ﷺ were once marching, wherein God miraculously enabled Solomon ﷺ to hear one of them as she warned the others to flee into their homes before being crushed—a miracle of audition and understanding for which Solomon ﷺ thanked God profusely.*

Surah **27** / 93 VERSES / REVEALED AT MAKKAH

Al-Naml

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

27:1 *Ṭâ Sîn*
These are the ˹revealed˺ verses of the Quran,
and ˹it is˺ a clear Book ˹from God
elucidating truth˺.

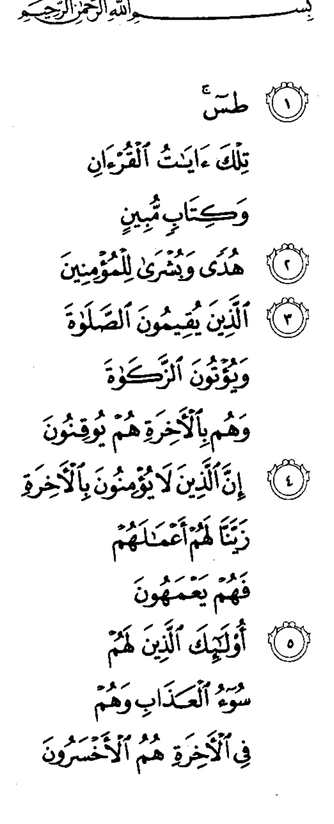
27:2 It is guidance ˹to a straight way of salvation,˺
and glad tidings
˹of everlasting delight in Paradise˺
for all the believers—

27:3 those who ˹duly˺ establish the Prayer,
and ˹who˺ give the Zakât-Charity,
and ˹who within themselves˺
have ˹utter˺ certainty
of ˹the imminence of˺ the Hereafter.

27:4 As for those who do not believe
in the Hereafter,
We have made their deeds fair-seeming to them.
Thus they wander ˹through life˺ blindly
˹in their misguidance˺.

27:5 These are the ones for whom there shall be
the very worst torment ˹in this life˺.
And in the Hereafter, it is they themselves
who shall be the greatest losers.

27:6 For, indeed, ˹O Prophet,˺



you are, most surely, receiving the Quran
from One who is all-wise, all-knowing.

27:7 Behold! Moses said to his family:
Indeed, I have noticed a fire.
From it, I shall bring you some news
⸢to guide us on our way⸣,
or bring you a flaming firebrand,
so that you may warm yourselves.

27:8 So when he came to it, he was called ⸢by God⸣:
Blessed be whoever
is in the ⸢effulgence of the⸣ fire
and whoever is around it!
For highly exalted is God ⸢alone⸣,
Lord of ⸢All⸣ the Worlds!

27:9 O Moses! Indeed, it is I!
I am God,
the Overpowering ⸢One⸣, the All-Wise.

27:10 Now throw your staff ⸢to the ground⸣.
Then when he saw it moving
as if it were a ⸢great⸣ serpent, he turned and fled—
and would not turn back.
⸢God said:⸣ O Moses!
Have no fear!
For in My presence,
messengers have nothing to fear.

27:11 Even should one have done wrong,
then replaced iniquity with good—
still, I am, indeed, all-forgiving, mercy-giving.

27:12 Moreover, let your hand
enter the bosom of your garment.
It shall come forth
⸢radiant⸣ white, without blemish.
⸢This is one⸣ of the nine ⸢miraculous⸣ signs
⸢that you shall show⸣ to Pharaoh and his people.

(٦) وَإِنَّكَ لَتُلَقَّى ٱلْقُرْءَانَ
مِن لَّدُنْ حَكِيمٍ عَلِيمٍ

(٧) إِذْ قَالَ مُوسَىٰ لِأَهْلِهِۦٓ
إِنِّىٓ ءَانَسْتُ نَارًا
سَـَٔاتِيكُم مِّنْهَا بِخَبَرٍ
أَوْ ءَاتِيكُم بِشِهَابٍ قَبَسٍ
لَّعَلَّكُمْ تَصْطَلُونَ

(٨) فَلَمَّا جَآءَهَا نُودِىَ أَنۢ بُورِكَ
مَن فِى ٱلنَّارِ وَمَنْ حَوْلَهَا
وَسُبْحَـٰنَ ٱللَّهِ رَبِّ ٱلْعَـٰلَمِينَ

(٩) يَـٰمُوسَىٰٓ إِنَّهُۥٓ
أَنَا ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ

(١٠) وَأَلْقِ عَصَاكَ ۚ
فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَآنٌّ
وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ
يَـٰمُوسَىٰ لَا تَخَفْ
إِنِّى لَا يَخَافُ لَدَىَّ ٱلْمُرْسَلُونَ

(١١) إِلَّا مَن ظَلَمَ ثُمَّ بَدَّلَ حُسْنًۢا
بَعْدَ سُوٓءٍ فَإِنِّى غَفُورٌ رَّحِيمٌ

(١٢) وَأَدْخِلْ يَدَكَ فِى جَيْبِكَ
تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ ۖ
فِى تِسْعِ ءَايَـٰتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِۦٓ ۚ

Indeed, they have been an ungodly people.

27:13 Yet when Our signs came to them,
˹manifest˺ before their very eyes, they said:
This is clear sorcery!

27:14 Thus, even though, within their souls,
they were certain of them ˹being from God˺—
they disavowed them, wrongfully and haughtily.
So see how ˹devastating˺ was the end
of the sowers of corruption!

27:15 Now, indeed, We gave David and Solomon
˹revealed˺ knowledge, ˹as well˺.
And ˹ever did˺ they say:
All praise is for God ˹alone˺
who has favored us above many
of His believing servants.

27:16 Thus Solomon inherited ˹prophethood
and the throne from˺ David, wherefore he said:
O people!
We have been taught ˹to comprehend˺
the utterance of birds.
Moreover, we have been given
˹something˺ of ˹nearly˺ every good thing
˹in the world˺.
Indeed, this is most surely ˹evidence
of˺ manifest favor ˹from God˺.

27:17 So assembled before Solomon
were his hosts—
from the jinn, and the human beings,
and the birds.
Thus were they ˹duly˺ marshaled
˹to march in force˺.

27:18 And at last,
when they came upon the Valley of Ants,
an ant said: O you ants!

إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ

(١٣) فَلَمَّا جَآءَتْهُمْ ءَايَٰتُنَا مُبْصِرَةً
قَالُوا۟ هَٰذَا سِحْرٌ مُّبِينٌ

(١٤) وَجَحَدُوا۟ بِهَا وَٱسْتَيْقَنَتْهَآ
أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا
فَٱنظُرْ كَيْفَ كَانَ
عَٰقِبَةُ ٱلْمُفْسِدِينَ

(١٥) وَلَقَدْ ءَاتَيْنَا
دَاوُۥدَ وَسُلَيْمَٰنَ عِلْمًا
وَقَالَا ٱلْحَمْدُ لِلَّهِ
ٱلَّذِى فَضَّلَنَا عَلَىٰ كَثِيرٍ
مِّنْ عِبَادِهِ ٱلْمُؤْمِنِينَ

(١٦) وَوَرِثَ سُلَيْمَٰنُ دَاوُۥدَ
وَقَالَ يَٰٓأَيُّهَا ٱلنَّاسُ
عُلِّمْنَا مَنطِقَ ٱلطَّيْرِ
وَأُوتِينَا مِن كُلِّ شَىْءٍ
إِنَّ هَٰذَا لَهُوَ ٱلْفَضْلُ ٱلْمُبِينُ

(١٧) وَحُشِرَ لِسُلَيْمَٰنَ جُنُودُهُۥ
مِنَ ٱلْجِنِّ وَٱلْإِنسِ وَٱلطَّيْرِ
فَهُمْ يُوزَعُونَ

(١٨) حَتَّىٰٓ إِذَآ أَتَوْا۟ عَلَىٰ وَادِ ٱلنَّمْلِ
قَالَتْ نَمْلَةٌ يَٰٓأَيُّهَا ٱلنَّمْلُ

Enter ⌜quickly⌝ into your dwellings,
⌜and⌝ let not Solomon and his hosts crush you
while they are unaware!

27:19 So he smiled, laughing at her statement,
and said ⌜in gratitude⌝: My Lord!
Dispose me always
to give thanks for Your grace,
with which You have graced me
and my parents,
and that I do righteous deeds
with which You are pleased.
And admit me, by Your mercy,
into ⌜the company of⌝ Your righteous servants.

27:20 And so he reviewed the birds.
Then he said:
Why do I not see the hoopoe,
or is he of those who are absent ⌜without leave⌝?

27:21 I shall, most surely, punish him
with a severe punishment;
or I shall, most surely, slaughter him,
unless he brings me a clear warrant
⌜for his absence⌝.

27:22 Yet he remained away—but not for long.
Then he ⌜came and⌝ said:
I have compassed ⌜a momentous matter⌝
which you, ⌜O Solomon,⌝ have not compassed!
For I have come to you from ⌜the land of⌝ Sheba
with sure news.

27:23 Indeed, I found a woman ruling over them—
and she has been given
⌜something⌝ of ⌜nearly⌝ every good thing
⌜in the world⌝.
Moreover, she has a magnificent throne.

27:24 I found her and her people
bowing ⌜their faces⌝ down to the sun ⌜in worship⌝

ٱدۡخُلُواْ مَسَٰكِنَكُمۡ
لَا يَحۡطِمَنَّكُمۡ سُلَيۡمَٰنُ
وَجُنُودُهُۥ وَهُمۡ لَا يَشۡعُرُونَ
(١٩) فَتَبَسَّمَ ضَاحِكٗا مِّن قَوۡلِهَا
وَقَالَ رَبِّ أَوۡزِعۡنِيٓ
أَنۡ أَشۡكُرَ نِعۡمَتَكَ ٱلَّتِيٓ
أَنۡعَمۡتَ عَلَيَّ وَعَلَىٰ وَٰلِدَيَّ
وَأَنۡ أَعۡمَلَ صَٰلِحٗا تَرۡضَىٰهُ
وَأَدۡخِلۡنِي بِرَحۡمَتِكَ
فِي عِبَادِكَ ٱلصَّٰلِحِينَ
(٢٠) وَتَفَقَّدَ ٱلطَّيۡرَ فَقَالَ
مَا لِيَ لَآ أَرَى ٱلۡهُدۡهُدَ
أَمۡ كَانَ مِنَ ٱلۡغَآئِبِينَ
(٢١) لَأُعَذِّبَنَّهُۥ عَذَابٗا شَدِيدًا
أَوۡ لَأَاْذۡبَحَنَّهُۥٓ
أَوۡ لَيَأۡتِيَنِّي بِسُلۡطَٰنٖ مُّبِينٖ
(٢٢) فَمَكَثَ غَيۡرَ بَعِيدٖ فَقَالَ
أَحَطتُ بِمَا لَمۡ تُحِطۡ بِهِۦ
وَجِئۡتُكَ مِن سَبَإِۭ
بِنَبَإٖ يَقِينٍ
(٢٣) إِنِّي وَجَدتُّ ٱمۡرَأَةٗ
تَمۡلِكُهُمۡ وَأُوتِيَتۡ
مِن كُلِّ شَيۡءٖ
وَلَهَا عَرۡشٌ عَظِيمٞ
(٢٤) وَجَدتُّهَا وَقَوۡمَهَا
يَسۡجُدُونَ لِلشَّمۡسِ مِن دُونِ ٱللَّهِ

instead of ˹bowing to˺ God.
For Satan has made their ˹godless˺ works
fair-seeming to them.
Thus has he barred them from the path ˹of God˺,
and, therefore, they are not ˹rightly˺ guided,

27:25 so that they do not
bow ˹their faces˺ down to God—
˹though He is˺ the One
who brings out all that is hidden
in the heavens and the earth,
and who ˹alone˺ knows what you keep secret
and what you make known.

27:26 God!
There is no God but Him,
the Lord of the Magnificent Throne!۩

27:27 ۞˹Solomon˺ said ˹to the hoopoe˺:
We shall see whether you have spoken the truth
or ˹if˺ you are ˹to be counted
as one˺ of the ˹sheer˺ liars.

27:28 Go with this letter of mine
˹to the court of Sheba˺.
Then cast it down to them.
Then turn aside from them.
Then see what answer they shall return.

27:29 ˹When the letter reached the Queen,˺ she said:
O ˹assembly of˺ nobles:
An honorable letter has been cast down to me.

27:30 It is from Solomon. And it is ˹written herein˺:
In the name of God,
the All-Merciful, the Mercy-Giving.

27:31 Do not exalt yourselves against me
˹in defiance of revealed truth˺.
Rather, come to me as *muslims*,
in willing submission to God ˹alone˺.

27:32 She said: O ˹assembly of˺ nobles!

وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ
أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ
فَهُمْ لَا يَهْتَدُونَ
(٢٥) أَلَّا يَسْجُدُوا۟ لِلَّهِ
ٱلَّذِى يُخْرِجُ ٱلْخَبْءَ
فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ
(٢٦) ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ
رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ۩
(٢٧) ۞ قَالَ سَنَنظُرُ أَصَدَقْتَ
أَمْ كُنتَ مِنَ ٱلْكَٰذِبِينَ
(٢٨) ٱذْهَب بِّكِتَٰبِى هَٰذَا
فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ
فَٱنظُرْ مَاذَا يَرْجِعُونَ
(٢٩) قَالَتْ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟
إِنِّىٓ أُلْقِىَ إِلَىَّ كِتَٰبٌ كَرِيمٌ
(٣٠) إِنَّهُۥ مِن سُلَيْمَٰنَ وَإِنَّهُۥ
بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
(٣١) أَلَّا تَعْلُوا۟ عَلَىَّ وَأْتُونِى مُسْلِمِينَ
(٣٢) قَالَتْ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟

Counsel me in my affair.
For I decide no ˹vital˺ affair
unless you bear witness ˹and consent with˺ me.

27:33 They said:
We are a people endowed with ˹great˺ force.
Moreover, ˹we are˺ endowed
with mighty ˹military˺ power.
Thus the command is yours, ˹O Queen˺.
Consider, then, what you shall command.

27:34 She said:
Indeed, when kings enter a city,
they spread corruption in it.
Moreover, they reduce its people of dignity
to ˹abject˺ humility—
and this is, indeed, what they do!

27:35 Thus, I am sending to them a gift ˹in response˺.
Then I will consider
that wherewith the messengers ˹I send˺ return.

27:36 So when ˹her envoy˺ came to ˹him,˺
Solomon said:
Would you extend to me ˹mere˺ wealth?
Yet what God has given me
is ˹far˺ better than all that He has given you.
Rather, you are exultant
with regard to your gift.

27:37 Return to them, ˹O messengers,
those who have sent you bearing gifts˺.
For, most surely,
we shall come to them with hosts
the like of which
they shall never be able to face.
Moreover, we shall, most surely, expel them
from ˹their land˺ in ˹abject˺ humility.
Thus shall they be abased!

أَفْتُونِي فِي أَمْرِي
مَا كُنتُ قَاطِعَةً أَمْرًا
حَتَّىٰ تَشْهَدُونِ

(٣٣) قَالُوا نَحْنُ أُولُو قُوَّةٍ
وَأُولُو بَأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ
فَانظُرِي مَاذَا تَأْمُرِينَ

(٣٤) قَالَتْ إِنَّ الْمُلُوكَ
إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا
وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً
وَكَذَٰلِكَ يَفْعَلُونَ

(٣٥) وَإِنِّي مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةٍ
فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ

(٣٦) فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ
أَتُمِدُّونَنِ بِمَالٍ فَمَا آتَانِيَ
اللَّهُ خَيْرٌ مِّمَّا آتَاكُم
بَلْ أَنتُم بِهَدِيَّتِكُمْ تَفْرَحُونَ

(٣٧) ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُم
بِجُنُودٍ لَّا قِبَلَ لَهُم بِهَا
وَلَنُخْرِجَنَّهُم مِّنْهَا أَذِلَّةً
وَهُمْ صَاغِرُونَ

27:38 ⌜Thereafter, when Solomon anticipated
her coming to him,⌝ he said ⌜to his court⌝:
O ⌜assembly of⌝ nobles!
Which of you will bring me her throne
before they come to me in willing submission?

27:39 One of great power ⌜serving Solomon⌝
from the jinn said:
I shall bring it to you
before you rise from your position.
For I am, indeed, ⌜the one⌝ for such ⌜a task,
being both⌝ very strong and trustworthy.

27:40 Yet he who had knowledge
from the ⌜Heavenly⌝ Book said:
I shall bring it to you
⌜even⌝ before the glance of your eye
⌜to the sky⌝ can return to you!
So the moment he beheld it
settled before him, ⌜Solomon⌝ said:
This is of my Lord's favor ⌜upon me⌝, to try me,
⌜as to⌝ whether I will be thankful ⌜to Him⌝
or ungrateful.
Yet anyone who is thankful ⌜to God⌝
is but thankful for ⌜the good of⌝ his own soul.
And whoever is ungrateful—then, nevertheless,
my Lord is self-sufficient, all-generous!

27:41 He said:
Alter the appearance of her throne
⌜so it becomes unfamiliar⌝ to her,
⌜so that⌝ we may see
whether she shall follow right guidance
⌜after seeing this miracle⌝,
or if she will remain of those
who are not guided aright.

27:42 So when she arrived ⌜at his court⌝,
it was said ⌜to her⌝:

٣٨ قَالَ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟
أَيُّكُمْ يَأْتِينِى بِعَرْشِهَا
قَبْلَ أَن يَأْتُونِى مُسْلِمِينَ

٣٩ قَالَ عِفْرِيتٌ مِّنَ ٱلْجِنِّ
أَنَا۠ ءَاتِيكَ بِهِۦ
قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ ۖ
وَإِنِّى عَلَيْهِ لَقَوِىٌّ أَمِينٌ

٤٠ قَالَ ٱلَّذِى عِندَهُۥ
عِلْمٌ مِّنَ ٱلْكِتَٰبِ
أَنَا۠ ءَاتِيكَ بِهِۦ
قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ
فَلَمَّا رَءَاهُ مُسْتَقِرًّا عِندَهُۥ
قَالَ هَٰذَا مِن فَضْلِ رَبِّى
لِيَبْلُوَنِىٓ ءَأَشْكُرُ أَمْ أَكْفُرُ ۖ
وَمَن شَكَرَ
فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ ۖ
وَمَن كَفَرَ فَإِنَّ رَبِّى غَنِىٌّ كَرِيمٌ

٤١ قَالَ نَكِّرُوا۟ لَهَا عَرْشَهَا
نَنظُرْ أَتَهْتَدِىٓ
أَمْ تَكُونُ مِنَ ٱلَّذِينَ لَا يَهْتَدُونَ

٤٢ فَلَمَّا جَآءَتْ

Does your throne resemble this ˹one˺?
She said: It is as though it were it ˹itself˺!
Then and there,
˹perceiving her inclination to truth,
Solomon said to his court˺:
It is we who have been given
˹revealed˺ knowledge ˹long˺ before her.
And ever have we been *muslims*,
in willing submission to God ˹alone˺.

27:43 What she had been
˹habituated to˺ worshipping apart from God
caused her ˹at first˺ to turn away ˹from faith˺.
For, indeed, she was from a disbelieving people.

27:44 It was said to her: Enter the palace court.
So when she saw it, she thought it was
an expansive, ˹rippling˺ pool.
So she bared her shins ˹to cross it˺.
He said:
It is ˹but˺ a court of polished glass plates
˹overlaying water.
Suddenly, realizing the truth,˺
she ˹turned to God in prayer and˺ said:
My Lord!
I have, indeed, wronged myself
˹by worshipping the sun˺.
And I ˹now˺ submit myself with Solomon
to God ˹alone˺, Lord of ˹All˺ the Worlds.

27:45 And very truly,
We sent to ˹the people of˺ Thamûd,
their brother Ṣâliḥ ˹as a messenger, saying˺:
Worship God ˹alone˺!
And, at once, they became ˹divided
into˺ two contending factions
˹of faith and unbelief˺.

قِيلَ أَهَٰكَذَا عَرْشُكِ ۖ
قَالَتْ كَأَنَّهُۥ هُوَ ۚ
وَأُوتِينَا ٱلْعِلْمَ مِن قَبْلِهَا
وَكُنَّا مُسْلِمِينَ
(٤٣) وَصَدَّهَا مَا كَانَت تَّعْبُدُ
مِن دُونِ ٱللَّهِ ۖ
إِنَّهَا كَانَتْ مِن قَوْمٍ كَٰفِرِينَ
(٤٤) قِيلَ لَهَا ٱدْخُلِى ٱلصَّرْحَ ۖ
فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً
وَكَشَفَتْ عَن سَاقَيْهَا ۚ
قَالَ إِنَّهُۥ صَرْحٌ
مُّمَرَّدٌ مِّن قَوَارِيرَ ۗ
قَالَتْ رَبِّ
إِنِّى ظَلَمْتُ نَفْسِى
وَأَسْلَمْتُ مَعَ سُلَيْمَٰنَ
لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ
(٤٥) وَلَقَدْ أَرْسَلْنَآ إِلَىٰ ثَمُودَ
أَخَاهُمْ صَٰلِحًا
أَنِ ٱعْبُدُوا۟ ٱللَّهَ فَإِذَا هُمْ
فَرِيقَانِ يَخْتَصِمُونَ

27:46 He said ˹to the disbelievers˺: O my people!
Why do you hasten
to ˹bring˺ evil ˹doom upon yourselves˺
instead of the good ˹tidings of faith˺?
Will you not seek God's forgiveness,
so that you may be shown mercy?

27:47 They said ˹to him˺:
We presage an omen ˹of ill fate˺ from you
and from those ˹who believe along˺ with you.
He said:
Your ˹deserved˺ fate, ˹good or ill,˺
rests with God ˹alone˺.
Rather, you are a people
who have been put to trial ˹by Him˺.

27:48 There were in the city nine men,
˹heads of their clans,˺
who spread corruption in the earth
and did not set things aright.

27:49 They said:
Swear to one another, by God,
that at night you shall ˹together˺ ambush him
and his household ˹and kill them all˺!
Then we shall say emphatically
to any heir of his ˹that seeks retribution˺
that we were not present
at the annihilation of his household—
and ˹that˺, indeed, we are, most surely, truthful!

27:50 Thus they ˹who disbelieved˺
devised a ˹wicked˺ plan ˹against Ṣâliḥ˺.
But We devised a plan ˹to save him˺—
while they were entirely unaware ˹of it˺.

27:51 Then see how ˹devastating˺ was the end
of their plotting!
˹For,˺ indeed, We demolished them
and their people, all together.

٤٦ قَالَ يَٰقَوْمِ لِمَ تَسْتَعْجِلُونَ
بِٱلسَّيِّئَةِ قَبْلَ ٱلْحَسَنَةِ
لَوْلَا تَسْتَغْفِرُونَ ٱللَّهَ
لَعَلَّكُمْ تُرْحَمُونَ

٤٧ قَالُوا۟ ٱطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ
قَالَ طَٰٓئِرُكُمْ عِندَ ٱللَّهِ
بَلْ أَنتُمْ قَوْمٌ تُفْتَنُونَ

٤٨ وَكَانَ فِى ٱلْمَدِينَةِ
تِسْعَةُ رَهْطٍ
يُفْسِدُونَ فِى ٱلْأَرْضِ
وَلَا يُصْلِحُونَ

٤٩ قَالُوا۟ تَقَاسَمُوا۟ بِٱللَّهِ
لَنُبَيِّتَنَّهُۥ وَأَهْلَهُۥ
ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِۦ
مَا شَهِدْنَا مَهْلِكَ أَهْلِهِۦ
وَإِنَّا لَصَٰدِقُونَ

٥٠ وَمَكَرُوا۟ مَكْرًا
وَمَكَرْنَا مَكْرًا
وَهُمْ لَا يَشْعُرُونَ

٥١ فَٱنظُرْ كَيْفَ كَانَ
عَٰقِبَةُ مَكْرِهِمْ
أَنَّا دَمَّرْنَٰهُمْ
وَقَوْمَهُمْ أَجْمَعِينَ

27:52 So there were their dwellings,
in ruinous desolation,
because of the ˹grave˺ wrong they did.
Indeed, in this ˹account˺ there is a sure sign
for a people who would know
˹that divine retribution is unfailing˺.

فَتِلْكَ بُيُوتُهُمْ
خَاوِيَةًۢ بِمَا ظَلَمُوٓا۟
إِنَّ فِى ذَٰلِكَ لَءَايَةً
لِّقَوْمٍ يَعْلَمُونَ ٥٢

27:53 Yet We delivered ˹from destruction˺
those ˹among them˺ who believed
and were ever God-fearing.

وَأَنجَيْنَا ٱلَّذِينَ ءَامَنُوا۟
وَكَانُوا۟ يَتَّقُونَ ٥٣

27:54 Moreover, ˹mention how God delivered˺ Lot.
Behold! He said to his people:
Do ˹the men among˺ you ˹openly˺ commit
˹such abominable˺ lewdness ˹with each other˺,
even while you look ˹upon one another˺?

وَلُوطًا
إِذْ قَالَ لِقَوْمِهِۦٓ
أَتَأْتُونَ ٱلْفَٰحِشَةَ
وَأَنتُمْ تُبْصِرُونَ ٥٤



27:55 Do you approach men in lust instead of women?
Indeed, you are a people
who are ˹shamefully˺ ignorant
˹of God's commandments˺.

أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهْوَةً
مِّن دُونِ ٱلنِّسَآءِ
بَلْ أَنتُمْ قَوْمٌ تَجْهَلُونَ ٥٥

27:56 ❊Yet the response of his people
was only to say ˹to each other˺:
Expel the family of Lot from your town,
for they are a people
who ˹seek to˺ keep themselves pure
˹from our ways˺.

۞ فَمَا كَانَ
جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓا۟
أَخْرِجُوٓا۟ ءَالَ لُوطٍ مِّن قَرْيَتِكُمْ
إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ٥٦

27:57 So We delivered him
and his family ˹from doom˺—
except his ˹faithless˺ wife:
Her We adjudged to be among those
who would linger behind.

فَأَنجَيْنَٰهُ وَأَهْلَهُۥٓ
إِلَّا ٱمْرَأَتَهُۥ
قَدَّرْنَٰهَا مِنَ ٱلْغَٰبِرِينَ ٥٧

27:58 Thus We rained down upon them
a ˹devastating˺ rain ˹of marked stones˺!
And how evil was the rain
of those who were forewarned ˹to no avail!

وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا
فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ ٥٨

27:59 Then˺ say, ˹O Prophet˺:
All praise is for God ˹alone,
whose deliverance is sure˺,
and ˹whose profound˺ peace
is upon His servants,
the ones whom He ˹Himself˺ has chosen
˹to bear His messages.
Thus ask the unbelievers˺:
Is God, ˹the All-Availing,˺
worthier ˹of worship,˺ or ˹the helpless idols˺
that they ˹who disbelieve falsely˺ associate
as gods ˹with Him˺?

27:60 Or ˹ask them, O Prophet˺:
Who is it that created the heavens and the earth?
And who has sent down to you,
from the sky, water,
with which We cause to grow
orchards of delight?
It is not possible for you
to cause ˹even one of˺ their trees
to grow ˹without it˺.
Then is there another god
˹to be worshipped along˺ with God?
Rather, those ˹who say this˺
are a people who ˹veer from the straight path
and˺ ascribe equals to Him.

27:61 Or ˹ask them˺:
Who has made the earth
a ˹hospitable˺ place of settlement
˹for all the living˺?
And ˹who˺ made rivers ˹flow˺ all through it?
And ˹who˺ set in it
anchoring mountains ˹to balance it˺?
And ˹who˺ placed a ˹seamless˺ divide
between the ˹sweet and salty˺ waters?

﴿٥٩﴾ قُلِ ٱلْحَمْدُ لِلَّهِ
وَسَلَٰمٌ عَلَىٰ عِبَادِهِ
ٱلَّذِينَ ٱصْطَفَىٰٓ ۗ
ءَآللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ
﴿٦٠﴾ أَمَّنْ خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
وَأَنزَلَ لَكُم
مِّنَ ٱلسَّمَآءِ مَآءً
فَأَنۢبَتْنَا بِهِۦ
حَدَآئِقَ ذَاتَ بَهْجَةٍ
مَّا كَانَ لَكُمْ
أَن تُنۢبِتُوا۟ شَجَرَهَآ ۗ
أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ
بَلْ هُمْ قَوْمٌ يَعْدِلُونَ
﴿٦١﴾ أَمَّن جَعَلَ ٱلْأَرْضَ قَرَارًا
وَجَعَلَ خِلَٰلَهَآ أَنْهَٰرًا
وَجَعَلَ لَهَا رَوَٰسِىَ
وَجَعَلَ
بَيْنَ ٱلْبَحْرَيْنِ حَاجِزًا ۗ

Then is there another god
⌜to be worshipped along⌝ with God?
Indeed, most of them
do not ⌜truly⌝ know ⌜the greatness of God⌝.

27:62 Or ⌜ask them:⌝
Who answers the one in distress
when he cries out to Him
and He lifts the affliction?
And who has appointed you ⌜human beings⌝
as successors ⌜to inherit authority⌝ in the earth?
Then is there another god
⌜who has given you of the dominion
to be worshipped along⌝ with God?
⌜How very⌝ little you remember
⌜God's favor upon you⌝!

27:63 Or ⌜ask them⌝:
Who guides you ⌜safely⌝
through the ⌜veils of⌝ darkness
in the land and the sea?
And who sends the winds bearing glad tidings
before ⌜the rain-showers of⌝ His mercy?
Then is there another god
⌜to be worshipped along⌝ with God?
Most high is God
⌜far⌝ above all that they associate
as gods ⌜with Him⌝.

27:64 Or ⌜ask them⌝:
Who is it that originates creation,
then causes it to return ⌜to being
after it passes away⌝?
And who provides ⌜sustenance⌝ for you
from the ⌜stores of the⌝ heaven and the earth?
Then is there another god
⌜to be worshipped along⌝ with God?
Say ⌜to the unbelievers⌝:

أَءِلَٰهٌ مَّعَ ٱللَّهِ
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ
(٦٢) أَمَّن يُجِيبُ ٱلْمُضْطَرَّ
إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ
وَيَجْعَلُكُمْ
خُلَفَآءَ ٱلْأَرْضِ
أَءِلَٰهٌ مَّعَ ٱللَّهِ
قَلِيلًا مَّا تَذَكَّرُونَ
(٦٣) أَمَّن يَهْدِيكُمْ
فِى ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ
وَمَن يُرْسِلُ ٱلرِّيَٰحَ
بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦٓ
أَءِلَٰهٌ مَّعَ ٱللَّهِ تَعَٰلَى ٱللَّهُ
عَمَّا يُشْرِكُونَ
(٦٤) أَمَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ
وَمَن يَرْزُقُكُم
مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ
أَءِلَٰهٌ مَّعَ ٱللَّهِ

Bring forth your proof, if you are truthful!
27:65 ˹Then˺ say ˹to them˺:
None who is in the heavens or the earth
knows the ˹knowledge of˺ the unseen ˹realm˺,
except God.
And they ˹who claim knowledge of it˺
are utterly unaware
˹even˺ of when they ˹themselves˺
will be raised up ˹for Judgment˺!
27:66 Indeed, ˹the accretion of all˺ their knowledge
amounts to no certainty in the Hereafter.
Rather, they are in ˹complete˺ doubt about it.
Rather, they are ˹utterly˺ blind to it!
27:67 Moreover, ˹others of˺ those who disbelieve say:
When we, and our forefathers,
have become dust, shall we, indeed,
be brought forth ˹again to life˺?
27:68 Truly, we have been promised this—
we and our ˹long dead˺ forefathers before ˹us˺.
This is nothing but tales of the ancients!
27:69 Say, ˹O Prophet, to the unbelievers˺:
Journey through the earth
and see how ˹devastating˺ was the end
of the defiant unbelievers!
27:70 So do not grieve over
˹those of˺ them ˹who oppose you˺,
nor be in ˹any˺ distress
because of what they plot ˹against you˺.
27:71 Furthermore, they say ˹in contempt˺:
When will this promise
˹of divine judgment˺ be ˹fulfilled˺,
if, indeed, you ˹believers˺ are truthful?
27:72 Say ˹to them˺:
It may well be that following ˹right˺ behind you
is some of ˹the devastation˺

قُلْ هَاتُوا۟ بُرْهَـٰنَكُمْ
إِن كُنتُمْ صَـٰدِقِينَ
(٦٥) قُل لَّا يَعْلَمُ
مَن فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ
ٱلْغَيْبَ إِلَّا ٱللَّهُ ۚ
وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ
(٦٦) بَلِ ٱدَّٰرَكَ عِلْمُهُمْ
فِى ٱلْـَٔاخِرَةِ ۚ
بَلْ هُمْ فِى شَكٍّ مِّنْهَا ۖ
بَلْ هُم مِّنْهَا عَمُونَ
(٦٧) وَقَالَ ٱلَّذِينَ كَفَرُوٓا۟
أَءِذَا كُنَّا تُرَٰبًا وَءَابَآؤُنَآ
أَئِنَّا لَمُخْرَجُونَ
(٦٨) لَقَدْ وُعِدْنَا هَـٰذَا
نَحْنُ وَءَابَآؤُنَا مِن قَبْلُ
إِنْ هَـٰذَآ إِلَّآ أَسَـٰطِيرُ ٱلْأَوَّلِينَ
(٦٩) قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ
فَٱنظُرُوا۟ كَيْفَ كَانَ
عَـٰقِبَةُ ٱلْمُجْرِمِينَ
(٧٠) وَلَا تَحْزَنْ عَلَيْهِمْ
وَلَا تَكُن فِى ضَيْقٍ
مِّمَّا يَمْكُرُونَ
(٧١) وَيَقُولُونَ مَتَىٰ هَـٰذَا ٱلْوَعْدُ
إِن كُنتُمْ صَـٰدِقِينَ
(٧٢) قُلْ عَسَىٰٓ أَن يَكُونَ رَدِفَ لَكُم

that you seek to hasten.

27:73 Yet, indeed, your Lord is ever bountiful
to ˹all˺ people, ˹O Prophet,
affording them time and provision˺.
But most of them do not give thanks ˹for this˺.

27:74 Yet, indeed, your Lord knows well
all that their hearts harbor
and all that they make known.

27:75 For there is not any unseen thing
˹anywhere˺ in the heaven or the earth,
but that it is ˹inscribed with God˺
in a clear Book, ˹preserved in Heaven˺.

27:76 Indeed, this Quran relates ˹the truth˺
to the Children of Israel
about most of that over which they dispute.

27:77 Moreover, ˹herein˺ there is, indeed, guidance
˹for those gone astray˺,
as well as mercy ˹from the torment
of the Hereafter˺ for all the believers.

27:78 Indeed, ˹on the Day of Resurrection,˺
your Lord will decide
˹every issue in dispute˺ between them,
˹in accordance˺ with His all-wise Judgment.
For He ˹alone˺
is the Overpowering ˹One˺, the All-Knowing.

27:79 So rely on God ˹alone, O Prophet,˺
for you are ˹following˺ upon the ˹path
of˺ clear truth.

27:80 Indeed, you cannot make
the dead ˹of heart˺ hear.
Nor can you make the deaf ˹of heart˺
hear the call ˹of truth˺
when they have turned back in retreat ˹from it˺.

27:81 Nor can you guide the blind ˹in heart˺

بَعْضُ ٱلَّذِى تَسْتَعْجِلُونَ

٧٣ وَإِنَّ رَبَّكَ
لَذُو فَضْلٍ عَلَى ٱلنَّاسِ
وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ

٧٤ وَإِنَّ رَبَّكَ لَيَعْلَمُ
مَا تُكِنُّ صُدُورُهُمْ
وَمَا يُعْلِنُونَ

٧٥ وَمَا مِنْ غَآئِبَةٍ
فِى ٱلسَّمَآءِ وَٱلْأَرْضِ
إِلَّا فِى كِتَٰبٍ مُّبِينٍ

٧٦ إِنَّ هَٰذَا ٱلْقُرْءَانَ
يَقُصُّ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ
أَكْثَرَ ٱلَّذِى
هُمْ فِيهِ يَخْتَلِفُونَ

٧٧ وَإِنَّهُۥ لَهُدًى
وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

٧٨ إِنَّ رَبَّكَ
يَقْضِى بَيْنَهُم بِحُكْمِهِۦ ۚ
وَهُوَ ٱلْعَزِيزُ ٱلْعَلِيمُ

٧٩ فَتَوَكَّلْ عَلَى ٱللَّهِ ۖ
إِنَّكَ عَلَى ٱلْحَقِّ ٱلْمُبِينِ

٨٠ إِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ
وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ
إِذَا وَلَّوْا۟ مُدْبِرِينَ

٨١ وَمَآ أَنتَ
بِهَٰدِى ٱلْعُمْىِ عَن ضَلَٰلَتِهِمْ ۖ

out of their misguidance.
You can only make hear ⌜this call⌝
those who believe in Our signs
⌜and⌝ who, therefore, are *muslims*,
in willing submission to God ⌜alone⌝.

27:82 ❊Thus, when the word ⌜of the Hour of Doom⌝
shall come to pass against
⌜the disbelieving among⌝ them,
We shall bring forth for them
a beast out of the earth that shall speak to them,
⌜heralding the Day of Judgment⌝;
for people will have had no certainty
in Our signs ⌜revealed in the Scriptures.

27:83 Thereafter, shall come⌝ the Day
⌜that⌝ We assemble from every community
a throng of those who ⌜vehemently⌝ belied
Our ⌜revealed⌝ signs—
and they shall all be duly marshaled.

27:84 And at last,
when they come forth ⌜for Judgment,
God⌝ shall say ⌜to them⌝:
Did you belie My ⌜revealed⌝ signs,
while you did not
⌜even attempt to⌝ comprehend them
in knowledge?
Or ⌜if this is not the case,⌝
what ⌜then⌝ were you doing?

27:85 Thus the word ⌜of punishment⌝
shall come to pass against them
for ⌜all⌝ the wrong they had been doing.
Nor shall they utter ⌜even a word
in their own defense⌝.

27:86 Have they not considered
that, indeed, it is We ⌜alone⌝
who have made the night for them

إِن تُسْمِعُ
إِلَّا مَن يُؤْمِنُ بِـَٔايَٰتِنَا
فَهُم مُّسْلِمُونَ

(٨٢) ۞وَإِذَا وَقَعَ ٱلْقَوْلُ عَلَيْهِمْ
أَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ ٱلْأَرْضِ
تُكَلِّمُهُمْ أَنَّ ٱلنَّاسَ
كَانُوا۟ بِـَٔايَٰتِنَا لَا يُوقِنُونَ

(٨٣) وَيَوْمَ نَحْشُرُ
مِن كُلِّ أُمَّةٍ فَوْجًا
مِّمَّن يُكَذِّبُ بِـَٔايَٰتِنَا
فَهُمْ يُوزَعُونَ

(٨٤) حَتَّىٰٓ إِذَا جَآءُو
قَالَ أَكَذَّبْتُم بِـَٔايَٰتِى
وَلَمْ تُحِيطُوا۟ بِهَا عِلْمًا
أَمَّاذَا كُنتُمْ تَعْمَلُونَ

(٨٥) وَوَقَعَ ٱلْقَوْلُ عَلَيْهِم
بِمَا ظَلَمُوا۟ فَهُمْ لَا يَنطِقُونَ

(٨٦) أَلَمْ يَرَوْا۟ أَنَّا جَعَلْنَا ٱلَّيْلَ
لِيَسْكُنُوا۟ فِيهِ

to repose therein,
and the daylight ˹by which˺ to see?
Indeed, in this there are sure signs
for a people who would believe.

27:87 Yet the Day
the Trumpet ˹of Resurrection˺ is blown,
then all who are in the heavens
and all who are in the earth
shall be terror-stricken—
except for whomever God so wills.
Thus all shall come to Him utterly humbled.

27:88 Moreover, you shall see the mountains,
that you deem firmly fixed,
passing away like ˹traces of˺ clouds pass away.
˹Behold˺ the mighty doing of God—
He who has perfected all things!
Indeed, He is all-aware
of all ˹the acts˺ that you do.

27:89 Whoever comes forth ˹on that Day,˺
having done the good deed
˹of sustaining true faith in God alone˺,
then he shall have ˹far˺ better than it
˹as a reward in Paradise˺.
And from a ˹great˺ terror, on that Day,
shall such be ˹made˺ secure.

27:90 But whoever comes forth ˹on that Day˺
having done the evil deed ˹of belying God˺,
then shall their ˹very˺ faces
be pitched into the Fire ˹of Hell.
And they shall be asked:˺
Are you ˹now˺ being recompensed
for other than all ˹the evil˺
that you had been doing ˹in life?

27:91 Say to the unbelievers, O Muhammad:˺

وَٱلنَّهَارَ مُبْصِرًا ۚ
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ
لِّقَوْمٍ يُؤْمِنُونَ
(٨٧) وَيَوْمَ يُنفَخُ فِى ٱلصُّورِ
فَفَزِعَ مَن فِى ٱلسَّمَٰوَٰتِ
وَمَن فِى ٱلْأَرْضِ
إِلَّا مَن شَآءَ ٱللَّهُ ۚ
وَكُلٌّ أَتَوْهُ دَٰخِرِينَ
(٨٨) وَتَرَى ٱلْجِبَالَ تَحْسَبُهَا جَامِدَةً
وَهِىَ تَمُرُّ مَرَّ ٱلسَّحَابِ ۚ
صُنْعَ ٱللَّهِ
ٱلَّذِىٓ أَتْقَنَ كُلَّ شَىْءٍ ۚ
إِنَّهُۥ خَبِيرٌۢ بِمَا تَفْعَلُونَ
(٨٩) مَن جَآءَ بِٱلْحَسَنَةِ
فَلَهُۥ خَيْرٌ مِّنْهَا وَهُم مِّن فَزَعٍ
يَوْمَئِذٍ ءَامِنُونَ
(٩٠) وَمَن جَآءَ بِٱلسَّيِّئَةِ
فَكُبَّتْ وُجُوهُهُمْ فِى ٱلنَّارِ
هَلْ تُجْزَوْنَ
إِلَّا مَا كُنتُمْ تَعْمَلُونَ

Indeed, I have been commanded
only to worship the Lord
of this habitation ˹of Makkah˺,
the One who has ˹Himself˺ made it sacred.
For to Him ˹alone˺ do all things belong.
Moreover, I have been commanded
to be of those who are *muslims*,
in willing submission to God ˹alone˺—

27:92 and to recite the Quran ˹to all people˺.
So whoever shall be guided ˹by it˺,
then he is guided only
for ˹the benefit of˺ his own soul.
As for whoever goes astray
˹from its straight path˺—then ˹to such˺ say only:
Indeed, I am but one
of the ˹prophetic˺ forewarners.

27:93 Moreover, say: All praise is for God ˹alone˺.
He shall show all of you His ˹wondrous˺ signs,
so that you shall know them ˹to be utterly true˺.
For never is your Lord at all heedless
of what you ˹human beings˺ do.

(٩١) إِنَّمَآ أُمِرۡتُ أَنۡ أَعۡبُدَ
رَبَّ هَٰذِهِ ٱلۡبَلۡدَةِ
ٱلَّذِي حَرَّمَهَا
وَلَهُۥ كُلُّ شَيۡءٖۖ وَأُمِرۡتُ
أَنۡ أَكُونَ مِنَ ٱلۡمُسۡلِمِينَ
(٩٢) وَأَنۡ أَتۡلُوَاْ ٱلۡقُرۡءَانَۖ
فَمَنِ ٱهۡتَدَىٰ
فَإِنَّمَا يَهۡتَدِي لِنَفۡسِهِۦۖ
وَمَن ضَلَّ فَقُلۡ
إِنَّمَآ أَنَا۠ مِنَ ٱلۡمُنذِرِينَ
(٩٣) وَقُلِ ٱلۡحَمۡدُ لِلَّهِ
سَيُرِيكُمۡ ءَايَٰتِهِۦ فَتَعۡرِفُونَهَاۚ
وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعۡمَلُونَ

سُورَةُ القَصَص *The surah that mentions how Moses ﷺ came to the wells of Midian and related to the aged believer, whose daughters he had helped, the series of events and* THE STORIES *of his flight from Egypt; and that mentions, as well, the stories of Moses' ﷺ call to prophethood and confrontation with Pharaoh, his Exodus with the Children of Israel, and that of Korah of Israel, whom God destroyed.*

Surah 28 / 88 VERSES / REVEALED AT MAKKAH

Al-Qaṣaṣ

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



28:1 *Ṭâ Sîn Mîm*

(١) طسٓمٓ

28:2 These are the ⌜revealed⌝ verses
of the clear Book ⌜of God elucidating truth⌝.

(٢) تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ

28:3 We recite to you, in truth,
⌜something of⌝ the ⌜great⌝ tiding
of Moses and Pharaoh,
for a people who ⌜would⌝ believe
⌜in divine revelation⌝.

(٣) نَتْلُوا۟ عَلَيْكَ مِن نَّبَإِ
مُوسَىٰ وَفِرْعَوْنَ بِٱلْحَقِّ
لِقَوْمٍ يُؤْمِنُونَ

28:4 Indeed, Pharaoh exalted ⌜himself
with lawless insolence⌝ in the land ⌜of Egypt⌝
and segregated its people into factions,
oppressing a group of them,
slaying their sons
and keeping their womenfolk alive ⌜in bondage⌝.
Indeed, he was of those
who sowed corruption ⌜on earth⌝.

(٤) إِنَّ فِرْعَوْنَ عَلَا فِى ٱلْأَرْضِ
وَجَعَلَ أَهْلَهَا شِيَعًا
يَسْتَضْعِفُ طَآئِفَةً مِّنْهُمْ
يُذَبِّحُ أَبْنَآءَهُمْ
وَيَسْتَحْىِۦ نِسَآءَهُمْ ۚ
إِنَّهُۥ كَانَ مِنَ ٱلْمُفْسِدِينَ

28:5 Yet We intended to confer favor
on those oppressed in the land
and to make them ⌜exemplary⌝ leaders ⌜in faith⌝;
and to make them inheritors
⌜of Our commandments⌝;

(٥) وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ
ٱسْتُضْعِفُوا۟ فِى ٱلْأَرْضِ
وَنَجْعَلَهُمْ أَئِمَّةً
وَنَجْعَلَهُمُ ٱلْوَٰرِثِينَ

28:6 and to establish them ⌜securely⌝ in the land;

(٦) وَنُمَكِّنَ لَهُمْ فِى ٱلْأَرْضِ

and to show Pharaoh
and Hâmân and their hosts, ⌜by means⌝ of them,
⌜the fulfillment of the very fear⌝
that they were ⌜so vigilantly⌝ guarding against.

28:7 So We revealed to Moses' mother,
⌜after she had delivered him⌝: Nurse him.
Then when you fear for his ⌜life⌝,
cast him into the river ⌜in a basket⌝.
And do not fear ⌜Pharaoh⌝;
and do not grieve ⌜over this parting⌝.
Indeed, We shall, most surely,
return him to you.
And We shall make him
⌜one⌝ of the messengers ⌜of God⌝.

28:8 Thereafter, the House of Pharaoh
retrieved him ⌜from the River Nile⌝—
that he might become for them ⌜in time⌝
an enemy and a ⌜cause of⌝ grief.
Indeed, Pharaoh and Hâmân and their hosts
were a sinful ⌜people⌝.

28:9 So the wife of Pharaoh said ⌜to Pharaoh:
He can be⌝ a joy to the eye for me and for you.
Do not kill him.
He may benefit us, or we may take him as a son.
For they had no sense
⌜of what God would do through him⌝.

28:10 Yet the heart of Moses' mother
became devoid ⌜of feeling for all but Moses,
to the point⌝
that she very nearly disclosed ⌜his identity⌝,
had We not secured her heart
to be of the believers ⌜of unfailing faith⌝.

28:11 Thus she said to his sister: Trail him.
So she watched over him from afar,
though they ⌜who had retrieved him⌝

وَنُرِيَ فِرْعَوْنَ وَهَٰمَٰنَ
وَجُنُودَهُمَا مِنْهُم
مَّا كَانُوا۟ يَحْذَرُونَ
(٧) وَأَوْحَيْنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ
أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ
فَأَلْقِيهِ فِى ٱلْيَمِّ
وَلَا تَخَافِى وَلَا تَحْزَنِىٓ ۖ
إِنَّا رَآدُّوهُ إِلَيْكِ
وَجَاعِلُوهُ مِنَ ٱلْمُرْسَلِينَ
(٨) فَٱلْتَقَطَهُۥٓ ءَالُ فِرْعَوْنَ
لِيَكُونَ لَهُمْ
عَدُوًّا وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ
وَهَٰمَٰنَ وَجُنُودَهُمَا
كَانُوا۟ خَٰطِـِٔينَ
(٩) وَقَالَتِ ٱمْرَأَتُ فِرْعَوْنَ
قُرَّتُ عَيْنٍ لِّى وَلَكَ ۖ
لَا تَقْتُلُوهُ عَسَىٰٓ أَن يَنفَعَنَآ
أَوْ نَتَّخِذَهُۥ وَلَدًا
وَهُمْ لَا يَشْعُرُونَ
(١٠) وَأَصْبَحَ
فُؤَادُ أُمِّ مُوسَىٰ فَٰرِغًا ۖ
إِن كَادَتْ لَتُبْدِى بِهِۦ
لَوْلَآ أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا
لِتَكُونَ مِنَ ٱلْمُؤْمِنِينَ
(١١) وَقَالَتْ لِأُخْتِهِۦ قُصِّيهِ ۖ
فَبَصُرَتْ بِهِۦ عَن جُنُبٍ

did not sense ⌜her presence⌝.

28:12 ۞Thus before ⌜returning him to his mother⌝,
We caused him to abstain from ⌜all⌝ wet-nurses.
Then ⌜his sister came forth,
and⌝ she said ⌜to them⌝:
Shall I direct you to the people of a household
who will foster him for you
and who will treat him well?

28:13 Thus did We restore him to his mother,
so that her eyes might be comforted
⌜and find joy in him⌝,
and that she might not grieve,
and that she might know
that the promise of God is ever true.
Yet most of them ⌜who disbelieve⌝
do not know ⌜that God's will is ever done⌝.

28:14 And when he had reached full maturity
and become full-grown,
We gave him ⌜prophetic⌝ wisdom
and knowledge ⌜of God⌝—
and thus do We reward
those who excel in ⌜doing⌝ good.

28:15 But, ⌜before this,⌝
he had entered the city ⌜of Pharaoh⌝
at a time ⌜of midday rest⌝
when its dwellers were unaware
⌜of activities therein,⌝
and wherein he found
two men fighting each other:
One from his own people
and one from his enemies.
The one from his own people
cried out for his help
against the one from his enemies.

وَهُمْ لَا يَشْعُرُونَ
(١٢) ۞ وَحَرَّمْنَا عَلَيْهِ
ٱلْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ
هَلْ أَدُلُّكُمْ عَلَىٰٓ أَهْلِ بَيْتٍ
يَكْفُلُونَهُۥ لَكُمْ
وَهُمْ لَهُۥ نَٰصِحُونَ
(١٣) فَرَدَدْنَٰهُ إِلَىٰٓ أُمِّهِۦ كَىْ تَقَرَّ
عَيْنُهَا وَلَا تَحْزَنَ
وَلِتَعْلَمَ أَنَّ
وَعْدَ ٱللَّهِ حَقٌّ وَلَٰكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ
(١٤) وَلَمَّا بَلَغَ أَشُدَّهُۥ وَٱسْتَوَىٰٓ
ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا
وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ
(١٥) وَدَخَلَ ٱلْمَدِينَةَ
عَلَىٰ حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا
فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ
هَٰذَا مِن شِيعَتِهِۦ
وَهَٰذَا مِنْ عَدُوِّهِۦ
فَٱسْتَغَٰثَهُ ٱلَّذِى مِن شِيعَتِهِۦ
عَلَى ٱلَّذِى مِنْ عَدُوِّهِۦ

So Moses struck him ⸢who was of the enemy
with his fist⸣ and finished him,
and said ⸢in regret⸣:
This is of the doings of Satan.
He is, indeed, a manifest, misguiding enemy.

28:16 He said: My Lord!
I have, indeed, wronged myself, so forgive me;
so He forgave him.
Indeed, He is the All-Forgiving,
the Mercy-Giving.

28:17 He said: My Lord!
Because of all of that
with which you have graced me,
I shall never be an upholder
of the defiant unbelievers.

28:18 Thus by morning,
he had become fearful and wary,
in the ⸢streets of the⸣ city.
Then when the man who had sought his help
the day before cried out to him ⸢for help again⸣,
Moses said to him:
Indeed, you are clearly
a most quarrelsome ⸢fellow⸣.

28:19 So when he intended ⸢again⸣
to assault the one who was an enemy
to both of them, ⸢the enemy⸣ said ⸢to him⸣:
O Moses!
Do you intend to kill me
as you have killed a person ⸢only⸣ yesterday?
You want merely to become a tyrant
in the land,
and you do not want to become
of those who do righteousness.

28:20 Then there came a man
from the furthest part of the city,

فَوَكَزَهُۥ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۖ
قَالَ هَٰذَا مِنْ عَمَلِ ٱلشَّيْطَٰنِ ۖ
إِنَّهُۥ عَدُوٌّ مُّضِلٌّ مُّبِينٌ
﴿١٦﴾ قَالَ رَبِّ إِنِّى ظَلَمْتُ نَفْسِى
فَٱغْفِرْ لِى فَغَفَرَ لَهُۥٓ ۚ
إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ
﴿١٧﴾ قَالَ رَبِّ بِمَآ أَنْعَمْتَ عَلَىَّ
فَلَنْ أَكُونَ ظَهِيرًا لِّلْمُجْرِمِينَ
﴿١٨﴾ فَأَصْبَحَ فِى ٱلْمَدِينَةِ
خَآئِفًا يَتَرَقَّبُ
فَإِذَا ٱلَّذِى ٱسْتَنصَرَهُۥ بِٱلْأَمْسِ
يَسْتَصْرِخُهُۥ ۚ قَالَ لَهُۥ مُوسَىٰٓ
إِنَّكَ لَغَوِىٌّ مُّبِينٌ
﴿١٩﴾ فَلَمَّآ أَنْ أَرَادَ أَن يَبْطِشَ
بِٱلَّذِى هُوَ عَدُوٌّ لَّهُمَا قَالَ
يَٰمُوسَىٰٓ أَتُرِيدُ أَن تَقْتُلَنِى
كَمَا قَتَلْتَ نَفْسًۢا بِٱلْأَمْسِ ۖ
إِن تُرِيدُ إِلَّآ أَن تَكُونَ
جَبَّارًا فِى ٱلْأَرْضِ وَمَا تُرِيدُ
أَن تَكُونَ مِنَ ٱلْمُصْلِحِينَ
﴿٢٠﴾ وَجَآءَ رَجُلٌ
مِّنْ أَقْصَا ٱلْمَدِينَةِ يَسْعَىٰ

rushing ˹to him˺.
He said: O Moses!
The ˹assembly of˺ nobles ˹of Egypt˺
are conspiring against you—to kill you.
So depart ˹at once from this land˺!
I am, indeed, one of those
who sincerely mean you well.

28:21 So ˹at once˺ he departed from it,
fearful and wary.
He said: My Lord!
Deliver me from the wrongdoing people.

28:22 And when he turned his face
toward ˹the land of˺ Midian, he said:
It may be that my Lord
will guide me upon the most even way.

28:23 So when ˹at last˺
he had reached the water ˹wells˺ of Midian,
he found there a ˹large˺ group of people
drawing water ˹for their herds˺.
And ˹standing˺ apart from them,
he found two women holding back ˹their flock˺.
He said: What is it that makes you do this?
They said: We cannot water ˹our flock˺
until the shepherds drive away ˹their herds˺.
For our father is an aged man,
˹and we are his only helpers˺.

28:24 So he watered ˹the flock˺ for them.
Then he turned aside
to the shade ˹of a tree˺ and said:
My Lord!
Of whatever good You may send down to me,
most surely, I am most needful.

28:25 One of the two ˹women
then˺ came ˹back˺ to him, walking bashfully.

قَالَ يَـٰمُوسَىٰٓ إِنَّ ٱلْمَلَأَ
يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَٱخْرُجْ
إِنِّى لَكَ مِنَ ٱلنَّـٰصِحِينَ
(٢١) فَخَرَجَ مِنْهَا خَآئِفًا يَتَرَقَّبُ ۖ قَالَ
رَبِّ نَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّـٰلِمِينَ
(٢٢) وَلَمَّا تَوَجَّهَ تِلْقَآءَ مَدْيَنَ
قَالَ عَسَىٰ رَبِّىٓ
أَن يَهْدِيَنِى سَوَآءَ ٱلسَّبِيلِ
(٢٣) وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ
وَجَدَ عَلَيْهِ أُمَّةً
مِّنَ ٱلنَّاسِ يَسْقُونَ
وَوَجَدَ مِن دُونِهِمُ
ٱمْرَأَتَيْنِ تَذُودَانِ ۖ
قَالَ مَا خَطْبُكُمَا ۖ
قَالَتَا لَا نَسْقِى
حَتَّىٰ يُصْدِرَ ٱلرِّعَآءُ ۖ
وَأَبُونَا شَيْخٌ كَبِيرٌ
(٢٤) فَسَقَىٰ لَهُمَا
ثُمَّ تَوَلَّىٰٓ إِلَى ٱلظِّلِّ فَقَالَ
رَبِّ إِنِّى لِمَآ أَنزَلْتَ إِلَىَّ
مِنْ خَيْرٍ فَقِيرٌ
(٢٥) فَجَآءَتْهُ إِحْدَىٰهُمَا
تَمْشِى عَلَى ٱسْتِحْيَآءٍ

She said:
Truly, my father calls for you
to recompense you with a reward
for watering ˹our flock˺ for us.
So when he came to him
and related to him the story
˹of his escape from Egypt, the father˺ said:
Have no fear.
You have been delivered
from the wrongdoing people
˹who are godless in heart˺.

28:26 One of the two ˹women˺ said:
My dear father! Hire him.
Indeed, the best ˹man˺ you could hire
is one ˹like him˺ who is strong and trustworthy.

28:27 ˹The father˺ said:
I wish to marry you
to one of these two daughters of mine,
provided you hire yourself out to me
for eight years.
And should you ˹decide to˺ complete ten ˹years˺,
then it shall be of your own ˹free˺ will.
Nor do I desire to bring hardship upon you.
You shall find me, if God so wills,
to be of the righteous.

28:28 ˹Moses˺ said:
This is ˹agreed upon˺ between me and you.
Whichever of the two terms I fulfill,
then I shall not come under any duress.
And God is a guardian over ˹all˺ that we say.

28:29 ۞So when Moses fulfilled the term
and moved on with his family,
he noticed a fire on the side of Mount Ṭûr
and said to his family:
Remain here. Indeed, I have noticed a fire.

قَالَتۡ إِنَّ أَبِي يَدۡعُوكَ
لِيَجۡزِيَكَ
أَجۡرَ مَا سَقَيۡتَ لَنَاۚ
فَلَمَّا جَآءَهُۥ
وَقَصَّ عَلَيۡهِ ٱلۡقَصَصَ
قَالَ لَا تَخَفۡۖ
نَجَوۡتَ مِنَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ

٢٦ قَالَتۡ إِحۡدَىٰهُمَا
يَٰٓأَبَتِ ٱسۡتَـٔۡجِرۡهُۖ
إِنَّ خَيۡرَ مَنِ ٱسۡتَـٔۡجَرۡتَ
ٱلۡقَوِيُّ ٱلۡأَمِينُ

٢٧ قَالَ إِنِّيٓ أُرِيدُ أَنۡ أُنكِحَكَ
إِحۡدَى ٱبۡنَتَيَّ هَٰتَيۡنِ عَلَىٰٓ أَن
تَأۡجُرَنِي ثَمَٰنِيَ حِجَجٖۖ
فَإِنۡ أَتۡمَمۡتَ عَشۡرٗا
فَمِنۡ عِندِكَۖ
وَمَآ أُرِيدُ أَنۡ أَشُقَّ عَلَيۡكَۚ
سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ
مِنَ ٱلصَّٰلِحِينَ

٢٨ قَالَ ذَٰلِكَ بَيۡنِي وَبَيۡنَكَۖ
أَيَّمَا ٱلۡأَجَلَيۡنِ قَضَيۡتُ
فَلَا عُدۡوَٰنَ عَلَيَّۖ
وَٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٞ

٢٩ ۞ فَلَمَّا قَضَىٰ مُوسَى ٱلۡأَجَلَ
وَسَارَ بِأَهۡلِهِۦٓ ءَانَسَ
مِن جَانِبِ ٱلطُّورِ نَارٗاۖ
قَالَ لِأَهۡلِهِ ٱمۡكُثُوٓاْ
إِنِّيٓ ءَانَسۡتُ نَارٗا

Perhaps, from it, I shall bring you news
˹to guide us on our way˺,
or ˹bring you˺ an ember from the fire,
so that you may warm yourselves.

28:30 So when he came to it, he was called ˹by God˺
from the right bank of the valley,
in the blessed site, from the ˹effulgent˺ tree:
O Moses!
Indeed, I am!
I am God, Lord of ˹All˺ the Worlds.

28:31 Now throw your staff ˹to the ground˺.
Then when he saw it moving
as if it were a ˹great˺ serpent,
he turned and fled—
and would not turn back.
˹God said:˺ O Moses!
Come near, and have no fear,
for you are, indeed,
of those who are secure ˹against all harm˺.

28:32 Pass your hand into the bosom of your garment.
It shall come forth
˹radiant˺ white, without blemish.
Then enfold ˹your shining hand˺ to yourself,
˹underneath˺ your ˹other˺ arm,
to ˹return it to its former state
and˺ allay ˹your˺ fright.
These, then, shall be two proofs
from your Lord to Pharaoh
and his ˹assembly of˺ nobles,
for they have been an ungodly people.

28:33 He said: My Lord!
I have killed a person from among them.
So I fear that they will kill me.

28:34 And Aaron, my brother,
is more fluent of speech than me.

لَعَلِّيٓ ءَاتِيكُم مِّنۡهَا بِخَبَرٍ
أَوۡ جَذۡوَةٖ مِّنَ ٱلنَّارِ
لَعَلَّكُمۡ تَصۡطَلُونَ

(٣٠) فَلَمَّآ أَتَىٰهَا نُودِيَ
مِن شَٰطِيِٕ ٱلۡوَادِ ٱلۡأَيۡمَنِ
فِي ٱلۡبُقۡعَةِ ٱلۡمُبَٰرَكَةِ
مِنَ ٱلشَّجَرَةِ أَن يَٰمُوسَىٰٓ
إِنِّيٓ أَنَا ٱللَّهُ
رَبُّ ٱلۡعَٰلَمِينَ

(٣١) وَأَنۡ أَلۡقِ عَصَاكَۖ
فَلَمَّا رَءَاهَا تَهۡتَزُّ كَأَنَّهَا جَآنّٞ
وَلَّىٰ مُدۡبِرٗا وَلَمۡ يُعَقِّبۡۚ
يَٰمُوسَىٰٓ أَقۡبِلۡ وَلَا تَخَفۡۖ
إِنَّكَ مِنَ ٱلۡأٓمِنِينَ

(٣٢) ٱسۡلُكۡ يَدَكَ فِي جَيۡبِكَ
تَخۡرُجۡ بَيۡضَآءَ مِنۡ غَيۡرِ سُوٓءٖ
وَٱضۡمُمۡ إِلَيۡكَ جَنَاحَكَ
مِنَ ٱلرَّهۡبِۖ فَذَٰنِكَ
بُرۡهَٰنَانِ مِن رَّبِّكَ إِلَىٰ
فِرۡعَوۡنَ وَمَلَإِيْهِۦٓۚ إِنَّهُمۡ
كَانُواْ قَوۡمٗا فَٰسِقِينَ

(٣٣) قَالَ رَبِّ
إِنِّي قَتَلۡتُ مِنۡهُمۡ نَفۡسٗا
فَأَخَافُ أَن يَقۡتُلُونِ

(٣٤) وَأَخِي هَٰرُونُ
هُوَ أَفۡصَحُ مِنِّي لِسَانٗا

So send him with me
as an aid to confirm me ˹in my mission˺.
Indeed, I fear that they will belie me.

فَأَرْسِلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِيٓ
إِنِّيٓ أَخَافُ أَن يُكَذِّبُونِ

28:35 He said:
We shall strengthen your arm with your brother.
And We shall confer on both of you
˹such manifest˺ authority
that none shall attain to ˹harming˺ either of you.
By virtue of Our ˹miraculous˺ signs,
both of you, and ˹all˺ those who follow you,
shall be triumphant.

(٣٥) قَالَ سَنَشُدُّ عَضُدَكَ
بِأَخِيكَ وَنَجْعَلُ لَكُمَا
سُلْطَٰنًا فَلَا يَصِلُونَ إِلَيْكُمَا ۚ
بِـَٔايَٰتِنَآ أَنتُمَا
وَمَنِ ٱتَّبَعَكُمَا ٱلْغَٰلِبُونَ

28:36 So when Moses came to them
with Our clear ˹and miraculous˺ signs, they said:
This is nothing but forged sorcery.
We have not heard of this ˹claim
occurring˺ in ˹the time of˺ our forefathers of old.

(٣٦) فَلَمَّا جَآءَهُم مُّوسَىٰ
بِـَٔايَٰتِنَا بَيِّنَٰتٍ قَالُوا۟
مَا هَٰذَآ إِلَّا سِحْرٌ مُّفْتَرًى
وَمَا سَمِعْنَا بِهَٰذَا
فِيٓ ءَابَآئِنَا ٱلْأَوَّلِينَ

28:37 Moses said:
Yet my Lord is most knowledgeable
about one who ˹truly˺ comes
with guidance from Him
and one who shall have
the ultimate abode ˹of delight in the Hereafter˺.
For, indeed, the ˹godless˺ wrongdoers
shall never succeed.

(٣٧) وَقَالَ مُوسَىٰ رَبِّيٓ أَعْلَمُ بِمَن
جَآءَ بِٱلْهُدَىٰ مِنْ عِندِهِۦ
وَمَن تَكُونُ لَهُۥ عَٰقِبَةُ ٱلدَّارِ ۖ
إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ

28:38 Thus Pharaoh said: O ˹assembly of˺ nobles!
I know of no god for you other than me.
So kindle a fire for me, O Hâmân,
˹to bake bricks˺ out of clay.
Then make for me a ˹lofty˺ tower,
so that I may ˹ascend it
and˺ look upon the God of Moses.
For, indeed,
I think he is, most surely, of the liars.

(٣٨) وَقَالَ فِرْعَوْنُ يَٰٓأَيُّهَا ٱلْمَلَأُ
مَا عَلِمْتُ لَكُم
مِّنْ إِلَٰهٍ غَيْرِى
فَأَوْقِدْ لِى يَٰهَٰمَٰنُ عَلَى ٱلطِّينِ
فَٱجْعَل لِّى صَرْحًا لَّعَلِّيٓ
أَطَّلِعُ إِلَىٰٓ إِلَٰهِ مُوسَىٰ
وَإِنِّى لَأَظُنُّهُۥ مِنَ ٱلْكَٰذِبِينَ

28:39 Thus he grew so very arrogant in the land,
he and his hosts, without any right.

(٣٩) وَٱسْتَكْبَرَ هُوَ وَجُنُودُهُۥ
فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ

For they believed, indeed,
that they would never be returned to Us
⌜in the Hereafter for Judgment⌝.

وَظَنُّوٓا۟ أَنَّهُمْ إِلَيْنَا
لَا يُرْجَعُونَ

28:40 Then We seized him and his hosts, suddenly,
and We cast them into the sea.
So look how ⌜devastating⌝ was the end
of the ⌜godless⌝ wrongdoers ⌜who defied Me⌝!

٤٠ فَأَخَذْنَٰهُ وَجُنُودَهُۥ
فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ
فَٱنظُرْ كَيْفَ كَانَ
عَٰقِبَةُ ٱلظَّٰلِمِينَ

28:41 And thus have We made them
leading exemplars ⌜of unbelief⌝,
calling ⌜whoever follows their example⌝
to the Fire ⌜of Hell⌝.
For on the Day of Resurrection,
never shall they be helped
⌜against their punishment⌝.

٤١ وَجَعَلْنَٰهُمْ أَئِمَّةً
يَدْعُونَ إِلَى ٱلنَّارِ
وَيَوْمَ ٱلْقِيَٰمَةِ
لَا يُنصَرُونَ

28:42 Moreover,
We have caused a curse to follow them
in this world ⌜for all time⌝.
And on the Day of Resurrection,
they shall be banished ⌜from all goodness⌝.

٤٢ وَأَتْبَعْنَٰهُمْ
فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً
وَيَوْمَ ٱلْقِيَٰمَةِ
هُم مِّنَ ٱلْمَقْبُوحِينَ

28:43 And very truly,
We did give the ⌜Torah as a⌝ Scripture to Moses,
after We had destroyed
the earlier ⌜defiant⌝ generations.
In it were manifest proofs ⌜against idolatry⌝
for all the people ⌜of Israel⌝,
as well as guidance and mercy ⌜from God⌝,
so that they might become mindful
⌜of His commandments⌝.

٤٣ وَلَقَدْ ءَاتَيْنَا
مُوسَى ٱلْكِتَٰبَ
مِنۢ بَعْدِ مَآ أَهْلَكْنَا
ٱلْقُرُونَ ٱلْأُولَىٰ
بَصَآئِرَ لِلنَّاسِ
وَهُدًى وَرَحْمَةً
لَّعَلَّهُمْ يَتَذَكَّرُونَ

28:44 Yet you were not ⌜there, O Prophet,⌝
on the western mountainside ⌜of Ṭûr⌝
when We decreed to Moses
the Commandments.
Nor were you ⌜there⌝
among those ⌜of the Children of Israel⌝

٤٤ وَمَا كُنتَ بِجَانِبِ ٱلْغَرْبِىِّ
إِذْ قَضَيْنَآ إِلَىٰ مُوسَى ٱلْأَمْرَ
وَمَا كُنتَ

who bore witness ⌜to these events⌝.

28:45 Furthermore,
We brought forth ⌜many⌝ generations
⌜after Moses⌝,
such that the life spans ⌜of heedlessness⌝
that stretched over them
grew ⌜so very⌝ long—
⌜until they forgot God's Covenant⌝.
Moreover, you were not ⌜there with Moses
when he was⌝ dwelling
among the people of Midian,
so that you might rehearse before them
Our verses ⌜regarding Moses' sojourn there,
so as to verify them⌝.
Rather, it is We ⌜alone⌝
who ⌜have decreed to⌝ send ⌜you,
O Prophet, as⌝ a messenger
⌜with these revealed tidings⌝.

28:46 For you were not ⌜there⌝
on the mountainside of Ṭûr
when We called ⌜Moses
in the Holy Valley of Ṭuwâ⌝.
Rather,
it is ⌜We who have sent you, O Prophet,
with this account, as⌝ a mercy from your Lord,
to forewarn ⌜of God's nearing Judgment⌝
a people to whom no forewarner before you
has ⌜ever⌝ come,
so that they may become mindful
⌜of God's commandments⌝.

28:47 And ⌜never would We have sent you
as a forewarner to the unbelievers,
O Prophet,⌝ were it not for ⌜the fact⌝
that when the ⌜deadly⌝ affliction ⌜from God⌝
strikes them—

مِنَ ٱلشَّٰهِدِينَ
(٤٥) وَلَٰكِنَّآ أَنشَأۡنَا قُرُونٗا
فَتَطَاوَلَ عَلَيۡهِمُ ٱلۡعُمُرُۚ
وَمَا كُنتَ ثَاوِيٗا
فِيٓ أَهۡلِ مَدۡيَنَ
تَتۡلُواْ عَلَيۡهِمۡ ءَايَٰتِنَا
وَلَٰكِنَّا كُنَّا مُرۡسِلِينَ
(٤٦) وَمَا كُنتَ بِجَانِبِ ٱلطُّورِ
إِذۡ نَادَيۡنَا وَلَٰكِن رَّحۡمَةٗ
مِّن رَّبِّكَ لِتُنذِرَ قَوۡمٗا
مَّآ أَتَىٰهُم مِّن نَّذِيرٖ
مِّن قَبۡلِكَ
لَعَلَّهُمۡ يَتَذَكَّرُونَ
(٤٧) وَلَوۡلَآ أَن
تُصِيبَهُم مُّصِيبَةُۢ

for all ˹the evil˺ that their own hands
have advanced ˹in life˺—
they would, most surely, say ˹on Judgment Day˺:
Our Lord!
If only You had sent to us a messenger,
we would then have followed
Your ˹revealed˺ verses
and become of those who believed
˹in You alone˺.

28:48 But when the truth
came to them from Us ˹in this Quran˺,
they ˹who disbelieve˺ said ˹of you, O Prophet˺:
If only he were given ˹miracles˺
the like of which Moses was given!
Yet have they ˹themselves˺ not disbelieved
in what was given to Moses of old?
They said ˹of both you and Moses, O Prophet:
They are but˺ two sorcerers,
upholding one another!
Moreover, they said:
Indeed, we disbelieve in both of them!

28:49 Say ˹to them˺:
Then bring a Book from God
that is more guiding than either
˹the Quran or the Torah˺,
so that I may follow it,
if you are truthful ˹about your claims˺.

28:50 Thus if they do not respond to you,
then know that they, in fact, follow
nothing but their ˹own˺ whims.
And who could be further astray ˹from the truth˺
than one who follows his ˹mere˺ whims
without any guidance from God?
Indeed, God does not guide
the wrongdoing people

بِمَا قَدَّمَتْ أَيْدِيهِمْ
فَيَقُولُوا رَبَّنَا لَوْلَا
أَرْسَلْتَ إِلَيْنَا رَسُولًا
فَنَتَّبِعَ آيَاتِكَ
وَنَكُونَ مِنَ الْمُؤْمِنِينَ
(٤٨) فَلَمَّا جَاءَهُمُ الْحَقُّ
مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ
مِثْلَ مَا أُوتِيَ مُوسَىٰ ۚ
أَوَلَمْ يَكْفُرُوا
بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ ۖ
قَالُوا سِحْرَانِ تَظَاهَرَا
وَقَالُوا إِنَّا بِكُلٍّ كَافِرُونَ
(٤٩) قُلْ فَأْتُوا
بِكِتَابٍ مِنْ عِنْدِ اللَّهِ
هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعْهُ إِنْ
كُنْتُمْ صَادِقِينَ
(٥٠) فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ
فَاعْلَمْ أَنَّمَا
يَتَّبِعُونَ أَهْوَاءَهُمْ ۚ
وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ
بِغَيْرِ هُدًى مِنَ اللَّهِ ۚ
إِنَّ اللَّهَ
لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

˹who are godless in heart˺.

28:51 ✻Yet steadily have We caused
the word ˹of this Quran˺ to reach them,
so that they may become mindful
˹of God's commandments˺.

28:52 Indeed, those ˹who are pure in heart˺—
to whom We had previously
given the Scripture—believe in this ˹Quran˺.

28:53 Thus when it is recited to them, they say:
We believe in ˹all of˺ it.
Indeed, it is the ˹very word of˺ Truth
from our Lord.
Indeed, even before this
we have ever been *muslims*,
in willing submission to God ˹alone.

28:54 Believers such as˺ these
will be given their reward twice
for ˹having believed in both Revelations,
and for˺ having been patient
˹in keeping their covenants˺
and ˹for˺ averting what is evil with what is good.
Moreover, they spend ˹charitably˺
from what We have provided them.

28:55 Moreover, when they hear vile talk,
they turn away from it.
Rather, they say ˹to those who malign them˺:
For us ˹shall be the recompense of˺ our deeds
And for you ˹shall be the recompense
of˺ your deeds.
Peace be upon you!
We do not seek ˹to emulate˺
those who are ignorant ˹and belligerent.

28:56 O Prophet!˺
Indeed, you cannot guide

(٥١) ۞ وَلَقَدۡ وَصَّلۡنَا لَهُمُ ٱلۡقَوۡلَ
لَعَلَّهُمۡ يَتَذَكَّرُونَ
(٥٢) ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ
مِن قَبۡلِهِۦ هُم بِهِۦ يُؤۡمِنُونَ
(٥٣) وَإِذَا يُتۡلَىٰ عَلَيۡهِمۡ
قَالُوٓاْ ءَامَنَّا بِهِۦٓ
إِنَّهُ ٱلۡحَقُّ مِن رَّبِّنَآ
إِنَّا كُنَّا مِن قَبۡلِهِۦ مُسۡلِمِينَ
(٥٤) أُوْلَٰٓئِكَ يُؤۡتَوۡنَ أَجۡرَهُم مَّرَّتَيۡنِ
بِمَا صَبَرُواْ وَيَدۡرَءُونَ
بِٱلۡحَسَنَةِ ٱلسَّيِّئَةَ
وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ
(٥٥) وَإِذَا سَمِعُواْ ٱللَّغۡوَ
أَعۡرَضُواْ عَنۡهُ وَقَالُواْ
لَنَآ أَعۡمَٰلُنَا وَلَكُمۡ أَعۡمَٰلُكُمۡ
سَلَٰمٌ عَلَيۡكُمۡ
لَا نَبۡتَغِي ٱلۡجَٰهِلِينَ
(٥٦) إِنَّكَ لَا تَهۡدِي مَنۡ أَحۡبَبۡتَ

˹all˺ those whom you love ˹to Islam˺.
Rather, it is God ˹alone˺ who guides
whomever He so wills.
For He ˹alone˺ knows best
those who are ˹truly˺ guided aright.

28:57 Thus they ˹who disbelieve˺
say ˹to you, O Prophet˺:
Were we to follow
the guidance ˹of your God˺ along with you,
we would be snatched away
from our own land ˹for abandoning our gods˺.
Yet is it not We ˹alone˺
who have established for them
a secure Sanctuary ˹in Makkah˺,
to which the fruits of all things are brought
in ˹abundant˺ provision from Us?
However, most of them do not know
˹that this is from God˺.

28:58 Then how many a city have We devastated
that insolently exulted
in its ˹bounteous˺ livelihood?
So there are their dwellings—
which were never inhabited after them—
except a ˹very˺ few.
Rather, it is We ˹alone˺
who were the inheritors ˹of it all˺.

28:59 But never would your Lord destroy the cities
˹of a disbelieving people˺
until He had ˹first˺ sent forth a messenger,
in ˹the midst of˺ their mother-town,
reciting to them Our verses.
Nor would We ever destroy any communities
unless their people
were wrongdoers, ˹godless in heart˺.

وَلَٰكِنَّ ٱللَّهَ يَهْدِي مَن يَشَآءُۚ
وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ

٥٧ وَقَالُوٓاْ إِن نَّتَّبِعِ ٱلْهُدَىٰ مَعَكَ
نُتَخَطَّفْ مِنْ أَرْضِنَآۚ أَوَلَمْ
نُمَكِّن لَّهُمْ حَرَمًا ءَامِنًا
يُجْبَىٰٓ إِلَيْهِ ثَمَرَٰتُ كُلِّ شَيْءٖ
رِّزْقًا مِّن لَّدُنَّا وَلَٰكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ

٥٨ وَكَمْ أَهْلَكْنَا مِن قَرْيَةِۭ
بَطِرَتْ مَعِيشَتَهَاۖ
فَتِلْكَ مَسَٰكِنُهُمْ
لَمْ تُسْكَن مِّنۢ بَعْدِهِمْ
إِلَّا قَلِيلٗاۖ
وَكُنَّا نَحْنُ ٱلْوَٰرِثِينَ

٥٩ وَمَا كَانَ رَبُّكَ مُهْلِكَ ٱلْقُرَىٰ
حَتَّىٰ يَبْعَثَ فِيٓ أُمِّهَا رَسُولٗا
يَتْلُواْ عَلَيْهِمْ ءَايَٰتِنَاۚ
وَمَا كُنَّا
مُهْلِكِي ٱلْقُرَىٰٓ
إِلَّا وَأَهْلُهَا ظَٰلِمُونَ

28:60 Now, all that you have been given
of anything ˹in life, O humankind,˺
is ˹no more than˺ the ˹mere˺ enjoyment
of the life of this world and its adornment.
But what is ˹awaiting˺ with God
is ˹far˺ better and everlasting.
Will you not, then, understand
˹that life is fleeting˺?

٦٠ وَمَآ أُوتِيتُم مِّن شَيْءٍ فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَزِينَتُهَا ۚ وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰٓ ۚ أَفَلَا تَعْقِلُونَ

28:61 So is one to whom We have promised
the fair promise ˹of Paradise˺—
who attains it ˹in everlasting fulfillment˺—
like one on whom We have bestowed
the ˹passing˺ enjoyment of the life of the world,
who then, on the Day of Resurrection,
is of those brought ˹to Us for eternal torment˺?

٦١ أَفَمَن وَعَدْنَٰهُ وَعْدًا حَسَنًا فَهُوَ لَٰقِيهِ كَمَن مَّتَّعْنَٰهُ مَتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ هُوَ يَوْمَ ٱلْقِيَٰمَةِ مِنَ ٱلْمُحْضَرِينَ

28:62 For the Day ˹God˺ calls them ˹to Judgment˺,
He shall say ˹to the godless wrongdoers˺:
Where, ˹now,˺ are My associate-gods
that ˹in the world˺ you used to allege
˹that I have˺?

٦٢ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ

28:63 Those ˹leaders of unbelief˺
against whom the word ˹of doom˺
has come to pass
shall say ˹of those who followed them˺:
Our Lord!
Those whom we deluded,
we deluded only because
we ourselves were deluded.
We disavow before You ˹their claims˺!
It was not us whom they worshipped.

٦٣ قَالَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ رَبَّنَا هَٰٓؤُلَآءِ ٱلَّذِينَ أَغْوَيْنَآ أَغْوَيْنَٰهُمْ كَمَا غَوَيْنَا ۖ تَبَرَّأْنَآ إِلَيْكَ ۖ مَا كَانُوٓا۟ إِيَّانَا يَعْبُدُونَ

28:64 Then it shall be said ˹to them all˺:
Cry out to your associate-gods ˹for help˺!
So they shall cry out to them.
But they will not answer them.
And ˹then˺ they shall see ˹Hell's˺ torment ˹loom˺.

٦٤ وَقِيلَ ٱدْعُوا۟ شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟ لَهُمْ وَرَأَوُا۟ ٱلْعَذَابَ ۚ

If only they had been rightly guided!
28:65 For the Day ⌜God⌝ calls them ⌜to Judgment⌝,
He shall say ⌜to them⌝:
What answer did you return
to the messengers ⌜I sent you⌝?
28:66 Yet ⌜because they belied them,⌝
all tidings ⌜and answers⌝ on that Day
shall be blotted out ⌜from their minds⌝.
Thus they shall not ⌜even be able
to⌝ ask one another ⌜for answers⌝.
28:67 As for whoever repents ⌜in life⌝,
and ⌜truly⌝ believes and works righteousness,
then it may well be that such as these
shall be of the ⌜truly⌝ successful
⌜in this life and the Hereafter⌝.

28:68 Moreover, your Lord ⌜alone⌝ creates
whatever He so wills.
And He ⌜alone⌝ chooses ⌜whomever He so wills
to convey His message⌝.
Never is it for ⌜any of⌝ them ⌜who disbelieve⌝
to choose ⌜for God⌝!
Highly exalted is God, and most high ⌜is He,
far⌝ above all that they associate
as gods ⌜with Him⌝.
28:69 Thus your Lord knows well
all that their hearts harbor
and all that they make known.
28:70 For it is He ⌜alone⌝ who is God.
There is no God but Him.
To Him ⌜alone⌝ all praise is due—
foremost ⌜in this world⌝
and ⌜forever⌝ in the Hereafter.
Thus to Him ⌜alone⌝ does all judgment belong.
And to Him ⌜alone⌝ you are all returning.

لَوْ أَنَّهُمْ كَانُوا۟ يَهْتَدُونَ
(٦٥) وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ
مَاذَآ أَجَبْتُمُ ٱلْمُرْسَلِينَ
(٦٦) فَعَمِيَتْ عَلَيْهِمُ ٱلْأَنۢبَآءُ
يَوْمَئِذٍ فَهُمْ لَا يَتَسَآءَلُونَ
(٦٧) فَأَمَّا مَن تَابَ وَءَامَنَ
وَعَمِلَ صَـٰلِحًا فَعَسَىٰٓ أَن
يَكُونَ مِنَ ٱلْمُفْلِحِينَ
(٦٨) وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ
وَيَخْتَارُ ۗ
مَا كَانَ لَهُمُ ٱلْخِيَرَةُ ۚ
سُبْحَـٰنَ ٱللَّهِ وَتَعَـٰلَىٰ
عَمَّا يُشْرِكُونَ
(٦٩) وَرَبُّكَ يَعْلَمُ
مَا تُكِنُّ صُدُورُهُمْ
وَمَا يُعْلِنُونَ
(٧٠) وَهُوَ ٱللَّهُ لَآ إِلَـٰهَ إِلَّا هُوَ ۖ
لَهُ ٱلْحَمْدُ فِى ٱلْأُولَىٰ وَٱلْـَٔاخِرَةِ ۖ
وَلَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

28:71 Say ˹to humanity, O Prophet˺:
Have you ever considered
if God were to make the night
endless over you until the Day of Resurrection?
Who is the god other than God
that would bring you sunshine?
Will you not, then, hear ˹God's words˺?

٧١ قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ
عَلَيْكُمُ ٱلَّيْلَ سَرْمَدًا
إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ مَنْ إِلَٰهٌ
غَيْرُ ٱللَّهِ يَأْتِيكُم بِضِيَآءٍ
أَفَلَا تَسْمَعُونَ

28:72 Say ˹to humanity, O Prophet˺:
Have you ever considered
if God were to make the daylight
endless over you until the Day of Resurrection?
Who is the god other than God
that would bring you night in which to repose?
Will you not, then, see ˹God's signs˺?

٧٢ قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ
عَلَيْكُمُ ٱلنَّهَارَ سَرْمَدًا
إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ
مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم
بِلَيْلٍ تَسْكُنُونَ فِيهِ
أَفَلَا تُبْصِرُونَ

28:73 For ˹it is only˺ out of His mercy, ˹O humankind,
that˺ He has made for you
the night and the daylight,
for you to repose therein,
and ˹for you˺ to seek of His bounty—
so that you might give thanks!

٧٣ وَمِن رَّحْمَتِهِۦ جَعَلَ لَكُمُ
ٱلَّيْلَ وَٱلنَّهَارَ لِتَسْكُنُوا۟ فِيهِ
وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ
وَلَعَلَّكُمْ تَشْكُرُونَ

28:74 Yet the Day ˹God˺ calls them ˹to Judgment˺,
He shall say ˹to the godless wrongdoers˺:
Where, ˹now,˺ are My associate-gods
that ˹in the world˺ you used to allege
˹that I have˺?

٧٤ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ
أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ
كُنتُمْ تَزْعُمُونَ

28:75 Moreover, We shall bring forth
from every community a witness
˹that God's message was duly conveyed˺.
Then We shall say
˹to those who rejected their prophets:
Now˺ bring ˹us˺ your proof
˹for all that in life you claimed˺!
They shall know then
that all truth belongs to God ˹alone˺.
For all ˹the false gods˺ that they used to forge

٧٥ وَنَزَعْنَا مِن
كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا
هَاتُوا۟ بُرْهَٰنَكُمْ
فَعَلِمُوٓا۟ أَنَّ ٱلْحَقَّ لِلَّهِ

shall have strayed from them.

28:76 ۞Now, Korah
was, indeed, from Moses' people.
But he committed injustice against them
˹with insolence and arrogance˺—
though We had given him such treasure-troves
that their keys ˹alone˺ would weigh down
a band ˹of men˺ endowed with might.
Behold! ˹Some of˺ his people said to him:
Do not exult ˹in the wealth of the world˺!
Indeed, God does not love
those who are exultant.

28:77 Rather, with all that God has given you
seek ˹the glory of˺ the abode of the Hereafter.
Do not forget your portion
of ˹the good life in˺ this world,
but do good ˹to God's servants˺
as God has been good to you.
Yet do not seek to sow corruption in the land.
For, indeed, God does not love
the sowers of corruption.

28:78 He said:
Indeed, this ˹wealth˺ has been given to me
by virtue of a ˹deep sacred˺ knowledge
that I possess.
Did he not know, then,
that God had truly destroyed before him
˹entire˺ generations
who were greater than him in power
and ˹far˺ more in number ˹and wealth˺?
Those of defiant unbelief
shall not be asked ˹by God˺
about their sins ˹in order to verify them,
but only to censure and punish them˺.

وَضَلَّ عَنۡهُم
مَّا كَانُواْ يَفۡتَرُونَ

٧٦ ۞ إِنَّ قَٰرُونَ كَانَ
مِن قَوۡمِ مُوسَىٰ فَبَغَىٰ عَلَيۡهِمۡۖ
وَءَاتَيۡنَٰهُ مِنَ ٱلۡكُنُوزِ
مَآ إِنَّ مَفَاتِحَهُۥ
لَتَنُوٓأُ بِٱلۡعُصۡبَةِ أُوْلِي ٱلۡقُوَّةِ
إِذۡ قَالَ لَهُۥ قَوۡمُهُۥ لَا تَفۡرَحۡۖ
إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡفَرِحِينَ

٧٧ وَٱبۡتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ
ٱلدَّارَ ٱلۡأٓخِرَةَۖ وَلَا تَنسَ
نَصِيبَكَ مِنَ ٱلدُّنۡيَاۖ
وَأَحۡسِن كَمَآ
أَحۡسَنَ ٱللَّهُ إِلَيۡكَۖ
وَلَا تَبۡغِ ٱلۡفَسَادَ فِي ٱلۡأَرۡضِۖ
إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡمُفۡسِدِينَ

٧٨ قَالَ إِنَّمَآ أُوتِيتُهُۥ
عَلَىٰ عِلۡمٍ عِندِيٓۚ أَوَلَمۡ يَعۡلَمۡ
أَنَّ ٱللَّهَ قَدۡ أَهۡلَكَ مِن قَبۡلِهِۦ
مِنَ ٱلۡقُرُونِ
مَنۡ هُوَ أَشَدُّ مِنۡهُ قُوَّةٗ
وَأَكۡثَرُ جَمۡعٗاۚ وَلَا يُسۡـَٔلُ
عَن ذُنُوبِهِمُ ٱلۡمُجۡرِمُونَ

28:79 And so he came forth to his people
˹one day˺ in ˹all˺ his adornment.
Those who desired the life of this world said:
If only we had the like
of what has been given to Korah!
Indeed, he is of magnificent fortune.

٧٩ فَخَرَجَ عَلَىٰ قَوْمِهِۦ فِى زِينَتِهِۦ ۖ
قَالَ ٱلَّذِينَ
يُرِيدُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا
يَـٰلَيْتَ لَنَا
مِثْلَ مَآ أُوتِىَ قَـٰرُونُ
إِنَّهُۥ لَذُو حَظٍّ عَظِيمٍ

28:80 But those who had been given knowledge said:
Woe to ˹all of˺ you!
The reward of God is ˹far˺ better,
for one who believes and does righteousness.
Yet none shall receive it
except for those who are patient.

٨٠ وَقَالَ ٱلَّذِينَ
أُوتُوا۟ ٱلْعِلْمَ وَيْلَكُمْ
ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ
وَعَمِلَ صَـٰلِحًا
وَلَا يُلَقَّىٰهَآ إِلَّا ٱلصَّـٰبِرُونَ

28:81 Then We caused the earth to swallow him up—
along with his dwelling—
and he did not have any company
to help him apart from God!
Nor was he one of those
who could help themselves.

٨١ فَخَسَفْنَا بِهِۦ وَبِدَارِهِ ٱلْأَرْضَ
فَمَا كَانَ لَهُۥ مِن فِئَةٍ
يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ
وَمَا كَانَ مِنَ ٱلْمُنتَصِرِينَ

28:82 Thus by morning,
˹all˺ those who had longed greatly
to be in his place ˹only˺ the day before
were saying: Ah!
Indeed, it is God ˹alone˺
who extends ˹abundant˺ provision
to whomever He so wills among His servants.
And He ˹alone˺ restricts ˹it˺!
Had God not conferred favor upon us,
He would, most surely, have caused ˹the earth˺
to swallow us up ˹too˺!
Ah! Indeed, the disbelievers are never successful.

٨٢ وَأَصْبَحَ ٱلَّذِينَ
تَمَنَّوْا۟ مَكَانَهُۥ بِٱلْأَمْسِ
يَقُولُونَ وَيْكَأَنَّ ٱللَّهَ
يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ
مِنْ عِبَادِهِۦ وَيَقْدِرُ ۖ
لَوْلَآ أَن مَّنَّ ٱللَّهُ عَلَيْنَا
لَخَسَفَ بِنَا ۖ
وَيْكَأَنَّهُۥ لَا يُفْلِحُ ٱلْكَـٰفِرُونَ

28:83 Such is the abode of the Hereafter:
We have made it ˹only˺ for those
who do not desire exaltation in the land
nor corruption.

٨٣ تِلْكَ ٱلدَّارُ ٱلْـَٔاخِرَةُ
نَجْعَلُهَا لِلَّذِينَ
لَا يُرِيدُونَ عُلُوًّا فِى ٱلْأَرْضِ
وَلَا فَسَادًا ۚ

Thus the ultimate outcome
is ⌜success⌝ for the God-fearing.

28:84 Whoever comes forth ⌜on that Day⌝,
having done the good deed
⌜of sustaining true faith in God alone⌝,
then he shall have ⌜far⌝ better than it
⌜as a reward in Paradise⌝.
But whoever comes forth ⌜on that Day⌝
having done the evil deed ⌜of belying God⌝—
then ⌜let it be known,
that as to⌝ those who do the evil deed—
they shall not be recompensed
for other than all ⌜the evil⌝
that they were doing ⌜in life⌝.

28:85 Indeed, He who has made ⌜adhering to
and conveying⌝ the Quran
binding upon you, ⌜O Prophet,⌝
shall, most surely, bring you back
to ⌜Makkah,⌝ the place of return
⌜that your heart longs for⌝.
Say ⌜to the unbelievers⌝:
My Lord is most knowledgeable
about he who has come ⌜to humanity⌝
with the guidance ⌜of God⌝.
And ⌜He is most knowledgeable
about⌝ who is ⌜utterly lost⌝ in clear misguidance.

28:86 For never did you ⌜even⌝ hope, ⌜O Prophet,⌝
for the Book ⌜of God⌝ to be conferred upon you.
Yet it is ⌜revealed to you
as⌝ a mercy from your Lord.
So do not ever be an upholder
of the disbelievers.

28:87 Thus you shall not let them bar you
from ⌜conveying⌝ the verses of God
after they have been sent down to you

وَٱلْعَـٰقِبَةُ لِلْمُتَّقِينَ

(٨٤) مَن جَآءَ بِٱلْحَسَنَةِ
فَلَهُۥ خَيْرٌ مِّنْهَا ۖ
وَمَن جَآءَ بِٱلسَّيِّئَةِ
فَلَا يُجْزَى
ٱلَّذِينَ عَمِلُوا۟ ٱلسَّيِّـَٔاتِ
إِلَّا مَا كَانُوا۟ يَعْمَلُونَ

(٨٥) إِنَّ ٱلَّذِى
فَرَضَ عَلَيْكَ ٱلْقُرْءَانَ
لَرَآدُّكَ إِلَىٰ مَعَادٍ ۚ
قُل رَّبِّىٓ أَعْلَمُ مَن جَآءَ بِٱلْهُدَىٰ
وَمَنْ هُوَ فِى ضَلَـٰلٍ مُّبِينٍ

(٨٦) وَمَا كُنتَ تَرْجُوٓا۟ أَن يُلْقَىٰٓ
إِلَيْكَ ٱلْكِتَـٰبُ
إِلَّا رَحْمَةً مِّن رَّبِّكَ ۖ
فَلَا تَكُونَنَّ
ظَهِيرًا لِّلْكَـٰفِرِينَ

(٨٧) وَلَا يَصُدُّنَّكَ عَنْ ءَايَـٰتِ ٱللَّهِ

˹from Him˺.
Rather, call ˹humanity˺
to ˹the worship of the One God,˺ your Lord,
and do not ever be of those
who associate gods with God.

بَعۡدَ إِذۡ أُنزِلَتۡ إِلَيۡكَۖ
وَٱدۡعُ إِلَىٰ رَبِّكَۖ وَلَا
تَكُونَنَّ مِنَ ٱلۡمُشۡرِكِينَ

28:88 Thus you shall not call upon
any other god with God.
There is no God but Him.
Everything is perishing except His Face.
To Him ˹alone˺ does all judgment belong.
And to Him ˹alone˺ you are all returning.

(٨٨) وَلَا تَدۡعُ مَعَ ٱللَّهِ
إِلَٰهًا ءَاخَرَۘ لَآ إِلَٰهَ إِلَّا هُوَۚ
كُلُّ شَيۡءٍ
هَالِكٌ إِلَّا وَجۡهَهُۥۚ
لَهُ ٱلۡحُكۡمُ وَإِلَيۡهِ تُرۡجَعُونَ

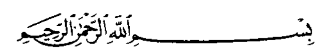


The surah that mentions the practical fragility of the webbed home of THE SPIDER *as an analogy for those who take false deities as a shelter.*

Surah 29 / 69 VERSES / REVEALED AT MAKKAH

Al-ᶜAnkabût

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



29:1 *Alif Lâm Mîm*

الٓمٓ ﴿١﴾

29:2 Do people think that they will be left
⌜simply⌝ to say: We believe!
and they will not be put to the test?

أَحَسِبَ ٱلنَّاسُ أَن يُتْرَكُوٓاْ
أَن يَقُولُوٓاْ ءَامَنَّا
وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾

29:3 Yet, very truly, We have tested
⌜all⌝ those ⌜who came⌝ before them.
Thus God shall, most surely,
distinguish those who speak the truth
⌜about their belief⌝.
And He shall, most surely, distinguish the liars.

وَلَقَدْ فَتَنَّا ٱلَّذِينَ مِن قَبْلِهِمْ ۖ
فَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ صَدَقُواْ
وَلَيَعْلَمَنَّ ٱلْكَٰذِبِينَ ﴿٣﴾

29:4 Moreover, ⌜as to⌝ those who do evil deeds,
do they ⌜truly⌝ think they shall escape Us?
So very grievous is the judgment they make!

أَمْ حَسِبَ ٱلَّذِينَ
يَعْمَلُونَ ٱلسَّيِّـَٔاتِ
أَن يَسْبِقُونَا ۚ
سَآءَ مَا يَحْكُمُونَ ﴿٤﴾

29:5 Whoever has hope in the Meeting of God
⌜and His reward in the Hereafter⌝,
then ⌜let him be ready,
for,⌝ indeed, God's term ⌜of Judgment⌝
is certainly coming.
And He is the All-Hearing, the All-Knowing.

مَن كَانَ يَرْجُواْ لِقَآءَ ٱللَّهِ
فَإِنَّ أَجَلَ ٱللَّهِ لَءَاتٍ ۚ
وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٥﴾

29:6 Thus whoever strives ⌜in the path of God⌝
strives only for ⌜the benefit⌝ of his own soul.
Indeed, God is, most surely, self-sufficient,

وَمَن جَٰهَدَ
فَإِنَّمَا يُجَٰهِدُ لِنَفْسِهِۦٓ ۚ

without ⌜any need
for any of His creation in⌝ all the worlds.

29:7 Yet ⌜as to⌝ those who believe
and do righteous deeds,
We shall, most surely, absolve them
of their misdeeds.
Moreover, We shall, most surely, reward them
with the ⌜very⌝ best they have ever done.

29:8 Now, We have charged each human being
with ⌜dutifulness and⌝ goodness
toward one's parents.
But if ever they strive to compel you
to associate gods with Me—
⌜or command you to anything⌝ about which
you have no ⌜sure⌝ knowledge ⌜from God⌝—
then do not obey them.
To Me ⌜alone⌝ is the return of all of you.
Then I shall tell you ⌜the due recompense⌝
of all that you have been doing ⌜in life⌝.

29:9 Yet ⌜as to⌝ those who believe
and do righteous deeds,
We shall, most surely, admit them ⌜to Paradise⌝
among the righteous.

29:10 But among humankind there are those who say:
We believe in God.
But when one of them suffers
for ⌜the sake of⌝ God,
he ⌜loses faith and⌝ makes ⌜it as though⌝
persecution from people
⌜were⌝ equal to punishment from God.
But whenever a victory
comes from your Lord ⌜to the believers⌝,
they, most surely, say:
Indeed, we were with you!

إِنَّ ٱللَّهَ لَغَنِيٌّ عَنِ ٱلْعَٰلَمِينَ
(٧) وَٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
لَنُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ
وَلَنَجْزِيَنَّهُمْ أَحْسَنَ ٱلَّذِى
كَانُوا۟ يَعْمَلُونَ
(٨) وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حُسْنًا
وَإِن جَٰهَدَاكَ لِتُشْرِكَ بِى
مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ
فَلَا تُطِعْهُمَآ ۚ إِلَىَّ مَرْجِعُكُمْ
فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ
(٩) وَٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
لَنُدْخِلَنَّهُمْ فِى ٱلصَّٰلِحِينَ
(١٠) وَمِنَ ٱلنَّاسِ مَن يَقُولُ
ءَامَنَّا بِٱللَّهِ فَإِذَآ أُوذِىَ فِى ٱللَّهِ
جَعَلَ فِتْنَةَ ٱلنَّاسِ
كَعَذَابِ ٱللَّهِ وَلَئِن جَآءَ
نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ
إِنَّا كُنَّا مَعَكُمْ ۚ

Does God not know best
all that inheres within the breast
of everyone in all the worlds?

29:11 Thus, most surely, God knows well
those who have truly believed.
And, most surely, He knows well
⌜all⌝ the hypocrites.

29:12 Now, ⌜as to⌝ those who disbelieve,
they say to those who believe:
Follow our way ⌜of life⌝
and we shall bear your sins.
But they shall bear none of their sins.
Indeed, they are liars!

29:13 Yet they will, most surely,
bear their own burdens ⌜of sin⌝—
and other burdens along with their own burdens
⌜for perverting others⌝.
And they will, most surely, be questioned
on the Day of Resurrection
about all that they have forged ⌜against God⌝.

29:14 And very truly, We sent Noah to his people.
So he remained ⌜patiently⌝ among them
⌜calling them to worship God
for⌝ a thousand years, less fifty years.
Then, suddenly, the flood seized them,
for they were wrongdoers, ⌜godless in heart⌝.

29:15 So We delivered him and the people of the Ark.
And We made it a sign ⌜of admonition,
preserved⌝ for all the worlds.

29:16 And ⌜remember how We delivered⌝ Abraham.
Behold! He said to his people:
Worship God ⌜alone⌝ and fear Him.

أَوَلَيْسَ ٱللَّهُ بِأَعْلَمَ
بِمَا فِى صُدُورِ ٱلْعَٰلَمِينَ
(١١) وَلَيَعْلَمَنَّ ٱللَّهُ
ٱلَّذِينَ ءَامَنُوا۟
وَلَيَعْلَمَنَّ ٱلْمُنَٰفِقِينَ
(١٢) وَقَالَ ٱلَّذِينَ كَفَرُوا۟
لِلَّذِينَ ءَامَنُوا۟
ٱتَّبِعُوا۟ سَبِيلَنَا
وَلْنَحْمِلْ خَطَٰيَٰكُمْ
وَمَا هُم بِحَٰمِلِينَ
مِنْ خَطَٰيَٰهُم مِّن شَىْءٍ
إِنَّهُمْ لَكَٰذِبُونَ
(١٣) وَلَيَحْمِلُنَّ أَثْقَالَهُمْ
وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ
وَلَيُسْـَٔلُنَّ يَوْمَ ٱلْقِيَٰمَةِ
عَمَّا كَانُوا۟ يَفْتَرُونَ
(١٤) وَلَقَدْ أَرْسَلْنَا
نُوحًا إِلَىٰ قَوْمِهِۦ
فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ
إِلَّا خَمْسِينَ عَامًا
فَأَخَذَهُمُ ٱلطُّوفَانُ
وَهُمْ ظَٰلِمُونَ
(١٥) فَأَنجَيْنَٰهُ وَأَصْحَٰبَ ٱلسَّفِينَةِ
وَجَعَلْنَٰهَآ ءَايَةً لِّلْعَٰلَمِينَ
(١٦) وَإِبْرَٰهِيمَ إِذْ قَالَ لِقَوْمِهِ

That is best for you,
if only you were to know ⌜God's reward for it⌝.

29:17 Indeed, all that you worship apart from God
are nothing more than graven images.
Thus you create ⌜no more than⌝ fabrications.
Indeed, those ⌜objects⌝ you worship
apart from God
do not hold ⌜even a morsel of⌝ provision for you.
So seek all ⌜of your⌝ provision from God.
Therefore, worship Him ⌜alone⌝,
and be thankful to Him.
To Him ⌜alone⌝
shall you ⌜all⌝ be returned ⌜for Judgment⌝.

29:18 So if you ⌜unbelievers⌝ belie ⌜God's messenger,
know that⌝ nations before you
have belied ⌜God's messengers⌝, as well.
Yet nothing is incumbent
upon the messenger ⌜of God⌝
except the clear conveyance ⌜of God's message⌝.

29:19 Have they not seen how God begins creation,
then causes it to return ⌜to being
after it passes away⌝?
Indeed, that for God is ⌜ever so⌝ easy.

29:20 Say, ⌜O Prophet, to those who deny
resurrection in the Hereafter⌝:
Journey through the earth
and see ⌜the wonder
of⌝ how He originated all creation.
Thereafter ⌜be certain
that⌝ God shall bring into being
the existence of the Hereafter.
Indeed, God is powerful over all things.

29:21 He shall punish whomever He so wills
⌜as they deserve⌝.

اعْبُدُوا اللَّهَ وَاتَّقُوهُ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ
إِن كُنتُمْ تَعْلَمُونَ

﴿١٧﴾ إِنَّمَا تَعْبُدُونَ
مِن دُونِ اللَّهِ أَوْثَانًا
وَتَخْلُقُونَ إِفْكًا
إِنَّ الَّذِينَ تَعْبُدُونَ
مِن دُونِ اللَّهِ
لَا يَمْلِكُونَ لَكُمْ رِزْقًا
فَابْتَغُوا عِندَ اللَّهِ الرِّزْقَ
وَاعْبُدُوهُ وَاشْكُرُوا لَهُ
إِلَيْهِ تُرْجَعُونَ

﴿١٨﴾ وَإِن تُكَذِّبُوا فَقَدْ
كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ
وَمَا عَلَى الرَّسُولِ
إِلَّا الْبَلَاغُ الْمُبِينُ

﴿١٩﴾ أَوَلَمْ يَرَوْا
كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ
ثُمَّ يُعِيدُهُ
إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ

﴿٢٠﴾ قُلْ سِيرُوا فِي الْأَرْضِ
فَانظُرُوا
كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ
يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

﴿٢١﴾ يُعَذِّبُ مَن يَشَاءُ

And He shall have mercy
on whomever He so wills.
For to Him ˹alone˺
shall you ˹all˺ be turned over ˹for Judgment˺.

29:22 And never, ˹O people,˺
shall you be able to elude
˹the mighty Hand of God—
neither˺ in the earth nor in the heaven.
Nor have you apart from God
any patron or supporter ˹to help you˺.

29:23 Yet ˹as to˺ those who have disbelieved
in the ˹revealed˺ signs of God,
and in the ˹inevitable˺ Meeting with Him
˹in the Hereafter˺—
it is these who shall ˹forever˺ despair
of My mercy.
Thus for them
there is a most painful torment ˹awaiting there˺.

29:24 So ˹it is that Abraham was belied˺.
The response of his people ˹to his call˺
was but to say: Kill him, or burn him ˹alive˺!
But God delivered him from the fire
˹that they kindled˺.
Indeed, in this there are sure signs
for a people who ˹would˺ believe.

29:25 For he said ˹to them˺:
Indeed, you have taken
graven images ˹for worship˺ apart from God
as a means of attaining
to a genuine ˹mutual˺ love
between yourselves ˹as a people˺
in the life of this world.
But then on the Day of Resurrection
you will disbelieve in one another.

وَيَرْحَمُ مَن يَشَآءُ
وَإِلَيْهِ تُقْلَبُونَ
(٢٢) وَمَآ أَنتُم بِمُعْجِزِينَ
فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ
وَمَا لَكُم مِّن دُونِ ٱللَّهِ
مِن وَلِىٍّ وَلَا نَصِيرٍ
(٢٣) وَٱلَّذِينَ كَفَرُوا۟
بِـَٔايَٰتِ ٱللَّهِ وَلِقَآئِهِۦٓ
أُو۟لَٰٓئِكَ يَئِسُوا۟ مِن رَّحْمَتِى
وَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ
(٢٤) فَمَا كَانَ
جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوا۟
ٱقْتُلُوهُ أَوْ حَرِّقُوهُ
فَأَنجَىٰهُ ٱللَّهُ مِنَ ٱلنَّارِ
إِنَّ فِى ذَٰلِكَ
لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ
(٢٥) وَقَالَ إِنَّمَا ٱتَّخَذْتُم
مِّن دُونِ ٱللَّهِ أَوْثَٰنًا
مَّوَدَّةَ بَيْنِكُمْ
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا

Moreover, you will curse one another.
For your ˹eternal˺ abode is the Fire ˹of Hell˺.
Thus for ˹the likes of˺ you,
there shall not be any helper
˹against God's punishment˺.

29:26 ❊So ˹his nephew˺ Lot believed in him,
whereupon ˹Abraham˺ said ˹to his people˺:
Indeed, I am migrating to my Lord.
For, indeed, it is He ˹alone˺
who is the Overpowering ˹One˺, the All-Wise.

29:27 Thereafter, We granted him Isaac,
and, ˹from Isaac,˺ Jacob.
Thus did We place prophethood
and the ˹Heavenly˺ Scripture among his children.
Moreover, We gave him his ˹due˺ reward
in this world.
And in the Hereafter,
he shall, most surely, be of the righteous.

29:28 ˹Remember,˺ also, ˹how God delivered˺ Lot.
Behold! He said to his people:
Indeed, you commit an act of lewdness
with which none has preceded you
in all the worlds.

29:29 Do ˹the males among˺ you
approach men ˹in perverted lust˺?
And ˹do you˺ cut the roadway ˹to rob people
of their wealth and lives˺?
And ˹do you openly˺ commit
lewd abomination in your gatherings?
Yet the response of his people ˹to his call˺
was only to say:
Bring upon us the torment of God,
if, indeed, you are of the truthful ˹prophets˺!

29:30 He said: My Lord!

ثُمَّ يَوْمَ ٱلْقِيَٰمَةِ
يَكْفُرُ بَعْضُكُم بِبَعْضٍ
وَيَلْعَنُ بَعْضُكُم
بَعْضًا وَمَأْوَىٰكُمُ ٱلنَّارُ
وَمَا لَكُم مِّن نَّٰصِرِينَ
(٢٦) ۞ فَـَٔامَنَ لَهُۥ لُوطٌ ۘ وَقَالَ
إِنِّى مُهَاجِرٌ إِلَىٰ رَبِّىٓ ۖ
إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ
(٢٧) وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ
وَجَعَلْنَا فِى ذُرِّيَّتِهِ
ٱلنُّبُوَّةَ وَٱلْكِتَٰبَ
وَءَاتَيْنَٰهُ أَجْرَهُۥ فِى ٱلدُّنْيَا ۖ
وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ
لَمِنَ ٱلصَّٰلِحِينَ
(٢٨) وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ
إِنَّكُمْ لَتَأْتُونَ ٱلْفَٰحِشَةَ
مَا سَبَقَكُم بِهَا
مِنْ أَحَدٍ مِّنَ ٱلْعَٰلَمِينَ
(٢٩) أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ
وَتَقْطَعُونَ ٱلسَّبِيلَ
وَتَأْتُونَ فِى نَادِيكُمُ
ٱلْمُنكَرَ ۖ فَمَا كَانَ
جَوَابَ قَوْمِهِۦٓ
إِلَّآ أَن قَالُوا۟
ٱئْتِنَا بِعَذَابِ ٱللَّهِ
إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ

Support me against ˹these˺ people
who are sowers of corruption.

29:31 So when Our angel-messengers
came to Abraham with the glad tiding ˹of a son
from his wife Sarah˺, they said:
Indeed, we are ˹here˺ to destroy
the people of this township ˹of Sodom˺.
Indeed, its people
have become wrongdoers, ˹godless in heart.

29:32 Abraham˺ said:
But Lot resides in it, ˹and he is not of them˺!
They said:
We are more knowing of who is in it ˹than you˺.
Most surely, we shall deliver him
and his family—except his wife.
She is of those who shall linger behind.

29:33 So when Our angel-messengers came to Lot
˹in the form of men˺,
he was greatly troubled about them.
Thus he grew helplessly distressed
concerning them.
But they said:
Have no fear, and do not grieve.
˹We are God's messengers˺.
Indeed, we shall deliver you and your family
˹from the doom we bring to your people˺—
except your wife.
She is of those who shall linger behind.

29:34 Indeed, we shall send down
upon the people of this township
a castigation from Heaven
for the ˹deeds of˺ ungodliness
they have committed.

29:35 And, truly, We have left ˹traces
of the destruction˺ of it as a clear sign

(٣٠) قَالَ رَبِّ ٱنصُرْنِى
عَلَى ٱلْقَوْمِ ٱلْمُفْسِدِينَ

(٣١) وَلَمَّا جَآءَتْ رُسُلُنَآ
إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُوٓا۟
إِنَّا مُهْلِكُوٓا۟
أَهْلِ هَـٰذِهِ ٱلْقَرْيَةِ ۖ إِنَّ
أَهْلَهَا كَانُوا۟ ظَـٰلِمِينَ

(٣٢) قَالَ إِنَّ فِيهَا لُوطًا ۚ
قَالُوا۟ نَحْنُ أَعْلَمُ بِمَن فِيهَا ۖ
لَنُنَجِّيَنَّهُۥ وَأَهْلَهُۥٓ
إِلَّا ٱمْرَأَتَهُۥ
كَانَتْ مِنَ ٱلْغَـٰبِرِينَ

(٣٣) وَلَمَّآ أَن جَآءَتْ
رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ
وَضَاقَ بِهِمْ ذَرْعًا
وَقَالُوا۟ لَا تَخَفْ وَلَا تَحْزَنْ ۖ
إِنَّا مُنَجُّوكَ وَأَهْلَكَ
إِلَّا ٱمْرَأَتَكَ
كَانَتْ مِنَ ٱلْغَـٰبِرِينَ

(٣٤) إِنَّا مُنزِلُونَ
عَلَىٰٓ أَهْلِ هَـٰذِهِ ٱلْقَرْيَةِ
رِجْزًا مِّنَ ٱلسَّمَآءِ
بِمَا كَانُوا۟ يَفْسُقُونَ

(٣٥) وَلَقَد تَّرَكْنَا مِنْهَآ

for a people who would ⌜use⌝ their reason
to⌝ understand.

29:36 And to ⌜the people of⌝ Midian
⌜We sent⌝ their brother Shuʿayb ⌜as a messenger⌝.
So he said ⌜to them⌝: O my people!
Worship God ⌜alone⌝
and have hope in ⌜His Judgment
on⌝ the Last Day.
Moreover, you shall not
make mischief in the earth,
sowing corruption ⌜in it⌝.

29:37 But they belied him.
Then the convulsion
⌜of the earth⌝ seized them, suddenly,
and by morning they were ⌜dead,
laying⌝ prostrate in their dwelling-place.

29:38 And ⌜the peoples of⌝ ʿÂd and Thamûd
⌜were also destroyed for defying God⌝—
something that has ⌜long⌝ been evident
to you ⌜people of Makkah⌝
from ⌜the ruins of⌝ their dwellings
⌜that you pass on your trade routes⌝.
For Satan made their ⌜godless⌝ works
fair-seeming to them and, thereby,
barred them from the path ⌜of God⌝,
though they were endowed
with the power to discern ⌜truth from falsehood⌝.

29:39 And so ⌜too⌝ Korah and Pharaoh and Hâmân—
⌜all were destroyed for defying God⌝.
Truly, Moses came to them
with clear ⌜and miraculous⌝ proofs.
But they grew so very arrogant in the land.

ءَايَةَۢ بَيِّنَةً
لِّقَوۡمٖ يَعۡقِلُونَ
٣٦ وَإِلَىٰ مَدۡيَنَ
أَخَاهُمۡ شُعَيۡبٗا فَقَالَ
يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ
وَٱرۡجُواْ ٱلۡيَوۡمَ ٱلۡأٓخِرَ
وَلَا تَعۡثَوۡاْ
فِي ٱلۡأَرۡضِ مُفۡسِدِينَ
٣٧ فَكَذَّبُوهُ
فَأَخَذَتۡهُمُ ٱلرَّجۡفَةُ
فَأَصۡبَحُواْ
فِي دَارِهِمۡ جَٰثِمِينَ
٣٨ وَعَادٗا وَثَمُودَاْ
وَقَد تَّبَيَّنَ لَكُم
مِّن مَّسَٰكِنِهِمۡۖ
وَزَيَّنَ لَهُمُ
ٱلشَّيۡطَٰنُ أَعۡمَٰلَهُمۡ
فَصَدَّهُمۡ عَنِ ٱلسَّبِيلِ
وَكَانُواْ مُسۡتَبۡصِرِينَ
٣٩ وَقَٰرُونَ وَفِرۡعَوۡنَ
وَهَٰمَٰنَۖ
وَلَقَدۡ جَآءَهُم
مُّوسَىٰ بِٱلۡبَيِّنَٰتِ
فَٱسۡتَكۡبَرُواْ فِي ٱلۡأَرۡضِ

Yet never could they escape ⌜the grip of God⌝.

29:40 For each one ⌜of them⌝ We seized, suddenly,
⌜with an awesome torment⌝ for his sinfulness.
⌜Such are of the peoples
God has destroyed for their unbelief.⌝
So of them are those upon whom We sent
⌜a raging storm of lethal⌝ pellets.
And of them are those
who were seized by the ⌜deadly⌝ blast.
And of them are those
whom We caused the earth to swallow.
And of them are those whom We drowned.
Yet never would God wrong them
⌜by punishing them without cause⌝.
But, rather, it was their own souls
they were ⌜all the while⌝ wronging
⌜with ungodliness⌝.

29:41 The parable of those who take to themselves
⌜false gods as⌝ patrons ⌜to give them shelter⌝
apart from God, ⌜is this⌝:
They are like the spider.
It makes ⌜for itself⌝ a home ⌜for refuge
which cannot avail it against destruction⌝.
For, indeed, the frailest of all homes
is, most surely, the spider's home—
if only they ⌜who disbelieve⌝ were to know
⌜what horror awaits them in the Hereafter⌝.

29:42 Indeed, God knows that all that they call upon
apart from Him is ⌜in reality⌝ nothing.
For He ⌜alone⌝
is the Overpowering ⌜One⌝, the All-Wise.

29:43 So such are the parables
We set forth for ⌜the benefit of⌝ people.
Yet none comprehend them
but the people of knowledge,

وَمَا كَانُوا۟ سَٰبِقِينَ
(٤٠) فَكُلًّا أَخَذْنَا بِذَنۢبِهِۦ ۖ
فَمِنْهُم مَّنْ أَرْسَلْنَا عَلَيْهِ
حَاصِبًا وَمِنْهُم مَّنْ أَخَذَتْهُ
ٱلصَّيْحَةُ وَمِنْهُم مَّنْ
خَسَفْنَا بِهِ ٱلْأَرْضَ
وَمِنْهُم مَّنْ أَغْرَقْنَا ۚ
وَمَا كَانَ ٱللَّهُ
لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا۟
أَنفُسَهُمْ يَظْلِمُونَ
(٤١) مَثَلُ ٱلَّذِينَ ٱتَّخَذُوا۟
مِن دُونِ ٱللَّهِ أَوْلِيَآءَ
كَمَثَلِ ٱلْعَنكَبُوتِ
ٱتَّخَذَتْ بَيْتًا ۖ
وَإِنَّ أَوْهَنَ ٱلْبُيُوتِ
لَبَيْتُ ٱلْعَنكَبُوتِ ۖ
لَوْ كَانُوا۟ يَعْلَمُونَ
(٤٢) إِنَّ ٱللَّهَ يَعْلَمُ مَا يَدْعُونَ
مِن دُونِهِۦ مِن شَىْءٍ ۚ
وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ
(٤٣) وَتِلْكَ ٱلْأَمْثَٰلُ
نَضْرِبُهَا لِلنَّاسِ ۖ

⌜the contemplative ones⌝.
29:44 It is God who created the heavens and the earth
with ⌜profound⌝ truth.
Indeed, in ⌜all of⌝ this there is a sure sign
⌜of God's creative power⌝ for ⌜all⌝ the believers.

29:45 ⌜O Prophet!⌝
Recite ⌜to humanity⌝
all that has been revealed to you
of ⌜the Quran⌝, the Book ⌜of God⌝.
Moreover, ⌜duly⌝ establish the Prayer.
Indeed, the Prayer
guards ⌜one⌝ against immorality and evil.
Yet, most surely, the remembrance of God
⌜in the life of this world⌝
is greater ⌜extolment for one⌝ still.
And God knows all that you do.
29:46 ❊Thus you shall not argue,
⌜O you who believe, matters of faith⌝
with the People of the Scripture
in other than the fairest way—
except as to those of them
who do wrong ⌜to you, out of hostility⌝.
Rather, say ⌜to them⌝:
We believe in ⌜the Quran⌝
that has been sent down ⌜from God⌝ to us,
and in ⌜the Scripture⌝
that has been sent down ⌜from God⌝ to you.
Thus our God and your God is One.
Thus are we *muslims*,
in willing submission to Him ⌜alone⌝.
29:47 For ⌜just as We have given revelation
to other messengers, O Muhammad,⌝
We have sent down to you ⌜this Quran,
as⌝ the Book ⌜of God⌝.

وَمَا يَعْقِلُهَآ
إِلَّا ٱلْعَـٰلِمُونَ
(٤٤) خَلَقَ ٱللَّهُ
ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۚ
إِنَّ فِى ذَٰلِكَ
لَـَٔايَةً لِّلْمُؤْمِنِينَ
(٤٥) ٱتْلُ مَآ أُوحِىَ إِلَيْكَ
مِنَ ٱلْكِتَـٰبِ
وَأَقِمِ ٱلصَّلَوٰةَ ۖ
إِنَّ ٱلصَّلَوٰةَ
تَنْهَىٰ عَنِ
ٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۗ
وَلَذِكْرُ ٱللَّهِ أَكْبَرُ ۗ
وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ
(٤٦) ۞ وَلَا تُجَـٰدِلُوٓا۟
أَهْلَ ٱلْكِتَـٰبِ
إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ
إِلَّا ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ ۖ
وَقُولُوٓا۟ ءَامَنَّا
بِٱلَّذِىٓ أُنزِلَ إِلَيْنَا
وَأُنزِلَ إِلَيْكُمْ
وَإِلَـٰهُنَا وَإِلَـٰهُكُمْ وَٰحِدٌ
وَنَحْنُ لَهُۥ مُسْلِمُونَ
(٤٧) وَكَذَٰلِكَ أَنزَلْنَآ
إِلَيْكَ ٱلْكِتَـٰبَ ۚ



Thus, ⌜some of⌝ those to whom
We have ⌜previously⌝ given the Scripture
believe in it.
And some of those
⌜with no revealed Book⌝ believe in it.
Yet none disavows Our ⌜revealed⌝ verses
but the ⌜inveterate⌝ disbelievers.

29:48 For never have you recited
any ⌜Heavenly⌝ Book
before this ⌜Quran, O Prophet⌝.
Nor have you ever transcribed one
with your right hand.
For then the ⌜real⌝ progenitors of falsehood
would have had ⌜cause
to⌝ doubt ⌜your prophethood⌝.

29:49 Rather, it is ⌜a Quran⌝
of self-evident verses ⌜from God,
preserved⌝ in the hearts of those ⌜believers⌝
who have been granted knowledge.
Thus none disavows Our ⌜revealed⌝ verses
but the wrongdoers ⌜who are godless in heart⌝.

29:50 Moreover, they have said ⌜of you, O Prophet⌝:
Why are no ⌜miraculous⌝ signs
sent down to him from his Lord?
Say ⌜to them⌝:
Indeed, the ⌜miraculous⌝ signs
are with God ⌜alone⌝.
For I am only a clear forewarner
⌜of His nearing Judgment, sent to all of you⌝.

29:51 Is it not sufficient ⌜confirmation
of your prophethood⌝ for them
that We have sent down to you
the ⌜Quran as a Heavenly⌝ Book
that is being recited to them?
Indeed, in this ⌜Quran⌝

فَالَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ
يُؤْمِنُونَ بِهِۦ
وَمِنْ هَٰٓؤُلَآءِ مَن يُؤْمِنُ بِهِۦ
وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ
إِلَّا ٱلْكَٰفِرُونَ
(٤٨) وَمَا كُنتَ تَتْلُوا۟ مِن قَبْلِهِۦ
مِن كِتَٰبٍ
وَلَا تَخُطُّهُۥ بِيَمِينِكَ
إِذًا لَّٱرْتَابَ ٱلْمُبْطِلُونَ
(٤٩) بَلْ هُوَ ءَايَٰتٌۢ بَيِّنَٰتٌ
فِى صُدُورِ
ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ
وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ
إِلَّا ٱلظَّٰلِمُونَ
(٥٠) وَقَالُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ
ءَايَٰتٌ مِّن رَّبِّهِۦ قُلْ
إِنَّمَا ٱلْءَايَٰتُ عِندَ ٱللَّهِ
وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ
(٥١) أَوَلَمْ يَكْفِهِمْ أَنَّآ
أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ
يُتْلَىٰ عَلَيْهِمْ

there is sure mercy ⌜from God⌝
and a reminder ⌜of His covenant⌝
for a people who ⌜would⌝ believe.

29:52 Say ⌜to them⌝:
Sufficient is God as a Witness
between me and you.
He knows
all that is in the heavens and the earth.
Yet as to those who believe in falsehood
and disbelieve in God—
⌜despite His clear signs⌝—
it is ⌜such as⌝ these
who are the losers ⌜of an everlasting Paradise⌝.

29:53 Thus do they ask you, ⌜O Prophet,
in utter defiance⌝ to hasten the punishment
⌜of which you forewarn them⌝.
And were it not for a stated term ⌜of life
preordained for them by God⌝,
the punishment ⌜they seek to hasten⌝
would, most surely, come to them.
But, most surely, it shall ⌜yet⌝ come upon them,
suddenly—
while they are entirely unaware ⌜of it⌝.

29:54 They ask you to hasten the punishment
⌜of which you forewarn them⌝.
And, indeed, Hell ⌜looms
to⌝ utterly encompass the disbelievers—

29:55 on a Day ⌜Hereafter when⌝ the torment
shall enveil them—
from above them
and from beneath their feet.
⌜God⌝ shall, ⌜then,⌝ say ⌜to them⌝:
Taste ⌜the penalty for⌝ all ⌜the evil⌝
that you used to do ⌜in the world⌝.

إِنَّ فِي ذَٰلِكَ
لَرَحْمَةً وَذِكْرَىٰ
لِقَوْمٍ يُؤْمِنُونَ

٥٢ قُلْ كَفَىٰ بِاللَّهِ
بَيْنِي وَبَيْنَكُمْ شَهِيدًا ۖ
يَعْلَمُ مَا فِي
السَّمَاوَاتِ وَالْأَرْضِ ۗ
وَالَّذِينَ آمَنُوا بِالْبَاطِلِ
وَكَفَرُوا بِاللَّهِ
أُولَٰئِكَ هُمُ الْخَاسِرُونَ

٥٣ وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ ۚ
وَلَوْلَا أَجَلٌ مُسَمًّى
لَجَاءَهُمُ الْعَذَابُ
وَلَيَأْتِيَنَّهُمْ بَغْتَةً
وَهُمْ لَا يَشْعُرُونَ

٥٤ يَسْتَعْجِلُونَكَ بِالْعَذَابِ
وَإِنَّ جَهَنَّمَ
لَمُحِيطَةٌ بِالْكَافِرِينَ

٥٥ يَوْمَ يَغْشَاهُمُ الْعَذَابُ
مِنْ فَوْقِهِمْ
وَمِنْ تَحْتِ أَرْجُلِهِمْ
وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ

29:56 O My servants who believe!
Indeed, My earth is spacious.
So ˹if you fear persecution, migrate.
And˺ Me alone shall you worship.

29:57 Every ˹single˺ soul shall taste death.
Then to Us shall you ˹all˺ be returned
˹for recompense˺.

29:58 Yet ˹as to˺ those who believe
and do righteous deeds,
We shall, most surely, settle them
in ˹Heavenly˺ Chambers
of the Garden ˹of Paradise˺,
beneath which rivers flow—
wherein they shall abide forever.
How ˹exceedingly˺ commendable
is the reward of those
who ever do ˹the will of God˺!

29:59 It is these who have endured ˹life's trials˺
with patience,
and upon their Lord ˹alone˺ do they rely.

29:60 For how many a beast
is there ˹treading the earth˺
that does not carry ˹with it˺ its ˹own˺ provision?
It is God ˹alone˺ who provides
for ˹each one of˺ them—and for ˹all of˺ you!
For He is the All-Hearing, the All-Knowing.

29:61 And, indeed, ˹O Prophet,˺
if you asked ˹the disbelievers˺:
Who created the heavens and the earth,
and subjugated the sun and the moon
˹to a fixed order˺?
They would, most surely, say: It is God.
How, then, are they turned away
˹from worshipping Him alone˺?

(٥٦) يَٰعِبَادِيَ ٱلَّذِينَ ءَامَنُوٓاْ
إِنَّ أَرۡضِي وَٰسِعَةٞ
فَإِيَّٰيَ فَٱعۡبُدُونِ
(٥٧) كُلُّ نَفۡسٖ ذَآئِقَةُ ٱلۡمَوۡتِۖ
ثُمَّ إِلَيۡنَا تُرۡجَعُونَ
(٥٨) وَٱلَّذِينَ ءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
لَنُبَوِّئَنَّهُم مِّنَ ٱلۡجَنَّةِ غُرَفٗا
تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ
خَٰلِدِينَ فِيهَاۚ
نِعۡمَ أَجۡرُ ٱلۡعَٰمِلِينَ
(٥٩) ٱلَّذِينَ صَبَرُواْ
وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ
(٦٠) وَكَأَيِّن مِّن دَآبَّةٖ
لَّا تَحۡمِلُ رِزۡقَهَا
ٱللَّهُ يَرۡزُقُهَا وَإِيَّاكُمۡۚ
وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ
(٦١) وَلَئِن سَأَلۡتَهُم
مَّنۡ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ
وَسَخَّرَ ٱلشَّمۡسَ وَٱلۡقَمَرَ
لَيَقُولُنَّ ٱللَّهُۖ فَأَنَّىٰ يُؤۡفَكُونَ

29:62 It is God ˹alone˺
who extends ˹abundant˺ provision
to whomever He so wills among His servants.
And He ˹alone˺ restricts ˹it˺
for whomever ˹He so wills˺.
Indeed, God is all-knowing of all things.

29:63 And, indeed, ˹O Prophet,˺ if you asked them:
Who sends down, from the sky, water,
with which He gives life to the earth
after its death?
They would, most surely, say: It is God.
Say ˹to them˺:
All praise is for God ˹alone,
who by their own word
confirms His proof against them˺.
But most of them
do not ˹use their reason˺ to understand
˹their own contradiction of this truth˺.

29:64 For the life of this ˹fleeting˺ world
is nothing but amusement and play.
But, indeed, it is the abode of the Hereafter
that is, most surely, life ˹everlasting˺ itself,
if only they were to know
˹what awaits them there˺.

29:65 Thus ˹in heedlessness
do human beings invoke false deities—
until such times as˺ when they embark on ships
˹and face danger at sea—
then do˺ they call upon God ˹for rescue˺
with ˹all˺ sincerity,
˹devoting their˺ religion to Him ˹alone˺.
Yet when He delivers them ˹safely˺ ashore,
immediately,
they associate gods ˹with Him, once more˺.

(٦٢) ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن
يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ لَهُۥٓ ۚ
إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ
(٦٣) وَلَئِن سَأَلْتَهُم
مَّن نَّزَّلَ مِنَ ٱلسَّمَآءِ مَآءً
فَأَحْيَا بِهِ ٱلْأَرْضَ
مِنۢ بَعْدِ مَوْتِهَا لَيَقُولُنَّ ٱللَّهُ ۚ
قُلِ ٱلْحَمْدُ لِلَّهِ ۚ
بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ
(٦٤) وَمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَآ
إِلَّا لَهْوٌ وَلَعِبٌ ۚ
وَإِنَّ ٱلدَّارَ ٱلْءَاخِرَةَ
لَهِىَ ٱلْحَيَوَانُ ۚ
لَوْ كَانُوا۟ يَعْلَمُونَ
(٦٥) فَإِذَا رَكِبُوا۟ فِى ٱلْفُلْكِ
دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ
فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ

29:66 So let them be ungrateful for all ˹the good˺
that We have given them ˹in life˺.
And let them enjoy themselves ˹a little while˺.
For, assuredly, they shall know
˹the recompense of the ungodly!

29:67 Then as to the people of Makkah,˺
have they not considered
that We have made ˹for them˺ a secure Sanctuary
˹in the precincts surrounding the Kaʿbah˺,
while people all around them
are being snatched away ˹in violence and strife˺?
Then is it in false ˹gods˺ that they will believe,
while in the blessing of God they disbelieve?

29:68 Yet who does a greater wrong
than one who forges lies against God,
or who belies the ˹revealed˺ truth
when it reaches him?
Is there not in Hell
a ˹well-deserved˺ dwelling place
for the disbelievers?

29:69 But ˹as to˺ those who strive for Us ˹alone,
against every evil˺,
We shall, most surely, guide them
upon Our pathways ˹to salvation˺.
For, indeed, God is, most surely,
with those who excel in ˹doing˺ good.

إِذَا هُمْ يُشْرِكُونَ
(٦٦) لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ
وَلِيَتَمَتَّعُوا۟ ۖ فَسَوْفَ يَعْلَمُونَ
(٦٧) أَوَلَمْ يَرَوْا۟
أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا
وَيُتَخَطَّفُ ٱلنَّاسُ
مِنْ حَوْلِهِمْ ۚ
أَفَبِٱلْبَٰطِلِ يُؤْمِنُونَ
وَبِنِعْمَةِ ٱللَّهِ يَكْفُرُونَ
(٦٨) وَمَنْ أَظْلَمُ
مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا
أَوْ كَذَّبَ بِٱلْحَقِّ لَمَّا جَآءَهُۥٓ ۚ
أَلَيْسَ فِى جَهَنَّمَ
مَثْوًى لِّلْكَٰفِرِينَ
(٦٩) وَٱلَّذِينَ جَٰهَدُوا۟ فِينَا
لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ
وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ

سُورَةُ ٱلرُّومِ *The surah that mentions the defeat of* THE BYZANTINES *and the divine promise of their forthcoming victory in several years—and in prophesying this, implying martial triumph for the Muslims over their idolatrous adversaries at the same time. The surah is occasioned by the celebration of the idol-worshipping opponents of the Prophet* ﷺ *at the news of the Byzantine defeat by the Persians, for they drew an analogy between themselves and the fire-worshipping Persians as defenders of polytheism in opposition to the monotheism of the Muslims and Byzantine Christians.*

Surah 30 / 60 VERSES / REVEALED AT MAKKAH

Al-Rûm

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

30:1 *Alif Lâm Mîm*

الٓمٓ ﴿١﴾

30:2 The Byzantine ⌜Empire⌝
has been defeated ⌜by the Persians⌝

غُلِبَتِ ٱلرُّومُ ﴿٢﴾

30:3 in the nearby land ⌜of Syria⌝.
Yet after their defeat,
they shall be triumphant ⌜over them⌝

فِىٓ أَدْنَى ٱلْأَرْضِ ﴿٣﴾
وَهُم مِّنۢ بَعْدِ غَلَبِهِمْ
سَيَغْلِبُونَ

30:4 within several years.
The command ⌜of all creation⌝
belongs to God ⌜alone⌝—
before ⌜their coming victory⌝ and thereafter.
And on that day ⌜of triumph⌝
the believers will rejoice

فِى بِضْعِ سِنِينَ ﴿٤﴾
لِلَّهِ ٱلْأَمْرُ مِن قَبْلُ
وَمِنۢ بَعْدُ وَيَوْمَئِذٍ
يَفْرَحُ ٱلْمُؤْمِنُونَ

30:5 in the victory of God.
He gives victory to whomever He so wills.
For He ⌜alone⌝
is the Overpowering ⌜One⌝, the Mercy-Giving.

بِنَصْرِ ٱللَّهِ ﴿٥﴾
يَنصُرُ مَن يَشَآءُ
وَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ

30:6 This is the promise of God—
and never does God fail ⌜to fulfill His⌝ promise.
But most people do not know
⌜that God's word is ever true⌝.

وَعْدَ ٱللَّهِ لَا يُخْلِفُ ٱللَّهُ وَعْدَهُۥ ﴿٦﴾
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ
لَا يَعْلَمُونَ

30:7 They ⌜merely⌝ know
the outer ⌜nature⌝ of the life of this world,

يَعْلَمُونَ ظَٰهِرًا ﴿٧﴾
مِّنَ ٱلْحَيَوٰةِ ٱلدُّنْيَا

while they are utterly unmindful
of ˹the reality of˺ the Hereafter.

30:8 Do they not reflect within themselves?
God did not create the heavens and the earth,
and all that is between them,
except with ˹the very essence of˺ all truth—
and for a stated term ˹preordained by Him,
to be followed by His Judgment˺—
though many of the people are disbelievers
in the ˹inevitable˺ Meeting with their Lord
˹in the Hereafter˺.

30:9 Have they not journeyed through the lands
to see how ˹devastating˺ was the end
of those ˹who denied faith˺ before them?
They were ˹far˺ greater than them in power.
For they cultivated the land
˹with great competence˺.
Moreover, they built it up
˹far˺ more proficiently than these ˹disbelievers˺
have built it up.
Then their messengers came to them
with clear ˹and miraculous˺ proofs ˹from God,
and they belied them˺.
For never would God wrong them
˹by punishing them without cause˺.
But, rather, they wronged their own souls
˹with ungodliness˺.

30:10 Thereafter, the end of those who wrought evil
was the worst ˹kind of end˺.
For they had belied the ˹revealed˺ signs of God.
Indeed, they used to mock them.

30:11 It is God ˹alone˺ who originates ˹all˺ creation.
Then He shall cause it to return ˹to being,
after it passes away˺.
Then to Him ˹alone˺ shall you ˹all˺ be returned

وَهُمْ عَنِ ٱلْآخِرَةِ هُمْ غَٰفِلُونَ
٨ أَوَلَمْ يَتَفَكَّرُوا۟ فِىٓ أَنفُسِهِم ۗ
مَّا خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ
وَأَجَلٍ مُّسَمًّى ۗ
وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ
بِلِقَآئِ رَبِّهِمْ لَكَٰفِرُونَ
٩ أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ
فَيَنظُرُوا۟ كَيْفَ كَانَ
عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ
كَانُوٓا۟ أَشَدَّ مِنْهُمْ قُوَّةً
وَأَثَارُوا۟ ٱلْأَرْضَ وَعَمَرُوهَآ
أَكْثَرَ مِمَّا عَمَرُوهَا
وَجَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ ۖ
فَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ
وَلَٰكِن كَانُوٓا۟
أَنفُسَهُمْ يَظْلِمُونَ
١٠ ثُمَّ كَانَ عَٰقِبَةَ
ٱلَّذِينَ أَسَٰٓـُٔوا۟ ٱلسُّوٓأَىٰٓ
أَن كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ
وَكَانُوا۟ بِهَا يَسْتَهْزِءُونَ
١١ ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ
ثُمَّ يُعِيدُهُۥ
ثُمَّ إِلَيْهِ تُرْجَعُونَ

˹for Judgment˺.

30:12 Thus the Day the Hour ˹of Doom˺ shall come,
˹God will raise the dead,
and˺ the defiant unbelievers
shall be utterly despondent.

30:13 For never shall ˹those
whom they worshipped in life
as˺ their associate-gods
be intercessors for them
˹with God in the Hereafter˺.
Moreover, they will themselves
become ˹ardent˺ disbelievers
in their associate-gods.

30:14 Furthermore, the Day the Hour ˹of Doom˺
shall come—
that Day they shall be ˹forever˺ separated
˹into believers and disbelievers˺.

30:15 As for those who have believed
and done righteous deeds,
they shall be ˹made to reside˺
in a lovely meadow, jubilant with joy.

30:16 But as for those who have disbelieved
and belied Our ˹revealed˺ signs
and ˹denied˺ the ˹inevitable˺ Meeting
˹with God for Judgment˺ in the Hereafter,
these, then, shall be ˹thrust˺
into ever present torment.

30:17 Therefore, highly exalt God
when you come to nightfall,
and when you come to morning.

30:18 For to Him ˹alone˺ is due every praise
in the heavens and the earth.
˹So highly exalt Him˺, as well,
at evening and when you come to noontime.

30:19 He brings forth the living from the dead.

(١٢) وَيَوْمَ تَقُومُ ٱلسَّاعَةُ
يُبْلِسُ ٱلْمُجْرِمُونَ

(١٣) وَلَمْ يَكُن لَّهُم
مِّن شُرَكَآئِهِمْ شُفَعَٰٓؤُا۟
وَكَانُوا۟ بِشُرَكَآئِهِمْ
كَٰفِرِينَ

(١٤) وَيَوْمَ تَقُومُ ٱلسَّاعَةُ
يَوْمَئِذٍ يَتَفَرَّقُونَ

(١٥) فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
فَهُمْ فِى رَوْضَةٍ
يُحْبَرُونَ

(١٦) وَأَمَّا ٱلَّذِينَ كَفَرُوا۟
وَكَذَّبُوا۟ بِـَٔايَٰتِنَا
وَلِقَآئِ ٱلْءَاخِرَةِ فَأُو۟لَٰٓئِكَ
فِى ٱلْعَذَابِ مُحْضَرُونَ

(١٧) فَسُبْحَٰنَ ٱللَّهِ
حِينَ تُمْسُونَ
وَحِينَ تُصْبِحُونَ

(١٨) وَلَهُ ٱلْحَمْدُ
فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَعَشِيًّا وَحِينَ تُظْهِرُونَ

(١٩) يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ

And He brings forth the dead from the living.
Thus He gives life to the earth after its death.
And ˹even˺ so shall you ˹human beings˺
be brought forth ˹from death for Judgment˺.

30:20 Moreover, of His ˹wondrous˺ signs
is that He has created you from dust.
Then, behold!
You are human beings
spreading yourselves about.

30:21 And of His ˹wondrous˺ signs
is that He has created for you,
from yourselves, mates,
so that you may repose in them.
And He has set between you
genuine ˹mutual˺ love
and ˹tenderhearted˺ mercy.
Indeed, in ˹all of˺ this there are sure signs
for a people who would reflect
˹on the handiwork of God˺.

30:22 And of His ˹wondrous˺ signs
is the creation of the heavens and the earth
and the variety of your tongues and your colors.
Indeed, in ˹all of˺ this there are sure signs
for a people of knowledge.

30:23 And of His ˹wondrous˺ signs
is your sleep, by night and by day,
and your seeking of His bounty ˹in the daylight˺.
Indeed, in ˹all of˺ this there are sure signs
for people who ˹would˺ hear ˹and give ear˺.

30:24 And of His ˹wondrous˺ signs
is that He shows you lightning
to inspire ˹in you˺ fear and hope.
Thus He sends down, from the sky, water,
with which He gives life to the earth

وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ
وَيُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ
وَكَذَٰلِكَ تُخْرَجُونَ

(٢٠) وَمِنْ ءَايَـٰتِهِۦٓ أَنْ خَلَقَكُم
مِّن تُرَابٍ ثُمَّ إِذَآ أَنتُم
بَشَرٌ تَنتَشِرُونَ

(٢١) وَمِنْ ءَايَـٰتِهِۦٓ أَنْ خَلَقَ لَكُم
مِّنْ أَنفُسِكُمْ أَزْوَٰجًا
لِّتَسْكُنُوٓا۟ إِلَيْهَا
وَجَعَلَ بَيْنَكُم
مَّوَدَّةً وَرَحْمَةً ۚ إِنَّ فِى ذَٰلِكَ
لَـَٔايَـٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

(٢٢) وَمِنْ ءَايَـٰتِهِۦ
خَلْقُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ
وَٱخْتِلَـٰفُ أَلْسِنَتِكُمْ
وَأَلْوَٰنِكُمْ ۚ إِنَّ فِى ذَٰلِكَ
لَـَٔايَـٰتٍ لِّلْعَـٰلِمِينَ

(٢٣) وَمِنْ ءَايَـٰتِهِۦ
مَنَامُكُم بِٱلَّيْلِ وَٱلنَّهَارِ
وَٱبْتِغَآؤُكُم مِّن فَضْلِهِۦٓ ۚ
إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ
لِّقَوْمٍ يَسْمَعُونَ

(٢٤) وَمِنْ ءَايَـٰتِهِۦ يُرِيكُمُ
ٱلْبَرْقَ خَوْفًا وَطَمَعًا
وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مَآءً
فَيُحْىِۦ بِهِ ٱلْأَرْضَ
بَعْدَ مَوْتِهَآ ۚ

after its death.
Indeed, in ˹all of˺ this there are sure signs
for a people who would ˹use their reason
to˺ understand.

30:25 And of His ˹wondrous˺ signs
is that heaven and earth
hold firm by His command.
Then, behold!
When He summons you ˹from the grave˺
with a single call, you shall, at once,
rise out of the earth ˹resurrected˺.

30:26 For to Him ˹alone˺ belongs
all who are in the heavens and ˹in˺ the earth.
All are devoutly obedient to Him,
˹willingly or unwillingly˺.

30:27 For He is the One who originates creation.
Then He causes it to return ˹to being
after it passes away˺.
And ˹restoring your creation˺
is even easier for Him!
For to Him ˹alone˺ belongs
the most transcendent attribute in the heavens
and ˹in˺ the earth.
For He ˹alone˺
is the Overpowering ˹One˺, the All-Wise.

30:28 He puts before you a parable
from your own lives
˹for those who ascribe partners to God˺:
Do you ever take your own ˹servants˺—
whom your hands rightfully possess—
as ˹full˺ partners in all the ˹wealth˺
We have provided you,
such that ˹both of˺ you become equals therein,
so that you would have fear of them

إِنَّ فِي ذَٰلِكَ لَآيَٰتٍ
لِّقَوْمٍ يَعْقِلُونَ

﴿٢٥﴾ وَمِنْ ءَايَٰتِهِۦٓ أَن تَقُومَ
ٱلسَّمَآءُ وَٱلْأَرْضُ بِأَمْرِهِۦ
ثُمَّ إِذَا دَعَاكُمْ
دَعْوَةً مِّنَ ٱلْأَرْضِ
إِذَآ أَنتُمْ تَخْرُجُونَ

﴿٢٦﴾ وَلَهُۥ مَن فِي ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ
كُلٌّ لَّهُۥ قَٰنِتُونَ

﴿٢٧﴾ وَهُوَ ٱلَّذِي يَبْدَؤُا۟ ٱلْخَلْقَ
ثُمَّ يُعِيدُهُۥ
وَهُوَ أَهْوَنُ عَلَيْهِ
وَلَهُ ٱلْمَثَلُ ٱلْأَعْلَىٰ
فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

﴿٢٨﴾ ضَرَبَ لَكُم مَّثَلًا
مِّنْ أَنفُسِكُمْ هَل لَّكُم
مِّن مَّا مَلَكَتْ أَيْمَٰنُكُم
مِّن شُرَكَآءَ
فِي مَا رَزَقْنَٰكُمْ
فَأَنتُمْ فِيهِ سَوَآءٌ تَخَافُونَهُمْ
كَخِيفَتِكُمْ أَنفُسَكُمْ

˹freely sharing in it˺ like the fear you have
of ˹your actual partners from among˺ yourselves?
˹Never would you accept this!˺
Thus do We make distinct the signs
for a people who would ˹use their reason
to˺ understand.

30:29 But those who have done wrong
˹by worshipping false gods˺
follow ˹only˺ their own whims
without any ˹revealed˺ knowledge.
Then who ˹is it that˺ can guide one
whom God has left to stray?
Thus for them, there shall not be any helpers
˹against God's punishment˺.

30:30 Set your face ˹devoutly toward God
and˺ to the ˹true˺ religion, ˹O Prophet,
and so too all who would follow you˺—
being ˹ever˺ upright ˹in heart˺!
This is the natural disposition
˹given you˺ by God,
upon which He originated ˹all˺ humankind.
There shall be no altering of God's creation.
That is the upright ˹way of˺ religion,
but most people do not know ˹it.

30:31 ❊So hold fast to it˺,
turning always to Him ˹in repentance˺.
Thus shall you fear Him.
Thus shall you ˹duly˺ establish the Prayer.
Thus shall you never be of those
who ascribe partners to God,

30:32 like those ˹partisans before you˺
who divided up their religion
and became factions—each party exulting
in whatever they have taken hold of,

كَذَٰلِكَ نُفَصِّلُ ٱلْأَيَٰتِ
لِقَوْمٍ يَعْقِلُونَ
(٢٩) بَلِ ٱتَّبَعَ ٱلَّذِينَ ظَلَمُوٓا۟
أَهْوَآءَهُم بِغَيْرِ عِلْمٍ
فَمَن يَهْدِى مَنْ أَضَلَّ ٱللَّهُ
وَمَا لَهُم مِّن نَّٰصِرِينَ
(٣٠) فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا
فِطْرَتَ ٱللَّهِ
ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا
لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ
ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ
وَلَٰكِنَّ أَكْثَرَ
ٱلنَّاسِ لَا يَعْلَمُونَ
(٣١) ۞ مُنِيبِينَ إِلَيْهِ وَٱتَّقُوهُ
وَأَقِيمُوا۟ ٱلصَّلَوٰةَ
وَلَا تَكُونُوا۟
مِنَ ٱلْمُشْرِكِينَ
(٣٢) مِنَ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ
وَكَانُوا۟ شِيَعًا
كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُونَ

⌜calling it truth⌝.

30:33 Now, when harm touches people,
they call upon their Lord ⌜for relief⌝,
penitent to Him.
Then when He gives them a taste
of mercy from Him, at once,
a group of them associate gods
with their Lord—

30:34 to show ⌜their⌝ ingratitude for all ⌜the good⌝
that We have given them ⌜in life⌝!
So enjoy yourselves ⌜a little while⌝.
For, assuredly, you shall know
⌜the recompense of the ungodly⌝!

30:35 Or is it that We have sent down to them
any ⌜Heavenly⌝ authority
that speaks ⌜with approval⌝ of these ⌜false gods⌝
that they have been associating with God?

30:36 Yet, ⌜again⌝!
When We give people a taste of ⌜Our⌝ mercy,
they exult in it.
But if any harm befalls them—
for all ⌜the evil⌝
that their hands have advanced ⌜in life⌝—
at once, they turn despondent.

30:37 Have they not considered that it is God ⌜alone⌝
who extends ⌜abundant⌝ provision
to whomever He so wills,
and ⌜that⌝ He ⌜alone⌝ restricts ⌜it
for whomever He so wills⌝?
Indeed, in ⌜all of⌝ this there are sure signs
for a people who ⌜would⌝ believe.

30:38 Therefore, you shall give to the close relative
his every due right ⌜with kindness⌝.
And ⌜you shall give due charity⌝

(٣٣) وَإِذَا مَسَّ ٱلنَّاسَ ضُرٌّ
دَعَوْا۟ رَبَّهُم مُّنِيبِينَ إِلَيْهِ
ثُمَّ إِذَآ أَذَاقَهُم مِّنْهُ رَحْمَةً
إِذَا فَرِيقٌ مِّنْهُم
بِرَبِّهِمْ يُشْرِكُونَ
(٣٤) لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ ۚ
فَتَمَتَّعُوا۟ فَسَوْفَ تَعْلَمُونَ
(٣٥) أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَٰنًا
فَهُوَ يَتَكَلَّمُ
بِمَا كَانُوا۟ بِهِۦ يُشْرِكُونَ
(٣٦) وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً
فَرِحُوا۟ بِهَا ۖ
وَإِن تُصِبْهُمْ سَيِّئَةٌۢ
بِمَا قَدَّمَتْ أَيْدِيهِمْ
إِذَا هُمْ يَقْنَطُونَ
(٣٧) أَوَلَمْ يَرَوْا۟
أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ
لِمَن يَشَآءُ وَيَقْدِرُ ۚ
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ
لِّقَوْمٍ يُؤْمِنُونَ
(٣٨) فَـَٔاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ
وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ ۚ

to the indigent and the wayfarer.
That is best for ˹all˺ those
who desire ˹only˺ the Face of God.
For it is these who are the ˹truly˺ successful.

30:39 Yet ˹beware,
for˺ whatever you give ˹others˺ in usury—
to ˹gain˺ increase from the wealth of people—
shall never increase with God!
But ˹blessed is˺ whatever you give
of the Zakât-Charity—
desiring ˹only˺ the Face of God.
For it is such as these who shall have
a ˹much˺ multiplied reward.

30:40 God is the One who created you.
Thereafter, He provided for you ˹in life˺.
Thereafter, He shall cause you to die.
Thereafter, He shall give you life ˹again
on the Day of Resurrection˺.
Are there any among your associate-gods
who can do anything of this?
Highly exalted is He, and most high,
˹far˺ above all that they associate
as gods ˹with Him˺.

30:41 Corruption prevails in the land and the sea
because of ˹all the evil˺
that the hands of humanity have earned—
so that He may cause them to taste
something of that which they have done—
so that they may return ˹in penitence to God˺.

30:42 Say, ˹O Prophet, to the unbelievers˺:
Journey through the earth
and see how ˹devastating˺ was the end
of those ˹misguided generations˺
who came before ˹you˺!

ذَٰلِكَ خَيْرٌ لِّلَّذِينَ
يُرِيدُونَ وَجْهَ ٱللَّهِ
وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ
٣٩ وَمَآ ءَاتَيْتُم مِّن رِّبًا
لِّيَرْبُوَا۟ فِىٓ أَمْوَٰلِ ٱلنَّاسِ
فَلَا يَرْبُوا۟ عِندَ ٱللَّهِ
وَمَآ ءَاتَيْتُم مِّن زَكَوٰةٍ
تُرِيدُونَ وَجْهَ ٱللَّهِ
فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُضْعِفُونَ
٤٠ ٱللَّهُ ٱلَّذِى خَلَقَكُمْ
ثُمَّ رَزَقَكُمْ
ثُمَّ يُمِيتُكُمْ
ثُمَّ يُحْيِيكُمْ
هَلْ مِن شُرَكَآئِكُم مَّن يَفْعَلُ
مِن ذَٰلِكُم مِّن شَىْءٍ
سُبْحَٰنَهُۥ وَتَعَٰلَىٰ
عَمَّا يُشْرِكُونَ
٤١ ظَهَرَ ٱلْفَسَادُ
فِى ٱلْبَرِّ وَٱلْبَحْرِ
بِمَا كَسَبَتْ أَيْدِى ٱلنَّاسِ
لِيُذِيقَهُم بَعْضَ ٱلَّذِى عَمِلُوا۟
لَعَلَّهُمْ يَرْجِعُونَ
٤٢ قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ
فَٱنظُرُوا۟ كَيْفَ كَانَ
عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلُ

Most of them ascribed partners to God.

30:43 So set your face
toward the upright ˹way of˺ religion,
before there comes
a Day ˹of Reckoning˺ from God
that cannot be turned back.
On that Day ˹Hereafter˺
they shall be parted ˹forever˺:

30:44 Whoever disbelieves ˹in God˺,
then his unbelief is ˹only˺ against himself.
But whoever does righteous deeds ˹in life˺,
they shall have smoothed a way for themselves
˹to Paradise˺.

30:45 And so it is
that ˹God˺ may reward from His bounty
those who believe and do righteous deeds.
˹Yet˺, indeed, He does not love the disbelievers.

30:46 And of His ˹wondrous˺ signs
is that He ˹alone˺ sends forth the winds
bearing ˹clouds as˺ glad tidings—
so that He may cause you to taste
˹the rainfall˺ of His mercy;
and so that ships may sail, by His command;
and so that you may seek of His bounty;
and that, ˹therefore,˺
you might give thanks ˹to God˺.

30:47 Yet very truly, ˹O Prophet,˺
We have sent messengers before you
to their own people.
Thus they came to them
with clear ˹and miraculous˺ proofs ˹from God.
But they were belied.˺
Therefore, We took vengeance
on those who were defiant unbelievers.

كَانَ أَكْثَرُهُم مُّشْرِكِينَ

٤٣ فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ
مِن قَبْلِ أَن يَأْتِيَ يَوْمٌ
لَّا مَرَدَّ لَهُ مِنَ اللَّهِ
يَوْمَئِذٍ يَصَّدَّعُونَ

٤٤ مَن كَفَرَ فَعَلَيْهِ كُفْرُهُ
وَمَنْ عَمِلَ صَالِحًا
فَلِأَنفُسِهِمْ يَمْهَدُونَ

٤٥ لِيَجْزِيَ الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ مِن فَضْلِهِ
إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ

٤٦ وَمِنْ آيَاتِهِ
أَن يُرْسِلَ الرِّيَاحَ مُبَشِّرَاتٍ
وَلِيُذِيقَكُم مِّن رَّحْمَتِهِ
وَلِتَجْرِيَ الْفُلْكُ بِأَمْرِهِ
وَلِتَبْتَغُوا مِن فَضْلِهِ
وَلَعَلَّكُمْ تَشْكُرُونَ

٤٧ وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ
رُسُلًا إِلَىٰ قَوْمِهِمْ
فَجَاءُوهُم بِالْبَيِّنَاتِ
فَانتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا

For helping the believers ˹to victory˺
is ever incumbent upon Us.

وَكَانَ حَقًّا عَلَيْنَا
نَصْرُ ٱلْمُؤْمِنِينَ

30:48 God ˹alone˺ is the One
who sends forth the winds.
Then they stir up the clouds.
Then He spreads them across the sky—
however He so wills.
Then He rends them into ˹billowing˺ patches.
Then you see rainfall issuing from their midst.
Then when He brings it down
upon whomever He so wills of His servants,
behold, they rejoice.

٤٨ ٱللَّهُ ٱلَّذِى يُرْسِلُ ٱلرِّيَٰحَ
فَتُثِيرُ سَحَابًا فَيَبْسُطُهُۥ
فِى ٱلسَّمَآءِ كَيْفَ يَشَآءُ
وَيَجْعَلُهُۥ كِسَفًا فَتَرَى ٱلْوَدْقَ
يَخْرُجُ مِنْ خِلَٰلِهِۦ
فَإِذَآ أَصَابَ بِهِۦ
مَن يَشَآءُ مِنْ عِبَادِهِۦٓ
إِذَا هُمْ يَسْتَبْشِرُونَ

30:49 Yet, indeed, previously—
˹just˺ before it was sent down upon them—
they were utterly despondent ˹in their drought˺.

٤٩ وَإِن كَانُوا۟ مِن قَبْلِ
أَن يُنَزَّلَ عَلَيْهِم
مِّن قَبْلِهِۦ لَمُبْلِسِينَ

30:50 So look at the traces of the mercy of God,
how He gives life to the earth after its death.
Even thus shall He, most surely,
give life to the dead
˹on the Day of Resurrection˺.
For He is powerful over all things.

٥٠ فَٱنظُرْ إِلَىٰٓ
ءَاثَٰرِ رَحْمَتِ ٱللَّهِ كَيْفَ
يُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ
إِنَّ ذَٰلِكَ لَمُحْىِ ٱلْمَوْتَىٰ
وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

30:51 But if ever We send a ˹blighting˺ wind
and they see ˹the harvest fade˺ yellow,
they continue, thereafter, to disbelieve.

٥١ وَلَئِنْ أَرْسَلْنَا رِيحًا
فَرَأَوْهُ مُصْفَرًّا
لَّظَلُّوا۟ مِنۢ بَعْدِهِۦ يَكْفُرُونَ

30:52 And so it is, ˹O Prophet,˺ that you cannot make
the dead ˹of heart˺ hear.
Nor can you make
the deaf ˹of heart˺ hear the call ˹of truth˺
when they have turned back in retreat ˹from it˺.

٥٢ فَإِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ
وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ
إِذَا وَلَّوْا۟ مُدْبِرِينَ

30:53 Nor can you guide
the blind ˹in heart˺ out of their misguidance.
You can only make hear ˹this call˺
those who believe in Our signs,
˹and˺ who, therefore, are *muslims*,
in willing submission to God ˹alone˺.

٥٣ وَمَآ أَنتَ بِهَٰدِ ٱلْعُمْىِ
عَن ضَلَٰلَتِهِمْ إِن تُسْمِعُ
إِلَّا مَن يُؤْمِنُ بِـَٔايَٰتِنَا
فَهُم مُّسْلِمُونَ

30:54 ❊God is the One
who has created ˹all of˺ you ˹originally˺ weak.
Then after ˹your˺ weakness,
He brings about strength ˹in you˺.
Then after ˹your˺ strength,
He brings about weakness ˹in you˺
and the gray hair ˹of old age˺.
He creates whatever He so wills.
For He is the All-Knowing, the Almighty.

30:55 Thus, the Day the Hour ˹of Doom˺
shall come, ˹God will raise the dead,
and˺ the defiant unbelievers will swear
that they had not remained ˹in the world˺
but for an hour.
Even so, they were ever deluded
˹about the truth of the Hereafter˺.

30:56 But those ˹in life˺
who were given ˹revealed˺ knowledge
and ˹who˺ had faith will say ˹to them˺:
Very truly, you have remained ˹in existence
from the time of your creation˺
until the Day of the ˹Ultimate˺ Rising—
˹in accordance with the decree˺
in the Book of God.
Thus, this is the Day of the ˹Ultimate˺ Rising.
Yet you did not ever ˹seek
to˺ know ˹of it˺!

30:57 Then on that Day, those who did wrong
˹by worshipping false gods˺
shall not benefit from their justification ˹for it˺.
Nor shall they be allowed
to propitiate ˹the wrath of God
for their ungodliness˺.

30:58 Now very truly, We have put forth

(٥٤) ۞ ٱللَّهُ ٱلَّذِى
خَلَقَكُم مِّن ضَعْفٍ
ثُمَّ جَعَلَ
مِنۢ بَعْدِ ضَعْفٍ قُوَّةً
ثُمَّ جَعَلَ
مِنۢ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً
يَخْلُقُ مَا يَشَآءُ
وَهُوَ ٱلْعَلِيمُ ٱلْقَدِيرُ
(٥٥) وَيَوْمَ تَقُومُ ٱلسَّاعَةُ
يُقْسِمُ ٱلْمُجْرِمُونَ
مَا لَبِثُوا۟ غَيْرَ سَاعَةٍ
كَذَٰلِكَ كَانُوا۟ يُؤْفَكُونَ
(٥٦) وَقَالَ ٱلَّذِينَ
أُوتُوا۟ ٱلْعِلْمَ وَٱلْإِيمَٰنَ
لَقَدْ لَبِثْتُمْ فِى كِتَٰبِ ٱللَّهِ
إِلَىٰ يَوْمِ ٱلْبَعْثِ فَهَٰذَا
يَوْمُ ٱلْبَعْثِ وَلَٰكِنَّكُمْ
كُنتُمْ لَا تَعْلَمُونَ
(٥٧) فَيَوْمَئِذٍ لَّا يَنفَعُ
ٱلَّذِينَ ظَلَمُوا۟ مَعْذِرَتُهُمْ
وَلَا هُمْ يُسْتَعْتَبُونَ

for ˹the good of˺ all people in this Quran,
˹something˺ of every kind of illustration.
Yet even if you were to bring them,
˹O Prophet,˺
a ˹miraculous˺ sign ˹as proof from God˺,
those who disbelieve
would ˹still,˺ most surely, say:
You ˹and the believers˺
are nothing but progenitors of falsehood!

30:59 And so it is that God seals up the hearts
of those who do not ˹seek to˺ know
˹truth from fallacy˺.

30:60 Therefore, be patient, ˹O Prophet˺.
Indeed, the promise
of ˹victory from˺ God is ˹ever˺ true.
Thus do not let those who have no certainty
˹in God and His Judgment˺ unsettle you.

(٥٨) وَلَقَدْ ضَرَبْنَا لِلنَّاسِ
فِي هَٰذَا ٱلْقُرْءَانِ
مِن كُلِّ مَثَلٍۚ
وَلَئِن جِئْتَهُم بِـَٔايَةٍ
لَّيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓا۟
إِنْ أَنتُمْ إِلَّا مُبْطِلُونَ
(٥٩) كَذَٰلِكَ
يَطْبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ
ٱلَّذِينَ لَا يَعْلَمُونَ
(٦٠) فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّۖ
وَلَا يَسْتَخِفَّنَّكَ
ٱلَّذِينَ لَا يُوقِنُونَ



The surah that mentions the judicious and poignant admonitions of LUQMÂN *(whom some call Lokman, the Wise, a man of faith) as he spoke them to his beloved son.*

Surah **31** / 34 VERSES / REVEALED AT MAKKAH

Luqmân

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



31:1 *Alif Lâm Mîm*

31:2 These are the ˹revealed˺ verses
of the all-wise Book.
31:3 It is guidance ˹for all people˺, and mercy
for those who ˹would˺ excel in ˹doing˺ good:
31:4 The ones who ˹duly˺ establish the Prayer,
and ˹who˺ give the Zakât-Charity,
and who ˹within themselves˺
have ˹utter˺ certainty
of ˹the imminence of˺ the Hereafter.
31:5 It is these who are ˹advancing˺
upon ˹the path of˺ guidance from their Lord.
So it is these who are the ˹truly˺ successful.

31:6 Yet among humankind,
there are those who traffic in idle tales,
without ˹revealed˺ knowledge,
so as to lead ˹others˺ astray from the path of God.
Thus they make a mockery of ˹God's verses˺.
For such as these,
there is a disgracing torment ˹waiting
in the Hereafter˺.

(١) الٓمٓ
(٢) تِلْكَ ءَايَٰتُ
ٱلْكِتَٰبِ ٱلْحَكِيمِ
(٣) هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ
(٤) ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ
وَيُؤْتُونَ ٱلزَّكَوٰةَ
وَهُم بِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ
(٥) أُو۟لَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ
وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ
(٦) وَمِنَ ٱلنَّاسِ
مَن يَشْتَرِى لَهْوَ ٱلْحَدِيثِ
لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ
بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا ۚ
أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ

31:7 For when Our ˹revealed˺ verses ˹of the Quran˺
are recited to ˹such˺ a person,
he turns away in arrogance,
as if he had not heard them,
as if an utter deafness was ˹thrust˺ in his ears.
So give him ˹heavy˺ tidings
of a most painful torment ˹in the Hereafter˺!

(٧) وَإِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا
وَلَّىٰ مُسْتَكْبِرًا
كَأَن لَّمْ يَسْمَعْهَا
كَأَنَّ فِىٓ أُذُنَيْهِ وَقْرًا
فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ

31:8 Indeed, those who believe
and do righteous deeds
have Gardens of Delight ˹awaiting˺ them,

(٨) إِنَّ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
لَهُمْ جَنَّٰتُ ٱلنَّعِيمِ

31:9 wherein they shall abide forever.
It is the promise of God in truth.
And He ˹alone˺
is the Overpowering ˹One˺, the All-Wise.

(٩) خَٰلِدِينَ فِيهَا ۖ وَعْدَ ٱللَّهِ حَقًّا ۚ
وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

31:10 He created the heavens
without pillars that you ˹can˺ see.
And He cast into the Earth
anchoring mountains ˹to balance it˺,
so that it does not sway
with you ˹upon it as it spins˺.
Moreover, He spread about therein
˹all the species˺ of every creature.
For We sent down, from the sky, water.
Then ˹with it˺ We brought forth in ˹the Earth
plants of˺ every gracious kind.

(١٠) خَلَقَ ٱلسَّمَٰوَٰتِ
بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ
وَأَلْقَىٰ فِى ٱلْأَرْضِ رَوَٰسِىَ
أَن تَمِيدَ بِكُمْ
وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ ۚ
وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً
فَأَنۢبَتْنَا فِيهَا
مِن كُلِّ زَوْجٍ كَرِيمٍ

31:11 This is the creation of God!
So show Me what those ˹whom you worship˺
apart from Him have created.
Indeed, the wrongdoers
˹who ascribe partners to God˺
are ˹utterly lost˺ in clear misguidance.

(١١) هَٰذَا خَلْقُ ٱللَّهِ فَأَرُونِى
مَاذَا خَلَقَ ٱلَّذِينَ مِن دُونِهِۦ ۚ
بَلِ ٱلظَّٰلِمُونَ فِى ضَلَٰلٍ مُّبِينٍ

31:12 Now, very truly,
We gave Luqmân ˹sound˺ wisdom,
˹saying to him˺: Give thanks to God.

(١٢) وَلَقَدْ ءَاتَيْنَا لُقْمَٰنَ ٱلْحِكْمَةَ
أَنِ ٱشْكُرْ لِلَّهِ ۚ

For anyone who gives thanks ˹to Him˺
gives thanks purely
for ˹the good of˺ his own soul.
Yet ˹as to˺ one who is ungrateful—
then, nevertheless,
God is, indeed, self-sufficient, all-praised!

31:13 So behold!
Luqmân said to his son,
while he was admonishing him:
O my dear son!
Do not associate anything with God
˹in worship˺.
Indeed, associating gods with God
is, most surely, a great wrong.

31:14 Moreover, ˹God has said˺:
We have charged each human being
with ˹dutifulness and goodness
toward˺ one's parents.
One's mother bore one
in feebleness upon feebleness,
and ˹the full period of˺ one's weaning
is within two years.
So give thanks to Me and to your parents.
To Me is the ultimate destiny.

31:15 But if ever they strive in order to compel you
to associate gods with Me—
˹or command you to anything˺ about which
you have no ˹sure˺ knowledge ˹from God˺—
then do not obey them.
Yet ˹still˺ keep company with both of them
in this world, in accordance with what is right.
But follow the path
of one who turns to Me in penitence.
Then to Me shall be your final return
˹in the Hereafter˺.

وَمَن يَشْكُرْ
فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ ۖ
وَمَن كَفَرَ
فَإِنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ

(١٣) وَإِذْ قَالَ لُقْمَٰنُ لِٱبْنِهِۦ
وَهُوَ يَعِظُهُۥ يَٰبُنَىَّ
لَا تُشْرِكْ بِٱللَّهِ ۖ
إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ

(١٤) وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ
حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ
وَفِصَٰلُهُۥ فِى عَامَيْنِ
أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ
إِلَىَّ ٱلْمَصِيرُ

(١٥) وَإِن جَٰهَدَاكَ
عَلَىٰٓ أَن تُشْرِكَ بِى
مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ
فَلَا تُطِعْهُمَا ۖ وَصَاحِبْهُمَا
فِى ٱلدُّنْيَا مَعْرُوفًا ۖ
وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ ۚ

Then I shall tell you ⌜the due recompense⌝
of all that you have been doing ⌜in life⌝.

ثُمَّ إِلَيَّ مَرْجِعُكُمْ
فَأُنَبِّئُكُم
بِمَا كُنتُمْ تَعْمَلُونَ

31:16 O my dear son!
⌜said Luqmân⌝.
Should there be ⌜any deed
even if it be only⌝ the weight
of a grain of a mustard-seed—
and though it be ⌜concealed⌝ in a rock,
or ⌜high⌝ in the heavens, or ⌜deep⌝ in the earth—
God shall bring it forth.
Indeed, God is subtle, all-aware.

(١٦) يَٰبُنَيَّ إِنَّهَآ إِن تَكُ
مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ
فَتَكُن فِى صَخْرَةٍ
أَوْ فِى ٱلسَّمَٰوَٰتِ
أَوْ فِى ٱلْأَرْضِ يَأْتِ بِهَا ٱللَّهُ
إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ

31:17 O my dear son!
⌜Duly⌝ establish the Prayer.
And enjoin what is right.
And forbid what is wrong.
And be patient with whatever afflicts you.
Indeed, these are among
the ⌜foremost⌝ commandments of ⌜God
that must be kept with⌝ diligent resolve.

(١٧) يَٰبُنَيَّ أَقِمِ ٱلصَّلَوٰةَ
وَأْمُرْ بِٱلْمَعْرُوفِ
وَٱنْهَ عَنِ ٱلْمُنكَرِ
وَٱصْبِرْ عَلَىٰ مَآ أَصَابَكَ
إِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ

31:18 Moreover, do not turn your cheek to people
⌜in contempt⌝.
And do not ever walk upon the earth
proudly exultant.
Indeed, God loves no one who is
swaggering ⌜or⌝ boastful.

(١٨) وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ
وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًا
إِنَّ ٱللَّهَ لَا يُحِبُّ
كُلَّ مُخْتَالٍ فَخُورٍ

31:19 Rather, be of modest bearing in your walk.
Moreover, lower somewhat your voice.
Indeed, the most hideous of voices
is, most surely, the donkeys' bray.

(١٩) وَٱقْصِدْ فِى مَشْيِكَ
وَٱغْضُضْ مِن صَوْتِكَ
إِنَّ أَنكَرَ ٱلْأَصْوَٰتِ
لَصَوْتُ ٱلْحَمِيرِ

31:20 Do you not see, ⌜O humanity,⌝
that God has subjugated for you
all that is in the heavens
and all that is in the earth

(٢٠) أَلَمْ تَرَوْا۟ أَنَّ ٱللَّهَ سَخَّرَ لَكُم
مَّا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ

and has showered you with His blessings—
manifest and hidden?
Yet among humankind
there is the ˹type of˺ person
who argues about God
without any ˹revealed˺ knowledge,
nor any ˹divine˺ guidance,
nor an illuminating ˹Heavenly˺ Book.

31:21 So when it is said to them:
Follow what God has sent down ˹in the Quran˺.
They say:
On the contrary, we shall follow
what we found our forefathers ˹believing.
Will they do so˺,
even if Satan beckons them, ˹thereby,˺
to the torment of the Flaming Fire ˹of Hell˺?

31:22 ❊Rather,
whoever willingly submits his face to God
˹in worship˺, while excelling in good ˹deeds˺,
has truly grasped the firmest handhold.
For to God ˹alone˺ is
the ultimate end of all affairs.

31:23 But ˹as to˺ one who disbelieves
˹in your message, O Prophet,˺
let not his unbelief grieve you.
To Us ˹alone˺
is the return of them ˹all for Judgment˺.
Then We shall tell them
˹of the dire consequences˺ of all ˹the evil˺
that they have done ˹in life˺.
Indeed, God is all-knowing
of all that is ˹harbored˺
within the breast ˹of people˺.

31:24 We shall grant them enjoyment ˹in life˺,
for a little while.

وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُۥ
ظَٰهِرَةً وَبَاطِنَةً ۗ
وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ
فِى ٱللَّهِ بِغَيْرِ عِلْمٍ
وَلَا هُدًى وَلَا كِتَٰبٍ مُّنِيرٍ
﴿٢١﴾ وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُوا۟
مَآ أَنزَلَ ٱللَّهُ قَالُوا۟ بَلْ نَتَّبِعُ
مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَآ ۚ
أَوَلَوْ كَانَ ٱلشَّيْطَٰنُ
يَدْعُوهُمْ إِلَىٰ عَذَابِ ٱلسَّعِيرِ
﴿٢٢﴾ ۞ وَمَن يُسْلِمْ وَجْهَهُۥٓ
إِلَى ٱللَّهِ وَهُوَ مُحْسِنٌ
فَقَدِ ٱسْتَمْسَكَ
بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ ۗ
وَإِلَى ٱللَّهِ عَٰقِبَةُ ٱلْأُمُورِ
﴿٢٣﴾ وَمَن كَفَرَ
فَلَا يَحْزُنكَ كُفْرُهُۥٓ ۚ
إِلَيْنَا مَرْجِعُهُمْ
فَنُنَبِّئُهُم بِمَا عَمِلُوٓا۟ ۚ
إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ

Then We shall compel them
to a stern torment ⌜in Hellfire⌝.

31:25 For, indeed, if you asked them:
Who created the heavens and the earth?
They would, most surely, say: It is God.
Say ⌜to them⌝:
All praise is for God ⌜alone
for the self-evident signs in His creation⌝.
But most of them do not know
⌜that their Creator is One
all-worthy of worship⌝.

31:26 To God ⌜alone⌝ belongs
all that is in the heavens and the earth.
Indeed, it is God who is the Self-Sufficient,
the All-Praised.

31:27 For were all the trees of the earth
⌜sharpened into⌝ pens and the sea ⌜made ink⌝—
with seven more seas, thereafter,
to replenish it—
the words of God would still not be depleted.
Indeed, God is overpowering, all-wise.

31:28 ⌜O humankind!⌝
Neither the ⌜entire⌝ creation of all of you,
nor the ⌜coming⌝ resurrection of all of you,
is more ⌜for God⌝ than that of ⌜the creation
or resurrection of⌝ a single soul.
Indeed, God is all-hearing, all-seeing.

31:29 Do you not see that it is God ⌜alone⌝
who makes the night
penetrate into the daylight
and who makes the daylight
penetrate into the night;
and ⌜that⌝ He ⌜alone⌝ has subjugated
the sun and the moon ⌜to a fixed order⌝,
each one running ⌜its course⌝ for a stated term

(٢٤) نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ
إِلَىٰ عَذَابٍ غَلِيظٍ

(٢٥) وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
لَيَقُولُنَّ ٱللَّهُ ۚ قُلِ ٱلْحَمْدُ لِلَّهِ ۚ
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

(٢٦) لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ
إِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ

(٢٧) وَلَوْ أَنَّمَا فِى ٱلْأَرْضِ
مِن شَجَرَةٍ أَقْلَٰمٌ
وَٱلْبَحْرُ يَمُدُّهُۥ مِنۢ بَعْدِهِۦ
سَبْعَةُ أَبْحُرٍ
مَّا نَفِدَتْ كَلِمَٰتُ ٱللَّهِ ۗ
إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ

(٢٨) مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ
إِلَّا كَنَفْسٍ وَٰحِدَةٍ ۗ
إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ

(٢٩) أَلَمْ تَرَ أَنَّ ٱللَّهَ
يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ
وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ
وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ

⌜preordained by Him⌝;
and that, indeed, God ⌜alone⌝
is all-aware of all that you do?

31:30 That is because God
is, most surely, the ⌜Eternal⌝ Truth,
while that which they call upon
apart from Him is utterly false.
For, indeed, it is God ⌜alone⌝
who is, most surely,
the Ever-Exalted, the All-Great.

31:31 Do you not see
that the ships run through the sea,
⌜keeping afloat and carrying you,⌝
by the grace of God,
so that He may show you
some of His ⌜wondrous⌝ signs?
Indeed, in this
are ⌜manifest⌝ signs ⌜of God's creative might⌝
for every patient, ever thankful ⌜soul⌝.

31:32 But when the waves overwhelm them
like billows,
they call upon God ⌜for rescue⌝
with ⌜all⌝ sincerity,
⌜devoting their⌝ religion to Him ⌜alone⌝.
Then when He delivers them ⌜safely⌝ ashore,
some of them, thereafter,
become halfhearted ⌜in faith,
while others deny it utterly⌝.
Yet none disavows Our ⌜wondrous⌝ signs
but every faithless, ⌜unbelieving⌝ ingrate.

31:33 O people!
Be ever God-fearing, ⌜conscious⌝ of your Lord.
Indeed, be fearful
of an ⌜imminent⌝ Day ⌜Hereafter⌝
when no father shall indemnify his child

كُلٌّ يَجْرِيٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى
وَأَنَّ ٱللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ
٣٠ ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ
وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ ٱلْبَٰطِلُ
وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِيُّ ٱلْكَبِيرُ
٣١ أَلَمْ تَرَ أَنَّ ٱلْفُلْكَ تَجْرِي
فِي ٱلْبَحْرِ بِنِعْمَتِ ٱللَّهِ
لِيُرِيَكُم مِّنْ ءَايَٰتِهِۦٓ
إِنَّ فِي ذَٰلِكَ لَأَيَٰتٍ
لِّكُلِّ صَبَّارٍ شَكُورٍ
٣٢ وَإِذَا غَشِيَهُم مَّوْجٌ كَٱلظُّلَلِ
دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ
فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ
فَمِنْهُم مُّقْتَصِدٌ
وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ
إِلَّا كُلُّ خَتَّارٍ كَفُورٍ
٣٣ يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ

⌜against God's Judgment⌝.
Nor shall a child indemnify his own father
against anything.
Indeed, God's promise
⌜to resurrect you for Judgment⌝ is ⌜ever⌝ true.
So do not let ⌜your perception
of⌝ the life of this world delude you.
And do not let ⌜Satan,⌝ the Arch-Deluder,
delude you about God ⌜in the least⌝!

31:34 Indeed, with God, Himself, ⌜alone⌝
is knowledge
of ⌜when⌝ the Hour ⌜of Judgment shall come⌝.
And it is He ⌜alone⌝ who sends down the rain.
And it is He ⌜alone⌝ who knows ⌜everything
about⌝ all that is in the wombs.
And no soul apprehends ⌜its destiny
as to⌝ what it will earn tomorrow.
And no soul apprehends ⌜its destiny
as to⌝ the land in which it will die.
Indeed, God is all-knowing, all-aware.

وَٱخۡشَوۡاْ يَوۡمٗا
لَّا يَجۡزِي وَالِدٌ عَن وَلَدِهِۦ
وَلَا مَوۡلُودٌ هُوَ جَازٍ
عَن وَالِدِهِۦ شَيۡـًٔاۚ
إِنَّ وَعۡدَ ٱللَّهِ حَقّٞۖ
فَلَا تَغُرَّنَّكُمُ
ٱلۡحَيَوٰةُ ٱلدُّنۡيَا
وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلۡغَرُورُ

(٣٤) إِنَّ ٱللَّهَ عِندَهُۥ عِلۡمُ ٱلسَّاعَةِ
وَيُنَزِّلُ ٱلۡغَيۡثَ
وَيَعۡلَمُ مَا فِي ٱلۡأَرۡحَامِۖ
وَمَا تَدۡرِي نَفۡسٞ
مَّاذَا تَكۡسِبُ غَدٗاۖ
وَمَا تَدۡرِي نَفۡسُۢ
بِأَيِّ أَرۡضٖ تَمُوتُۚ
إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرُۢ



The only surah beginning with the discrete Arabic letters Alif Lâm Mîm that also contains a verse (32:21) which requires one who recites it to perform a prostration of BOWING DOWN *to the ground before God in worship at the mention of God's revealed signs.*

Surah 32 / 30 VERSES / REVEALED AT MAKKAH

Al-Sajdah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

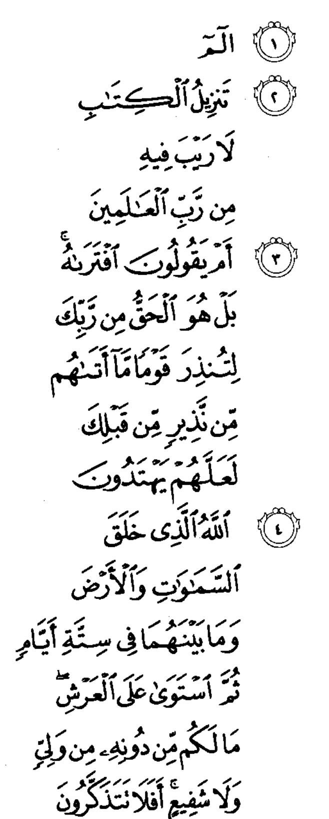
بسم الله الرحمن الرحيم

32:1 *Alif Lâm Mîm*

32:2 ˹This is˺ the revelation ˹from on high˺
of the Book wherein there is no doubt
from the Lord of ˹All˺ the Worlds.

32:3 Then will they ˹who disbelieve˺
say ˹of the Prophet˺ he has forged it?
On the contrary,
it is the ˹sacred˺ truth from your Lord,
˹O Muhammad,˺ so that you may forewarn
˹of a nearing Judgment˺ a people to whom
no forewarner before you has ˹ever˺ come—
so that they might be guided aright.

32:4 God is the One who has created
the heavens and the earth
and all that is between them
in ˹a span of˺ six ˹Heavenly˺ days.
Then He settled Himself
over the Throne ˹befittingly˺.
You do not have apart from Him
any patron nor any intercessor, ˹O humanity˺.
Will you not, then, be mindful
˹that God is One˺?



32:5 He conducts the affair ˹of all creation˺
from the heaven to the earth
˹with perfection and wisdom˺.
Then everything ascends to Him
in a ˹Heavenly˺ day
whose measure is a thousand years
of what you count.

32:6 Such is the ˹Sole˺ Knower of the ˹realms
of all the˺ unseen and the seen,
the Overpowering ˹One˺, the Mercy-Giving—

32:7 the One who has made excellent
everything He has created,
and who originated the creation of humankind
from clay.

32:8 Then He made its progeny
from a ˹quintessence of˺ humble fluid
drawn forth.

32:9 Then He fashioned him
and breathed of His ˹life-giving˺ spirit into him.
Moreover, He gave to you ˹the faculties
of˺ hearing, and sight,
along with hearts ˹that comprehend.
How very˺ little are the thanks that you give!

32:10 Thus have they said ˹to you, O Prophet˺:
When we ˹die and˺ vanish into the earth,
are we, indeed, to be brought to life anew?
Rather, they are disbelievers
in the ˹inevitable˺ Meeting ˹of Judgment˺
with their Lord ˹in the Hereafter˺.

32:11 ❊Say ˹to them˺:
The Angel of Death, who has been charged
with ˹divesting˺ you ˹of life˺,
shall take your souls ˹as predestined˺.
Then to your Lord
shall you ˹all˺ be returned ˹for Judgment˺.

(٥) يُدَبِّرُ ٱلْأَمْرَ مِنَ ٱلسَّمَآءِ
إِلَى ٱلْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ
فِى يَوْمٍ كَانَ مِقْدَارُهُۥٓ
أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ

(٦) ذَٰلِكَ عَٰلِمُ
ٱلْغَيْبِ وَٱلشَّهَٰدَةِ
ٱلْعَزِيزُ ٱلرَّحِيمُ

(٧) ٱلَّذِىٓ أَحْسَنَ
كُلَّ شَىْءٍ خَلَقَهُۥ
وَبَدَأَ خَلْقَ ٱلْإِنسَٰنِ مِن طِينٍ

(٨) ثُمَّ جَعَلَ نَسْلَهُۥ مِن سُلَٰلَةٍ
مِّن مَّآءٍ مَّهِينٍ

(٩) ثُمَّ سَوَّىٰهُ
وَنَفَخَ فِيهِ مِن رُّوحِهِۦ
وَجَعَلَ لَكُمُ ٱلسَّمْعَ
وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ
قَلِيلًا مَّا تَشْكُرُونَ

(١٠) وَقَالُوٓا۟
أَءِذَا ضَلَلْنَا فِى ٱلْأَرْضِ
أَءِنَّا لَفِى خَلْقٍ جَدِيدٍ
بَلْ هُم بِلِقَآءِ رَبِّهِمْ كَٰفِرُونَ

(١١) ۞ قُلْ يَتَوَفَّىٰكُم
مَّلَكُ ٱلْمَوْتِ ٱلَّذِى وُكِّلَ بِكُمْ
ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

32:12 Yet if only you ˹who now hear this˺
could ˹at this instant˺ see ˹their horror,˺
when the defiant unbelievers
shall hang their heads
before their Lord, ˹and say˺:
Our Lord!
˹Now˺ we have seen ˹the promised resurrection˺.
And we have heard ˹the prophets we belied
confirmed˺.
So send us back ˹to the world˺,
that we may do good deeds.
Indeed, we ˹now˺ have certainty ˹in Your truth.

(١٢) وَلَوْ تَرَىٰٓ إِذِ ٱلْمُجْرِمُونَ
نَاكِسُوا۟ رُءُوسِهِمْ
عِندَ رَبِّهِمْ
رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا
فَٱرْجِعْنَا نَعْمَلْ صَٰلِحًا
إِنَّا مُوقِنُونَ

32:13 But this shall never be!˺
For had We so willed
We, most surely, could have imparted
to every soul its ˹compulsory˺ guidance.
Yet ˹man has borne the trust of volitional faith.
Thus˺ the word from Me has come to pass:
Indeed, I shall, most surely, fill Hell
with the jinn and the people
˹who are ungodly—all ˹of them˺ together.

(١٣) وَلَوْ شِئْنَا
لَءَاتَيْنَا كُلَّ نَفْسٍ هُدَىٰهَا
وَلَٰكِنْ حَقَّ ٱلْقَوْلُ مِنِّى
لَأَمْلَأَنَّ جَهَنَّمَ
مِنَ ٱلْجِنَّةِ
وَٱلنَّاسِ أَجْمَعِينَ

32:14 So taste ˹the Fire that you once scoffed at˺!
For ˹in life˺ you forgot the ˹inevitable˺ Meeting
of this Day of your ˹recompense.
Now˺ We have, indeed, forgotten you.
So taste the torment of eternity
for ˹all the evil˺ that you used to do!

(١٤) فَذُوقُوا۟ بِمَا نَسِيتُمْ
لِقَآءَ يَوْمِكُمْ هَٰذَآ
إِنَّا نَسِينَٰكُمْ ۖ
وَذُوقُوا۟ عَذَابَ ٱلْخُلْدِ
بِمَا كُنتُمْ تَعْمَلُونَ

32:15 Indeed, they alone ˹truly˺ believe in Our verses
˹revealed in this Quran˺ who,
when reminded with them,
fall to the ground ˹in devotion˺,
bowing ˹their faces˺ down ˹to God˺;
and who highly exalt the praise of their Lord;
and who never grow arrogant

(١٥) إِنَّمَا يُؤْمِنُ بِـَٔايَٰتِنَا
ٱلَّذِينَ إِذَا ذُكِّرُوا۟ بِهَا
خَرُّوا۟ سُجَّدًا
وَسَبَّحُوا۟ بِحَمْدِ رَبِّهِمْ
وَهُمْ لَا يَسْتَكْبِرُونَ ۩

˹concerning His worship˺;۩

32:16 and whose sides forsake their beds ˹in the night˺,
to call upon their Lord in fear and hope;
and who ˹generously˺ spend ˹in charity˺
from all that We have provided them.

32:17 Thus not a soul ˹in the world˺
can ˹now˺ comprehend ˹the joys˺
that have been concealed ˹by God˺
for every one of them—
from all that greatly delights the eyes—
˹awaiting them˺ in reward
for all ˹the good˺ that they used to do ˹in life˺!

32:18 Is, then, one who ˹in life˺ was a believer
to be ˹recompensed in the Hereafter˺
like one who was ungodly?
They are not equal.

32:19 As for those who believed
and did righteous deeds,
the Gardens of the ˹blissful˺ abode
shall be an ˹everlasting˺ hospitality for them,
for all ˹the good˺ that they used to do ˹in life˺!

32:20 But as for those
who were committing ungodly deeds,
their abode shall be the Fire ˹of Hell˺.
Whenever they endeavor to exit from it,
they will be returned into it,
and it shall be said to them:
Taste the torment of the Fire,
˹the reality of˺ which you used to belie!

32:21 Yet We shall, most surely,
let them taste ˹something˺
of the ˹more˺ imminent torment ˹of this world˺
before the greater torment ˹of the Hereafter˺,
so that they might ˹repent and˺ return ˹to God˺.

32:22 For who does a greater wrong

(١٦) تَتَجَافَىٰ جُنُوبُهُمْ
عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ
خَوْفًا وَطَمَعًا
وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ

(١٧) فَلَا تَعْلَمُ نَفْسٌ
مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ
جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ

(١٨) أَفَمَن كَانَ مُؤْمِنًا
كَمَن كَانَ فَاسِقًا ۚ
لَّا يَسْتَوُۥنَ

(١٩) أَمَّا ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
فَلَهُمْ جَنَّٰتُ ٱلْمَأْوَىٰ نُزُلًۢا
بِمَا كَانُوا۟ يَعْمَلُونَ

(٢٠) وَأَمَّا ٱلَّذِينَ فَسَقُوا۟
فَمَأْوَىٰهُمُ ٱلنَّارُ
كُلَّمَآ أَرَادُوٓا۟ أَن يَخْرُجُوا۟ مِنْهَآ
أُعِيدُوا۟ فِيهَا وَقِيلَ لَهُمْ
ذُوقُوا۟ عَذَابَ ٱلنَّارِ
ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ

(٢١) وَلَنُذِيقَنَّهُم
مِّنَ ٱلْعَذَابِ ٱلْأَدْنَىٰ
دُونَ ٱلْعَذَابِ ٱلْأَكْبَرِ
لَعَلَّهُمْ يَرْجِعُونَ

(٢٢) وَمَنْ أَظْلَمُ
مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ
ثُمَّ أَعْرَضَ عَنْهَآ ۚ

than one who is made mindful ˹of the truth˺
by the ˹very˺ verses of his Lord
who thereafter turns away from them?
Indeed, We shall take vengeance
against the defiant unbelievers.

32:23 Now, very truly,
We have ˹previously˺ given Moses
the ˹Torah as a Heavenly˺ Book,
˹even as We have given you the Quran˺.
So do not be in doubt, ˹O Prophet,˺
about meeting ˹the like of what faced˺ him.
Yet, indeed, We made it a ˹source of˺ guidance
for the Children of Israel.

32:24 And ˹thereby˺ We made from them
exemplary leaders,
guiding ˹their people˺ by Our command—
when they had endured patiently,
and ˹when˺ they had certainty
˹in the truth˺ of Our ˹revealed˺ verses.

32:25 Indeed, your Lord will judge between them ˹all˺
on the Day of Resurrection
about that wherein they have been disputing.

32:26 Is it not clearly evident to ˹those among˺ them
˹who belie you, O Prophet,˺
how many a generation before them
We have destroyed ˹for ungodliness˺—
in the midst of whose ˹very˺ dwelling places
they ˹now˺ walk?
Indeed, in this there are sure signs
˹of divine reckoning˺.
Will they not, then, listen
˹to these verses of admonition˺?

32:27 Have they not seen that it is We ˹alone˺

إِنَّا مِنَ ٱلۡمُجۡرِمِينَ
مُنتَقِمُونَ
(٢٣) وَلَقَدۡ ءَاتَيۡنَا
مُوسَى ٱلۡكِتَٰبَ
فَلَا تَكُن
فِي مِرۡيَةٖ مِّن لِّقَآئِهِۦۖ
وَجَعَلۡنَٰهُ هُدٗى
لِّبَنِيٓ إِسۡرَٰٓءِيلَ
(٢٤) وَجَعَلۡنَا مِنۡهُمۡ أَئِمَّةٗ
يَهۡدُونَ بِأَمۡرِنَا لَمَّا صَبَرُواْۖ
وَكَانُواْ بِـَٔايَٰتِنَا يُوقِنُونَ
(٢٥) إِنَّ رَبَّكَ هُوَ
يَفۡصِلُ بَيۡنَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ
فِيمَا كَانُواْ فِيهِ يَخۡتَلِفُونَ
(٢٦) أَوَلَمۡ يَهۡدِ لَهُمۡ
كَمۡ أَهۡلَكۡنَا
مِن قَبۡلِهِم مِّنَ ٱلۡقُرُونِ
يَمۡشُونَ فِي مَسَٰكِنِهِمۡۚ
إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٍۚ
أَفَلَا يَسۡمَعُونَ
(٢٧) أَوَلَمۡ يَرَوۡاْ أَنَّا نَسُوقُ ٱلۡمَآءَ
إِلَى ٱلۡأَرۡضِ ٱلۡجُرُزِ

who drive the water
to the ⌜parched and⌝ barren land,
bringing forth therewith crops
from which ⌜both⌝ their cattle
and they themselves eat?
Will they not, then, see ⌜how God restores life⌝?

32:28 Yet they say:
When comes this triumph of ⌜divine judgment⌝,
if, indeed, you are truthful?

32:29 Say ⌜to them⌝:
On the Day of ⌜Divine⌝ Triumph,
of no benefit ⌜at all⌝ to those who disbelieve
shall be their ⌜confession of⌝ faith
Nor shall they be reprieved.

32:30 So turn aside from them, ⌜O Prophet⌝.
And wait ⌜for God's triumph⌝.
For, indeed, they are waiting ⌜for your defeat⌝.

فَنُخْرِجُ بِهِۦ زَرْعًا
تَأْكُلُ مِنْهُ
أَنْعَٰمُهُمْ وَأَنفُسُهُمْ
أَفَلَا يُبْصِرُونَ
(٢٨) وَيَقُولُونَ
مَتَىٰ هَٰذَا ٱلْفَتْحُ
إِن كُنتُمْ صَٰدِقِينَ
(٢٩) قُلْ يَوْمَ ٱلْفَتْحِ
لَا يَنفَعُ ٱلَّذِينَ كَفَرُوٓا۟
إِيمَٰنُهُمْ وَلَا هُمْ يُنظَرُونَ
(٣٠) فَأَعْرِضْ عَنْهُمْ وَٱنتَظِرْ
إِنَّهُم مُّنتَظِرُونَ

سُورَةُ الأَحْزَاب *The surah that mentions* THE FEDERATED CLANS *of the unbelievers, who besieged Madinah, the City of the Prophet ﷺ, with an overwhelming force, but whom God routed with winds and a sandstorm in what became known as the Battle of the Ditch, in reference to the digging of a wide trench around the city as a barrier to invasion, an unprecedented practice in Arabia.*

Surah **33** / 73 VERSES / REVEALED AT MADINAH

Al-Aḥzâb

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

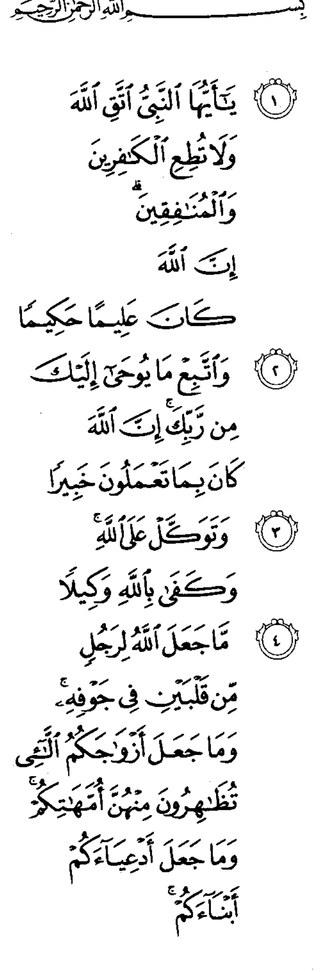
بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

33:1 O Prophet! Be ever God-fearing!
Thus you shall not yield to ⌜the dictates
of⌝ the disbelievers and the hypocrites.
Indeed, God ⌜alone⌝ is all-knowing, all-wise.

33:2 Rather, follow what is revealed to you
from your Lord.
Indeed, ever is God all-aware
of what ⌜all of⌝ you do.

33:3 Thus rely on God ⌜alone⌝.
For sufficient is God as a guardian.

33:4 God has not made
in the inner being of any man two hearts.
Nor has He made your wives—
whom you ⌜sinfully⌝ estrange
with the ⌜mere⌝ pronouncement:
You are prohibited to me for marital relations
as is my own mother's backside—
⌜truly unlawful to you,
as are⌝ your ⌜natural⌝ mothers.
Nor has He made those
whom you call ⌜by name⌝
your sons ⌜through adoption
truly⌝ your ⌜natural⌝ sons.



All this is merely your saying with your mouths.
But God says the ˹word of˺ truth.
And it is He ˹alone˺
who guides along the ˹straight˺ path.

33:5 ˹As to adopted children,˺
you shall call them by ˹the names
that disclose the paternity
of˺ their ˹natural˺ fathers.
Such ˹attribution˺ is fairest ˹to them˺
in the sight of God.
Yet if you do not know
who their natural fathers are, then, ˹still,˺
they are ˹no more than˺ your brothers
in religion and your wards.
But there is no sin ˹reckoned˺ against you
wherein you err as to this,
˹their proper attribution˺.
Rather, ˹you are accountable˺
only for what your hearts premeditate.
And ever is God all-forgiving, mercy-giving.

33:6 The Prophet, ˹like a father,˺
has greater concern
for ˹the good of˺ the believers
than they have for their own souls.
Moreover, his wives are ˹to the believers
as are˺ their ˹own˺ mothers.
Still, those who are related by blood
are more entitled to ˹inherit˺ one another—
in accordance with ˹what is decreed
in˺ the Book of God—
than ˹are˺ the believers and the Émigrés
˹to inherit one another˺—
with the exception
that you ˹may˺ enact a bequest
for your close alliances,

ذَٰلِكُمْ قَوْلُكُم بِأَفْوَٰهِكُمْ ۖ
وَٱللَّهُ يَقُولُ ٱلْحَقَّ
وَهُوَ يَهْدِى ٱلسَّبِيلَ
٥ ٱدْعُوهُمْ لِءَابَآئِهِمْ
هُوَ أَقْسَطُ عِندَ ٱللَّهِ ۚ
فَإِن لَّمْ تَعْلَمُوٓا۟ ءَابَآءَهُمْ
فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ
وَمَوَٰلِيكُمْ ۚ
وَلَيْسَ عَلَيْكُمْ جُنَاحٌ
فِيمَآ أَخْطَأْتُم بِهِۦ وَلَٰكِن
مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۚ
وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا
٦ ٱلنَّبِىُّ أَوْلَىٰ بِٱلْمُؤْمِنِينَ
مِنْ أَنفُسِهِمْ ۖ
وَأَزْوَٰجُهُۥٓ أُمَّهَٰتُهُمْ ۗ
وَأُو۟لُوا۟ ٱلْأَرْحَامِ
بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ
فِى كِتَٰبِ ٱللَّهِ
مِنَ ٱلْمُؤْمِنِينَ
وَٱلْمُهَٰجِرِينَ
إِلَّآ أَن تَفْعَلُوٓا۟
إِلَىٰٓ أَوْلِيَآئِكُم مَّعْرُوفًا

in accordance with what is right.
This is inscribed
in the ⌜Preserved⌝ Book ⌜of Heaven⌝.

33:7 Now, behold!
We have taken from all the prophets
their ⌜most solemn⌝ covenant
⌜to strive in the way of God
with all their heart and soul⌝—
and from you, ⌜O Muhammad,⌝
and from Noah, and Abraham,
and Moses, and Jesus, son of Mary,
⌜was it taken with your utmost resolve⌝.
Thus have We taken from them ⌜all⌝
a ⌜profoundly⌝ solemn covenant, ⌜indeed⌝—

33:8 in order that He may question
the truthful ⌜believers on Judgment Day
and reward them⌝ for their truthfulness.
Yet He has prepared for the disbelievers
a most painful torment.

33:9 O you who believe!
Recall, ⌜then,⌝ the grace of God upon you
when ⌜an alliance of⌝ armed forces
advanced against you
⌜in the Battle of Al-Aḥzâb to besiege you⌝,
and We sent against them a ⌜mighty⌝ wind
and ⌜Heavenly⌝ hosts that you did not see.
Yet ever is God all-seeing of all that you do.

33:10 Behold!
When they came against you,
from above you and from beneath you,
and when the eyes ⌜of the believers⌝
were swerving ⌜in fear⌝,
and ⌜their⌝ hearts reached ⌜their⌝ throats,

كَانَ ذَٰلِكَ
فِي ٱلْكِتَٰبِ مَسْطُورًا
﴿٧﴾ وَإِذْ أَخَذْنَا
مِنَ ٱلنَّبِيِّـۧنَ مِيثَٰقَهُمْ
وَمِنكَ وَمِن نُّوحٍ وَإِبْرَٰهِيمَ
وَمُوسَىٰ وَعِيسَى ٱبْنِ مَرْيَمَ
وَأَخَذْنَا مِنْهُم
مِّيثَٰقًا غَلِيظًا
﴿٨﴾ لِّيَسْـَٔلَ ٱلصَّٰدِقِينَ
عَن صِدْقِهِمْ
وَأَعَدَّ لِلْكَٰفِرِينَ عَذَابًا أَلِيمًا
﴿٩﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ
إِذْ جَآءَتْكُمْ جُنُودٌ
فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا
وَجُنُودًا لَّمْ تَرَوْهَا
وَكَانَ ٱللَّهُ
بِمَا تَعْمَلُونَ بَصِيرًا
﴿١٠﴾ إِذْ جَآءُوكُم مِّن فَوْقِكُمْ
وَمِنْ أَسْفَلَ مِنكُمْ
وَإِذْ زَاغَتِ ٱلْأَبْصَٰرُ
وَبَلَغَتِ ٱلْقُلُوبُ
ٱلْحَنَاجِرَ

and you ˹believers˺ thought ˹untrue˺ thoughts
about God—

33:11 then and there the believers were tested
and they were shaken—
violently shaken, ˹with dreadful fear.

33:12 It was then˺ when the hypocrites,
and those in whose ˹doubting˺ hearts
there is a sickness, were saying:
God and His Messenger
have promised us nothing but a delusion!

33:13 Moreover, a group of them said:
O people of Yathrib!
There is no ˹way for you to˺ stand
˹before the enemy˺.
Thus return ˹home˺.
And yet another party of them
asked the Prophet permission ˹to retreat˺, saying:
Indeed, our homes are exposed ˹to danger˺!
Yet they were not thus exposed.
They desired only to flee.

33:14 And had they been overrun
from the quarters ˹of the city˺,
and were they, then, asked to break faith
˹with you believers˺, they would have done it—
and tarried not even an instant therein.

33:15 Yet, very truly,
they had made a ˹solemn˺ covenant
with God before,
˹swearing˺ that they would never turn away
in retreat.
And, most surely, any covenant of God
shall be answered for.

33:16 Say ˹to them, O Prophet˺:
Flight ˹from battle˺ shall never benefit you.
For even if you were to escape from death,

وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا۠

(١١) هُنَالِكَ ٱبْتُلِىَ ٱلْمُؤْمِنُونَ
وَزُلْزِلُوا۟ زِلْزَالًا شَدِيدًا

(١٢) وَإِذْ يَقُولُ ٱلْمُنَـٰفِقُونَ
وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ
مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ
إِلَّا غُرُورًا

(١٣) وَإِذْ قَالَت طَّآئِفَةٌ مِّنْهُمْ
يَـٰٓأَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ
فَٱرْجِعُوا۟ ۚ وَيَسْتَـْٔذِنُ
فَرِيقٌ مِّنْهُمُ ٱلنَّبِىَّ يَقُولُونَ
إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِىَ بِعَوْرَةٍ ۖ
إِن يُرِيدُونَ إِلَّا فِرَارًا

(١٤) وَلَوْ دُخِلَتْ عَلَيْهِم
مِّنْ أَقْطَارِهَا
ثُمَّ سُئِلُوا۟ ٱلْفِتْنَةَ لَـَٔاتَوْهَا
وَمَا تَلَبَّثُوا۟ بِهَآ إِلَّا يَسِيرًا

(١٥) وَلَقَدْ كَانُوا۟ عَـٰهَدُوا۟ ٱللَّهَ
مِن قَبْلُ لَا يُوَلُّونَ ٱلْأَدْبَـٰرَ ۚ
وَكَانَ عَهْدُ ٱللَّهِ مَسْـُٔولًا

(١٦) قُل لَّن يَنفَعَكُمُ ٱلْفِرَارُ
إِن فَرَرْتُم مِّنَ ٱلْمَوْتِ
أَوِ ٱلْقَتْلِ

or from being killed—even so,
you would not be allowed enjoyment ˹of life˺
but for a little ˹while longer˺.
33:17 Say ˹to them˺:
Who is it that shall preserve you
from ˹the reach of˺ God,
whether He intends for you harm
or He intends for you mercy?
Rather, they shall not find for themselves
apart from God either patron or supporter.
33:18 ۞Truly, God knows well
the hinderers among you,
˹those who discourage striving in His path,˺
as well as those who say
to their brothers ˹in hypocrisy˺:
Come over to us ˹and abandon the believers˺!
Thus they do not join the battle, except a little,
33:19 begrudging ˹support˺ to you.
But when the fear ˹of battle˺ comes ˹near˺,
you see them looking at you,
their eyes rolling like one fainting
˹in the throes˺ of death.
Yet when the fear goes,
they flail you ˹believers˺ with sharp tongues,
avaricious after the worldly goods ˹of spoil˺.
Such as these have not believed.
Thus God has rendered ˹utterly˺ futile
their ˹good˺ works—
and that, for God, is ever easy.
33:20 ˹Still terrified,˺
they think that the Federated Clans
have not gone away ˹completely˺.
And were the Federated Clans to come back,
they would wish that they themselves
were ˹far-off˺ desert dwellers

وَإِذًا لَّا تُمَتَّعُونَ إِلَّا قَلِيلًا
(١٧) قُلْ مَن ذَا ٱلَّذِى
يَعْصِمُكُم مِّنَ ٱللَّهِ
إِنْ أَرَادَ بِكُمْ سُوٓءًا
أَوْ أَرَادَ بِكُمْ رَحْمَةً ۚ
وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ
وَلِيًّا وَلَا نَصِيرًا
(١٨) ۞ قَدْ يَعْلَمُ ٱللَّهُ
ٱلْمُعَوِّقِينَ مِنكُمْ
وَٱلْقَآئِلِينَ لِإِخْوَٰنِهِمْ هَلُمَّ إِلَيْنَا ۖ
وَلَا يَأْتُونَ ٱلْبَأْسَ إِلَّا قَلِيلًا
(١٩) أَشِحَّةً عَلَيْكُمْ ۖ
فَإِذَا جَآءَ ٱلْخَوْفُ
رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ
تَدُورُ أَعْيُنُهُمْ
كَٱلَّذِى يُغْشَىٰ عَلَيْهِ مِنَ ٱلْمَوْتِ ۖ
فَإِذَا ذَهَبَ ٱلْخَوْفُ
سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ
أَشِحَّةً عَلَى ٱلْخَيْرِ ۚ
أُو۟لَـٰٓئِكَ لَمْ يُؤْمِنُوا۟
فَأَحْبَطَ ٱللَّهُ أَعْمَـٰلَهُمْ ۚ
وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا
(٢٠) يَحْسَبُونَ ٱلْأَحْزَابَ لَمْ يَذْهَبُوا۟ ۖ
وَإِن يَأْتِ ٱلْأَحْزَابُ
يَوَدُّوا۟ لَوْ أَنَّهُم
بَادُونَ فِى ٱلْأَعْرَابِ

among the Bedouins
asking for news about you.
And even if they were ⌜still⌝ among you ⌜then,⌝
they would not fight, except a little.

33:21 Yet, very truly, in the Messenger of God
there is an excellent model for you—
for whoever has hope in God
and ⌜for salvation on⌝ the Last Day
and, ⌜therefore⌝, remembers God much.

33:22 Thus when the ⌜true⌝ believers
saw the Federated Clans ⌜advancing
to besiege them⌝, they said:
This is what God and His Messenger
have promised us ⌜of trial and triumph⌝.
Indeed, God and His Messenger
have spoken the truth.
Thus it only increased them in faith,
and in pure submission ⌜to God⌝.

33:23 Among the believers
are men who have truly fulfilled
what they have covenanted with God.
Thus of them are those who have fulfilled
their ⌜solemn⌝ vow ⌜of faith with their very lives⌝.
And of them,
are those who await ⌜its fulfillment⌝.
For ⌜unlike the hypocrites,⌝
they have not altered ⌜their covenant⌝
with even the slightest alteration.

33:24 Therefore, God shall reward the truthful
for their ⌜unfailing⌝ truthfulness,
and torment the hypocrites—if He so wills—
or grant them repentance.
Indeed, ever is God all-forgiving, mercy-giving.

33:25 Thus it was God ⌜alone⌝

يَسْـَٔلُونَ عَنْ أَنۢبَآئِكُمْ ۖ
وَلَوْ كَانُوا۟ فِيكُم
مَّا قَٰتَلُوٓا۟ إِلَّا قَلِيلًا
٢١ لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ
أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ
يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ
وَذَكَرَ ٱللَّهَ كَثِيرًا
٢٢ وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ
قَالُوا۟ هَٰذَا
مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ
وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ ۚ
وَمَا زَادَهُمْ
إِلَّآ إِيمَٰنًا وَتَسْلِيمًا
٢٣ مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟
مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ
فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ
وَمِنْهُم مَّن يَنتَظِرُ ۖ
وَمَا بَدَّلُوا۟ تَبْدِيلًا
٢٤ لِّيَجْزِىَ ٱللَّهُ
ٱلصَّٰدِقِينَ بِصِدْقِهِمْ
وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ
إِن شَآءَ أَوْ يَتُوبَ عَلَيْهِمْ ۚ
إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا

who turned back those ⌜Federated Clans⌝
who disbelieved, ⌜consumed⌝ in their own rage.
They came to no good.
Thus did God relieve the believers
from fighting.
And ever is God all-powerful, overpowering.

٢٥ وَرَدَّ ٱللَّهُ
ٱلَّذِينَ كَفَرُوا۟ بِغَيْظِهِمْ
لَمْ يَنَالُوا۟ خَيْرًا ۚ
وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ ۚ
وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا

33:26 Moreover, He brought those
down from their ⌜very⌝ ramparts
of the People of the Scripture
who ⌜in treason⌝ supported ⌜the Federated Clans
who had come to⌝ them;
and He hurled horror into their hearts.
Some, you ⌜believers⌝ killed,
and some you captured.

٢٦ وَأَنزَلَ ٱلَّذِينَ ظَـٰهَرُوهُم
مِّنْ أَهْلِ ٱلْكِتَـٰبِ
مِن صَيَاصِيهِمْ
وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ
فَرِيقًا تَقْتُلُونَ
وَتَأْسِرُونَ فَرِيقًا

33:27 Thus He has bequeathed to you their land,
and their dwellings, and ⌜all⌝ their wealth.
Moreover, ⌜He promises you
another land ⌜of theirs,
upon which⌝ you have never ⌜before⌝ trod.
And ever is God powerful over all things.

٢٧ وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَـٰرَهُمْ
وَأَمْوَٰلَهُمْ وَأَرْضًا لَّمْ تَطَـُٔوهَا ۚ
وَكَانَ ٱللَّهُ
عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا

33:28 O Prophet!
Say to your wives ⌜in admonition⌝:
If it is the ⌜plenteous⌝ life of this world
and its adornment that you desire, then come!
I shall make provision for you.
And I will release you
with a most gracious release.

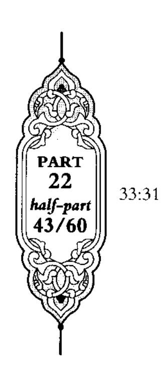
٢٨ يَـٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ
إِن كُنتُنَّ تُرِدْنَ
ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا
فَتَعَالَيْنَ أُمَتِّعْكُنَّ
وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا

33:29 But if it is ⌜the favor
of⌝ God and His Messenger that you desire—
and the ⌜Heavenly⌝ abode of the Hereafter—
then, indeed, God has prepared
for those of you who excel in ⌜doing⌝ good
a magnificent reward.

٢٩ وَإِن كُنتُنَّ
تُرِدْنَ ٱللَّهَ وَرَسُولَهُۥ
وَٱلدَّارَ ٱلْـَٔاخِرَةَ فَإِنَّ ٱللَّهَ
أَعَدَّ لِلْمُحْسِنَـٰتِ مِنكُنَّ
أَجْرًا عَظِيمًا

33:30 O wives of the Prophet!

٣٠ يَـٰنِسَآءَ ٱلنَّبِىِّ



If any one of you
were ever to commit a flagrant indecency,
the torment for her
would be multiplied twofold.
And that, for God, is ever ˹so˺ easy.

33:31 ۞But each ˹and every one˺ of you
who remain devoutly obedient to God
and His Messenger—
and who do righteous deeds—
to her shall We give her reward
two times ˹that of other women˺.
Thus have We prepared for her
a generous provision ˹in the Hereafter
above many˺.

33:32 O wives of the Prophet!
You are like no other ˹category of˺ women,
if you remain God-fearing.
So do not be soft in ˹your˺ speech ˹with men˺,
such that one in whose heart there is a sickness
should become desirous.
Rather, speak a forthright word.

33:33 Moreover, abide reverently in your homes.
Nor shall you flaunt your beauty
and adornment,
like the flaunting of ˹women in˺
the former times of ignorance.
Rather, ˹duly˺ establish the Prayer.
And give the Zakât-Charity.
And obey ˹the commandments
of˺ God and His Messenger.
God intends ˹by this˺ only to remove all ˹traces
of˺ defilement from you,
O People of the ˹Prophet's˺ Household,
and to purify you ˹in spirit˺
with ˹a virtuous˺ purification.

مَن يَأْتِ مِنكُنَّ
بِفَٰحِشَةٍ مُّبَيِّنَةٍ
يُضَٰعَفْ لَهَا ٱلْعَذَابُ
ضِعْفَيْنِ ۚ وَكَانَ ذَٰلِكَ
عَلَى ٱللَّهِ يَسِيرًا
(٣١) ۞ وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ
وَرَسُولِهِۦ وَتَعْمَلْ صَٰلِحًا
نُّؤْتِهَآ أَجْرَهَا مَرَّتَيْنِ
وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا
(٣٢) يَٰنِسَآءَ ٱلنَّبِىِّ لَسْتُنَّ كَأَحَدٍ
مِّنَ ٱلنِّسَآءِ ۚ إِنِ ٱتَّقَيْتُنَّ
فَلَا تَخْضَعْنَ بِٱلْقَوْلِ
فَيَطْمَعَ ٱلَّذِى فِى قَلْبِهِۦ مَرَضٌ
وَقُلْنَ قَوْلًا مَّعْرُوفًا
(٣٣) وَقَرْنَ فِى بُيُوتِكُنَّ
وَلَا تَبَرَّجْنَ
تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ ۖ
وَأَقِمْنَ ٱلصَّلَوٰةَ
وَءَاتِينَ ٱلزَّكَوٰةَ
وَأَطِعْنَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ
إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ
عَنكُمُ ٱلرِّجْسَ
أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا
(٣٤) وَٱذْكُرْنَ مَا يُتْلَىٰ
فِى بُيُوتِكُنَّ

33:34 Thus be ⌜ever⌝ mindful of ⌜and repeat often⌝
what is recited in your homes
of the verses of God
and of the ⌜traditions of prophetic⌝ wisdom.
Indeed, ever is God subtle, all-aware.

33:35 Indeed, the Muslim men
and the Muslim women,
and the believing men
and the believing women,
and the devoutly obedient men
and the devoutly obedient women,
and the truthful men
and the truthful women,
and the patient men
and the patient women,
and the reverent men
and the reverent women,
and the charitable men
and the charitable women,
and the fasting men
and the fasting women,
and the men who guard their chastity
and the women who guard ⌜theirs⌝,
and the men who remember God much
and the women who ⌜likewise⌝
remember ⌜Him⌝—
for ⌜such as⌝ these,
God has prepared forgiveness
and a magnificent reward.

33:36 Thus it is not ever ⌜befitting⌝
for a believing man or a believing woman,
when God and His Messenger
have decreed a matter,
to have for themselves
a ⌜contrary⌝ choice in their affairs.

مِنْ ءَايَـٰتِ ٱللَّهِ
وَٱلْحِكْمَةِ ۚ إِنَّ ٱللَّهَ
كَانَ لَطِيفًا خَبِيرًا
(٣٥) إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَـٰتِ
وَٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَـٰتِ
وَٱلْقَـٰنِتِينَ وَٱلْقَـٰنِتَـٰتِ
وَٱلصَّـٰدِقِينَ وَٱلصَّـٰدِقَـٰتِ
وَٱلصَّـٰبِرِينَ وَٱلصَّـٰبِرَٰتِ
وَٱلْخَـٰشِعِينَ وَٱلْخَـٰشِعَـٰتِ
وَٱلْمُتَصَدِّقِينَ وَٱلْمُتَصَدِّقَـٰتِ
وَٱلصَّـٰٓئِمِينَ وَٱلصَّـٰٓئِمَـٰتِ
وَٱلْحَـٰفِظِينَ فُرُوجَهُمْ
وَٱلْحَـٰفِظَـٰتِ
وَٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرًا
وَٱلذَّٰكِرَٰتِ
أَعَدَّ ٱللَّهُ لَهُم مَّغْفِرَةً
وَأَجْرًا عَظِيمًا
(٣٦) وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ
إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا
أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ
وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ

For whoever disobeys God and His Messenger
has truly strayed into clear misguidance.

33:37 And behold!
You did say, ˹O Prophet,˺
to the one ˹you formerly adopted˺—
to whom God has shown gracious kindness,
and to whom you yourself
have shown gracious kindness:
You must hold fast to your wife and fear God!
Thus you suppressed within yourself
what God had willed to be disclosed
˹regarding your marriage to her˺.
You have feared the ˹impression of˺ people.
Yet God is more worthy of you fearing Him.
So when Zayd had fulfilled
his own purpose of ˹divorcing˺ her,
We ˹Ourself˺ married you to her—
so that there shall not be any constraint
upon the believers
in ˹marrying˺ the ˹former˺ wives
of their ˹formerly˺ adopted sons,
when they ˹themselves˺
have fulfilled their own purposes
of ˹divorcing˺ them.
For the command of God is ever done.

33:38 It is no offense at all for the Prophet
to do what God has sanctioned for him.
˹Such has been˺ the way of God
with those ˹prophets˺
who have gone before ˹him˺.
For the command of God
is a decree of predestiny that is ever fulfilled.

33:39 Those who convey
the ˹Heavenly˺ messages of God and fear Him—

فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا
٣٧ وَإِذْ تَقُولُ
لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ
وَأَنْعَمْتَ عَلَيْهِ
أَمْسِكْ عَلَيْكَ زَوْجَكَ
وَٱتَّقِ ٱللَّهَ
وَتُخْفِى فِى نَفْسِكَ
مَا ٱللَّهُ مُبْدِيهِ
وَتَخْشَى ٱلنَّاسَ
وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ
فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا
زَوَّجْنَٰكَهَا لِكَىْ لَا يَكُونَ
عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ
فِىٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ
إِذَا قَضَوْا۟ مِنْهُنَّ وَطَرًا
وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا
٣٨ مَّا كَانَ عَلَى ٱلنَّبِىِّ مِنْ حَرَجٍ
فِيمَا فَرَضَ ٱللَّهُ لَهُۥ
سُنَّةَ ٱللَّهِ
فِى ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ
وَكَانَ أَمْرُ ٱللَّهِ قَدَرًا مَّقْدُورًا
٣٩ ٱلَّذِينَ يُبَلِّغُونَ
رِسَٰلَٰتِ ٱللَّهِ وَيَخْشَوْنَهُۥ
وَلَا يَخْشَوْنَ أَحَدًا إِلَّا ٱللَّهَ

and who do not fear anyone except God—
⌜are praiseworthy⌝.
And sufficient is God as a ⌜just⌝ Reckoner.

33:40 Muhammad is not the ⌜natural⌝ father
of any of the men among you.
Yet he is the Messenger of God
and the Seal of the Prophets.
And ever is God all-knowing of all things.

33:41 O you who believe!
Remember God with much ⌜mention of praise
and⌝ remembrance.

33:42 Thus highly exalt Him,
early morning and late afternoon.

33:43 He is the One who pronounces blessings
⌜that descend⌝ upon you ⌜with His mercy⌝—
and so too His angels ⌜pray for you⌝—
to bring you forth from the ⌜veils of⌝ darkness
into the light ⌜of faith and guidance⌝.
For He is ever merciful to the believers.

33:44 Their salutation ⌜from God⌝,
the Day they meet Him, shall be: Peace!
Moreover, He has prepared for them
a generous ⌜and precious⌝ reward.

33:45 O Prophet! Indeed, We have sent you
as a witness ⌜to all the world⌝;
and ⌜as⌝ a bearer of glad tidings
⌜of everlasting delight in Paradise
to those who believe⌝;
and ⌜as⌝ a forewarner ⌜to humanity
of God's nearing Judgment⌝;

33:46 and as a caller to God, by His permission;
and as a luminous beacon ⌜to all nations⌝.

33:47 So give glad tidings to the believers

وَكَفَىٰ بِٱللَّهِ حَسِيبًا
(٤٠) مَّا كَانَ مُحَمَّدٌ
أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ
وَلَـٰكِن رَّسُولَ ٱللَّهِ
وَخَاتَمَ ٱلنَّبِيِّـۧنَ
وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا
(٤١) يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
ٱذْكُرُوا۟ ٱللَّهَ ذِكْرًا كَثِيرًا
(٤٢) وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا
(٤٣) هُوَ ٱلَّذِى يُصَلِّى عَلَيْكُمْ
وَمَلَـٰٓئِكَتُهُۥ لِيُخْرِجَكُم
مِّنَ ٱلظُّلُمَـٰتِ إِلَى ٱلنُّورِ
وَكَانَ بِٱلْمُؤْمِنِينَ رَحِيمًا
(٤٤) تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُۥ سَلَـٰمٌ
وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا
(٤٥) يَـٰٓأَيُّهَا ٱلنَّبِىُّ إِنَّآ أَرْسَلْنَـٰكَ
شَـٰهِدًا وَمُبَشِّرًا وَنَذِيرًا
(٤٦) وَدَاعِيًا إِلَى ٱللَّهِ بِإِذْنِهِۦ
وَسِرَاجًا مُّنِيرًا
(٤٧) وَبَشِّرِ ٱلْمُؤْمِنِينَ بِأَنَّ لَهُم
مِّنَ ٱللَّهِ فَضْلًا كَبِيرًا

that for them there is a great bounty from God ˹awaiting in Paradise˺.

33:48 Therefore, you shall not yield to ˹the dictates of˺ the disbelievers and the hypocrites.
But, rather, overlook their harm.
And rely on God ˹alone˺.
For sufficient is God as a guardian.

33:49 O you who believe!
If you marry believing women,
and thereafter divorce them
before touching them ˹in intimacy˺,
then you shall have no waiting period
to ˹keep˺ count of for them.
But you shall make provision for them,
and release them with a most gracious release.

33:50 O Prophet!
For you, We have, indeed, made lawful
your wives to whom you have given
their ˹full dowry˺ compensation;
and those whom your hands
may rightfully attain to from whatever ˹spoils˺
God has turned over to you.
Moreover, of those ˹women˺
who have emigrated with you, ˹you may marry of˺ the daughters of your paternal uncles,
and the daughters of your paternal aunts,
and the daughters of your maternal uncles,
and the daughters of your maternal aunts.
Moreover, ˹lawful in marriage for the Prophet˺
is any believing woman
who may, ˹forgoing her dowry,˺
offer herself to the Prophet ˹in marriage˺,
if the Prophet intends to marry her.

(٤٨) وَلَا تُطِعِ
ٱلْكَـٰفِرِينَ وَٱلْمُنَـٰفِقِينَ
وَدَعْ أَذَىٰهُمْ
وَتَوَكَّلْ عَلَى ٱللَّهِ
وَكَفَىٰ بِٱللَّهِ وَكِيلًا
(٤٩) يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِذَا نَكَحْتُمُ ٱلْمُؤْمِنَـٰتِ
ثُمَّ طَلَّقْتُمُوهُنَّ
مِن قَبْلِ أَن تَمَسُّوهُنَّ
فَمَا لَكُمْ عَلَيْهِنَّ
مِنْ عِدَّةٍ تَعْتَدُّونَهَا فَمَتِّعُوهُنَّ
وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا
(٥٠) يَـٰٓأَيُّهَا ٱلنَّبِىُّ
إِنَّآ أَحْلَلْنَا لَكَ أَزْوَٰجَكَ
ٱلَّـٰتِىٓ ءَاتَيْتَ أُجُورَهُنَّ
وَمَا مَلَكَتْ يَمِينُكَ
مِمَّآ أَفَآءَ ٱللَّهُ عَلَيْكَ
وَبَنَاتِ عَمِّكَ
وَبَنَاتِ عَمَّـٰتِكَ
وَبَنَاتِ خَالِكَ
وَبَنَاتِ خَـٰلَـٰتِكَ
ٱلَّـٰتِى هَاجَرْنَ مَعَكَ
وَٱمْرَأَةً مُّؤْمِنَةً
إِن وَهَبَتْ نَفْسَهَا لِلنَّبِىِّ
إِنْ أَرَادَ ٱلنَّبِىُّ أَن يَسْتَنكِحَهَا

˹This provision
is˺ exclusively for you, ˹O Prophet,˺
apart from the believing men.
We know well ˹the limits˺
that We have decreed for them
as to ˹the statutes they are to keep
regarding˺ their wives
and those whom their hands
may rightfully attain to.
˹This is sanctioned for you, O Prophet,˺
so that there shall be no ˹undue˺ constraint
upon you.
And ever is God all-forgiving, mercy-giving.

33:51 ❊ ˹O Prophet, as for your due visitations
to your wives,˺
you may ˹now˺ delay
whichever of them you wish,
and you may yourself receive
whomever ˹of them˺ you wish.
And should you ˹sooner˺ seek out
whomever of them you have deferred,
then no blame is there to be upon you.
˹Knowing that˺ this ˹sanction is from God˺
is more likely to bring joy to their eyes
˹when your wives see you˺,
so that they might not grieve,
and that they might, all of them, be content
with ˹the time˺ that you can give them.
For God knows well
what is in your ˹human˺ hearts,
˹causing men and women
to incline toward one another.˺
And ever is God
all-knowing, most forbearing.

33:52 Women beyond this ˹decree˺

خَالِصَةً لَّكَ
مِن دُونِ ٱلْمُؤْمِنِينَ
قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ
فِىٓ أَزْوَٰجِهِمْ
وَمَا مَلَكَتْ أَيْمَـٰنُهُمْ
لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ
وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا
(٥١) ۞ تُرْجِى مَن تَشَآءُ مِنْهُنَّ
وَتُـْٔوِىٓ إِلَيْكَ مَن تَشَآءُ
وَمَنِ ٱبْتَغَيْتَ مِمَّنْ عَزَلْتَ
فَلَا جُنَاحَ عَلَيْكَ
ذَٰلِكَ أَدْنَىٰٓ أَن تَقَرَّ أَعْيُنُهُنَّ
وَلَا يَحْزَنَّ وَيَرْضَيْنَ
بِمَآ ءَاتَيْتَهُنَّ كُلُّهُنَّ
وَٱللَّهُ يَعْلَمُ مَا فِى قُلُوبِكُمْ
وَكَانَ ٱللَّهُ عَلِيمًا حَلِيمًا
(٥٢) لَّا يَحِلُّ لَكَ ٱلنِّسَآءُ مِنۢ بَعْدُ

are not lawful for you, ˹O Prophet˺.
Nor may you replace
those ˹who are now your wives˺
with any other ˹women as˺ wives—
even if their beauty pleases you.
Excepted ˹for you are women˺
that your hand may rightfully attain to.
And ever is God vigilant over all things.

وَلَآ أَن تَبَدَّلَ بِهِنَّ مِنۡ أَزۡوَٰجٖ
وَلَوۡ أَعۡجَبَكَ حُسۡنُهُنَّ
إِلَّا مَا مَلَكَتۡ يَمِينُكَۗ
وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ رَّقِيبٗا

33:53 O you who believe!
Do not enter the homes of the Prophet
unless permission is given you.
Nor ˹come to them early, to converse,
and˺ wait for mealtime.
Rather, when you are invited
˹into his household
to partake of food˺, then enter.
Then, when you have partaken,
disperse, ˹all of you,˺ and do not linger,
listening to conversation.
Indeed, this ˹conduct˺
used to offend the Prophet.
But he was shy to ˹tell˺ you.
However, God does not refrain
from ˹disclosing˺ the truth.
Furthermore, ˹with respect to his wives,˺
whenever you ask them for any article,
then ask them from behind a screen.
That is ˹sure to deepen˺
the purity of your hearts, and their hearts.
It is not for you ˹believers˺
to offend the Messenger of God.
Moreover, never are you to marry his wives
after him.
Indeed, before God, ˹either of˺ these

٥٣ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ
لَا تَدۡخُلُواْ بُيُوتَ ٱلنَّبِيِّ
إِلَّآ أَن يُؤۡذَنَ لَكُمۡ
إِلَىٰ طَعَامٍ غَيۡرَ نَٰظِرِينَ إِنَىٰهُ
وَلَٰكِنۡ إِذَا دُعِيتُمۡ فَٱدۡخُلُواْ
فَإِذَا طَعِمۡتُمۡ فَٱنتَشِرُواْ
وَلَا مُسۡتَـٔۡنِسِينَ لِحَدِيثٍۚ
إِنَّ ذَٰلِكُمۡ
كَانَ يُؤۡذِي ٱلنَّبِيَّ
فَيَسۡتَحۡيِۦ مِنكُمۡۖ
وَٱللَّهُ لَا يَسۡتَحۡيِۦ مِنَ ٱلۡحَقِّۚ
وَإِذَا سَأَلۡتُمُوهُنَّ مَتَٰعٗا
فَسۡـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٖۚ
ذَٰلِكُمۡ أَطۡهَرُ
لِقُلُوبِكُمۡ وَقُلُوبِهِنَّۚ
وَمَا كَانَ لَكُمۡ
أَن تُؤۡذُواْ رَسُولَ ٱللَّهِ
وَلَآ أَن تَنكِحُوٓاْ أَزۡوَٰجَهُۥ
مِنۢ بَعۡدِهِۦٓ أَبَدًاۚ إِنَّ ذَٰلِكُمۡ
كَانَ عِندَ ٱللَّهِ عَظِيمًا

would, most surely, be an enormous sin.
33:54 Whether you disclose a thing
or you conceal it—nevertheless,
indeed, ever is God
all knowing of all things.
33:55 There is no sin upon
˹the wives of the Prophet˺ with respect
˹to attending˺ their fathers ˹unveiled˺,
or their ˹own˺ sons,
or their brothers,
or their brothers' sons,
or their sisters' sons,
or their womenfolk,
or those ˹bondservants˺
whom their hands rightfully possess.
Yet be ever God-fearing,
˹O wives of the Prophet˺.
Indeed, ever is God a witness over all things.

33:56 Indeed, God and His angels
pronounce blessings upon the Prophet.
O you who believe!
Pray for God's blessings
upon ˹the Prophet,˺ and salute him
with a worthy salutation of peace!

33:57 Indeed, those who malign God
and His Messenger,
God shall curse them
in this world and in the Hereafter.
And He has prepared for them
a disgracing torment ˹there˺.
33:58 Moreover, those who malign the believing men
and the believing women
˹by charging them˺

(٥٤) إِن تُبْدُوا۟ شَيْـًٔا أَوْ تُخْفُوهُ
فَإِنَّ ٱللَّهَ
كَانَ بِكُلِّ شَىْءٍ عَلِيمًا
(٥٥) لَّا جُنَاحَ عَلَيْهِنَّ
فِىٓ ءَابَآئِهِنَّ وَلَآ أَبْنَآئِهِنَّ
وَلَآ إِخْوَٰنِهِنَّ وَلَآ أَبْنَآءِ إِخْوَٰنِهِنَّ
وَلَآ أَبْنَآءِ أَخَوَٰتِهِنَّ
وَلَا نِسَآئِهِنَّ
وَلَا مَا مَلَكَتْ أَيْمَٰنُهُنَّ ۗ
وَٱتَّقِينَ ٱللَّهَ ۚ إِنَّ ٱللَّهَ كَانَ
عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا
(٥٦) إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ
يُصَلُّونَ عَلَى ٱلنَّبِىِّ ۚ
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
صَلُّوا۟ عَلَيْهِ
وَسَلِّمُوا۟ تَسْلِيمًا
(٥٧) إِنَّ ٱلَّذِينَ
يُؤْذُونَ ٱللَّهَ وَرَسُولَهُۥ
لَعَنَهُمُ ٱللَّهُ
فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ
وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا
(٥٨) وَٱلَّذِينَ يُؤْذُونَ
ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ
بِغَيْرِ مَا ٱكْتَسَبُوا۟

with ⌜wrongdoing⌝ that they have not earned
shall truly bear the burden
of ⌜committing both a grave⌝ calumny
and a clear sin.

33:59 O Prophet!
Say to your wives and to your daughters
and to the womenfolk of the believers
that they should draw part of their mantles
over themselves ⌜in public⌝.
This makes it more likely
that they will be recognized
⌜as virtuous women⌝,
so that they will not be harassed.
And ever is God all-forgiving, mercy-giving.

33:60 ❊Most surely, if the hypocrites,
and those in whose ⌜doubting⌝ hearts
there is a sickness—
and the scandalmongers
in the City ⌜of Madinah⌝
do not desist ⌜from malicious talk⌝—
We shall, most surely, rouse you against them
⌜in vengeance⌝.
Then they shall remain your neighbors therein
⌜for⌝ no more than a short while.

33:61 Cursed ⌜shall they be then⌝
wherever they are found!
They shall be seized and slain at once,
without exception.

33:62 ⌜Such has been⌝ the way of God
with those ⌜hypocrites⌝ who have gone before.
And never will you find, ⌜O Prophet,⌝
in the ⌜established⌝ way of God, any alteration.

33:63 People ask you ⌜in disbelief⌝

فَقَدِ ٱحْتَمَلُوا۟ بُهْتَٰنًا
وَإِثْمًا مُّبِينًا
٥٩ يَٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ
وَبَنَاتِكَ وَنِسَآءِ ٱلْمُؤْمِنِينَ
يُدْنِينَ عَلَيْهِنَّ مِن جَلَٰبِيبِهِنَّ
ذَٰلِكَ أَدْنَىٰٓ أَن يُعْرَفْنَ
فَلَا يُؤْذَيْنَ وَكَانَ ٱللَّهُ
غَفُورًا رَّحِيمًا
٦٠ ۞ لَّئِن لَّمْ يَنتَهِ ٱلْمُنَٰفِقُونَ
وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ
وَٱلْمُرْجِفُونَ فِى ٱلْمَدِينَةِ
لَنُغْرِيَنَّكَ بِهِمْ
ثُمَّ لَا يُجَاوِرُونَكَ فِيهَآ
إِلَّا قَلِيلًا
٦١ مَّلْعُونِينَ أَيْنَمَا ثُقِفُوٓا۟
أُخِذُوا۟ وَقُتِّلُوا۟ تَقْتِيلًا
٦٢ سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ
خَلَوْا۟ مِن قَبْلُ وَلَن تَجِدَ
لِسُنَّةِ ٱللَّهِ تَبْدِيلًا
٦٣ يَسْـَٔلُكَ ٱلنَّاسُ عَنِ ٱلسَّاعَةِ

about ˹the appointed time
for˺ the Hour ˹of Judgment, O Prophet˺.
Say ˹to them˺:
Indeed, its ˹precise˺ knowledge is only with God.
But what is it that shall make you realize
˹that it is surely coming˺?
Perhaps the Hour ˹of Doom˺
is ˹already˺ very near!

33:64 Indeed, God has cursed the disbelievers
and has prepared for them
a flaming fire ˹in the Hereafter˺—

33:65 wherein they shall abide, forever and ever,
finding ˹therein˺ neither patron nor supporter.

33:66 The Day that their faces shall be turned about
in the Fire ˹of Hell˺, they will say: Oh!
If only we had obeyed God
and obeyed the Messenger!

33:67 Moreover, they will say: Our Lord!
Indeed, we have obeyed our leaders
and our great ones ˹among us˺.
So it is they who have made us stray
from the path ˹of righteousness˺.

33:68 Our Lord!
Give them double the torment ˹of us˺.
Moreover, curse them with a terrible curse.

33:69 O you who believe!
Do not be like those
˹among the Children of Israel˺
who maligned Moses ˹with a false charge˺.
Yet God vindicated him of what they said.
For he was, in the sight of God, ˹ever˺ eminent.

33:70 O you who believe! Be ever God-fearing!
Thus say ˹always˺ a forthright word,

قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ
وَمَا يُدْرِيكَ
لَعَلَّ ٱلسَّاعَةَ تَكُونُ قَرِيبًا
(٦٤) إِنَّ ٱللَّهَ لَعَنَ ٱلْكَـٰفِرِينَ
وَأَعَدَّ لَهُمْ سَعِيرًا
(٦٥) خَـٰلِدِينَ فِيهَآ أَبَدًا
لَّا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا
(٦٦) يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِى ٱلنَّارِ
يَقُولُونَ يَـٰلَيْتَنَآ أَطَعْنَا ٱللَّهَ
وَأَطَعْنَا ٱلرَّسُولَا۠
(٦٧) وَقَالُوا۟ رَبَّنَآ
إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا
فَأَضَلُّونَا ٱلسَّبِيلَا۠
(٦٨) رَبَّنَآ ءَاتِهِمْ
ضِعْفَيْنِ مِنَ ٱلْعَذَابِ
وَٱلْعَنْهُمْ لَعْنًا كَبِيرًا
(٦٩) يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَكُونُوا۟ كَٱلَّذِينَ ءَاذَوْا۟ مُوسَىٰ
فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُوا۟
وَكَانَ عِندَ ٱللَّهِ وَجِيهًا
(٧٠) يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا

⌜in proper accord with God's justice and law⌝.
33:71 He shall set your deeds aright
and forgive you your sins.
For whoever obeys God and His Messenger
shall have truly triumphed
a most magnificent triumph
⌜in this life and the Hereafter⌝.
33:72 Indeed, We did offer the trust ⌜of volitional faith⌝
to the heavens and the earth and the mountains.
But they refused to bear it and were fearful of it.
Yet the human being bore it,
⌜but could not uphold it⌝.
Indeed, he was most unjust
⌜concerning his own trust⌝
and most ignorant ⌜of the outcome⌝!
33:73 And so it is that God shall punish
the hypocrite men and the hypocrite women,
and the men who associate gods with God
and the women who associate gods with God.
But God will grant repentance
to the believing men
and to the believing women.
And ever is God all-forgiving, mercy-giving.

(٧١) يُصۡلِحۡ لَكُمۡ أَعۡمَٰلَكُمۡ
وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۗ
وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ
فَقَدۡ فَازَ فَوۡزًا عَظِيمًا
(٧٢) إِنَّا عَرَضۡنَا ٱلۡأَمَانَةَ عَلَى
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَٱلۡجِبَالِ
فَأَبَيۡنَ أَن يَحۡمِلۡنَهَا
وَأَشۡفَقۡنَ مِنۡهَا
وَحَمَلَهَا ٱلۡإِنسَٰنُۖ
إِنَّهُۥ كَانَ ظَلُومًا جَهُولًا
(٧٣) لِّيُعَذِّبَ ٱللَّهُ
ٱلۡمُنَٰفِقِينَ وَٱلۡمُنَٰفِقَٰتِ
وَٱلۡمُشۡرِكِينَ
وَٱلۡمُشۡرِكَٰتِ
وَيَتُوبَ ٱللَّهُ
عَلَى ٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِۗ
وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا



The surah that mentions the gracious dwelling place of the prosperous people of SHEBA *in Yemen, whom God whelmed away for their rejection of God's blessings by causing the great ʿArim Dam to break, drowning their spectacular parallel orchards.*

Surah 34 / 54 VERSES / REVEALED AT MAKKAH

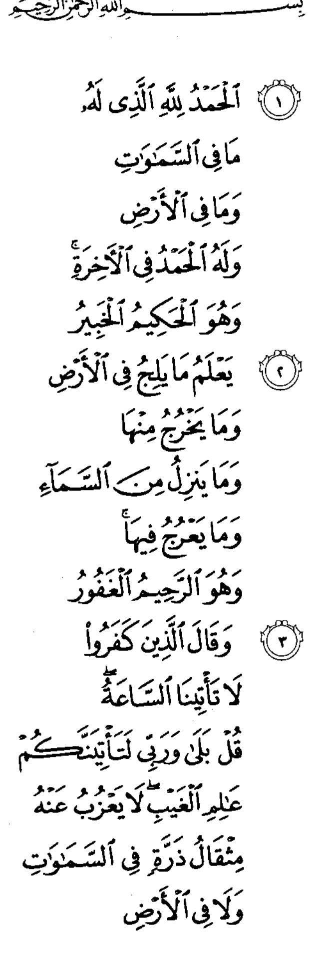
Saba'

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

34:1 All praise is for God ˹alone˺,
the One to whom all that is in the heavens
and all that is in the earth belongs.
Moreover, to Him ˹alone˺ belongs
all praise in the Hereafter.
For He is the All-Wise, the All-Aware.

34:2 He ˹alone˺
knows all that penetrates into the earth,
and all that issues from it,
and all that descends from the heaven,
and all that ascends into it.
Moreover, He is the Mercy-Giving,
the All-Forgiving.

34:3 Yet those who disbelieve say:
Never shall the Hour ˹of Doom˺ come to us.
Say ˹to them˺: On the contrary!
By my Lord,
it shall, most surely, come to you, indeed!
˹For˺ it is He ˹alone˺
who is Knower of the unseen ˹realm˺.
Not even an atom's weight—
neither in the heavens nor in the earth—
eludes Him, nor anything smaller than that



nor ˹anything˺ greater,
but that it is ˹registered˺ in a clear Book
˹preserved in Heaven˺,

34:4 so that He may reward those who believe
and do righteous deeds.
For ˹such as˺ these there is forgiveness
and a generous provision
˹awaiting in the Hereafter˺.

34:5 Whereas, for those who strive
to confute Our ˹revealed˺ verses—
so as to frustrate
˹the establishment of Our message˺—
for ˹such as˺ these there is a torment
of a most painful castigation ˹awaiting˺.

34:6 Yet those who have been given knowledge
see ˹clearly, O Prophet,˺
that what has been sent down to you
from your Lord is the ˹utter˺ truth
and that it guides to the way
of the Overpowering ˹One˺, the All-Praised.

34:7 But those who disbelieve say ˹in mockery˺:
Shall we direct you to a man
who will prophesy to you
that when you are utterly shattered
into fragments ˹in the grave˺,
that you shall, indeed, be brought forth
˹alive and whole˺ in a new creation?

34:8 Has he forged a lie against God,
or has he madness in him? Not so!
Rather, those who do not believe
in the Hereafter
shall be in the torment ˹of Hell therein˺
and are ˹lost˺ in uttermost misguidance
˹in this world˺.

34:9 Have they never considered, then,

وَلَآ أَصۡغَرُ مِن ذَٰلِكَ
وَلَآ أَكۡبَرُ
إِلَّا فِي كِتَٰبٖ مُّبِينٖ
(٤) لِّيَجۡزِيَ ٱلَّذِينَ ءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِۚ
أُوْلَٰٓئِكَ لَهُم مَّغۡفِرَةٞ
وَرِزۡقٞ كَرِيمٞ
(٥) وَٱلَّذِينَ سَعَوۡ
فِيٓ ءَايَٰتِنَا مُعَٰجِزِينَ
أُوْلَٰٓئِكَ لَهُمۡ عَذَابٞ
مِّن رِّجۡزٍ أَلِيمٞ
(٦) وَيَرَى ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ
ٱلَّذِيٓ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَ
هُوَ ٱلۡحَقَّ وَيَهۡدِيٓ إِلَىٰ
صِرَٰطِ ٱلۡعَزِيزِ ٱلۡحَمِيدِ
(٧) وَقَالَ ٱلَّذِينَ كَفَرُواْ
هَلۡ نَدُلُّكُمۡ عَلَىٰ رَجُلٖ يُنَبِّئُكُمۡ
إِذَا مُزِّقۡتُمۡ كُلَّ مُمَزَّقٍ
إِنَّكُمۡ لَفِي خَلۡقٖ جَدِيدٍ
(٨) أَفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبًا
أَم بِهِۦ جِنَّةُۢۗ
بَلِ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ
فِي ٱلۡعَذَابِ وَٱلضَّلَٰلِ ٱلۡبَعِيدِ

˹how completely they are surrounded˺
by all that is before them
and all that is behind them
of the sky and the earth?
If We so will,
We cause the earth to sink with them,
or We drop upon them ˹deadly˺ patches of sky.
Indeed, in ˹all of˺ this there is a sure sign
for every penitent servant.

34:10 ۞And very truly, ˹before you, O Prophet,˺
We gave David, ˹a mere shepherd,˺
great favor from Us, ˹decreeing˺:
O mountains! Echo with him ˹My praises˺.
And O birds! ˹Sing praise with him, as well.˺
Moreover,
it is We who made iron pliant for him,
˹and then said to him:˺
34:11 Make full ˹suits of˺ mail
and ˹make˺ exact the measure
in composing the links.
Yet work righteousness, ˹O Family of David˺.
For, indeed, I am all-seeing of all that you do.
34:12 Then to Solomon, ˹We subjugated˺ the wind.
Its morning course ˹easing for him a distance
that˺ was ˹otherwise attained in˺ a month.
And its evening course ˹also˺
was ˹as the journey of˺ a month.
Moreover, We caused a spring
of molten brass to flow for him.
And of the jinn
were those who worked before him,
˹subjugated˺ by the permission of his Lord.
Thus whoever among them
swerved from Our command,

(٩) أَفَلَمۡ يَرَوۡاْ إِلَىٰ
مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُم
مِّنَ ٱلسَّمَآءِ وَٱلۡأَرۡضِۚ
إِن نَّشَأۡ
نَخۡسِفۡ بِهِمُ ٱلۡأَرۡضَ
أَوۡ نُسۡقِطۡ عَلَيۡهِمۡ
كِسَفٗا مِّنَ ٱلسَّمَآءِۚ
إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ
لِّكُلِّ عَبۡدٖ مُّنِيبٖ
(١٠) ۞ وَلَقَدۡ ءَاتَيۡنَا دَاوُۥدَ
مِنَّا فَضۡلٗاۖ يَٰجِبَالُ
أَوِّبِي مَعَهُۥ وَٱلطَّيۡرَۖ
وَأَلَنَّا لَهُ ٱلۡحَدِيدَ
(١١) أَنِ ٱعۡمَلۡ سَٰبِغَٰتٖ
وَقَدِّرۡ فِي ٱلسَّرۡدِۖ
وَٱعۡمَلُواْ صَٰلِحًاۖ
إِنِّي بِمَا تَعۡمَلُونَ بَصِيرٞ
(١٢) وَلِسُلَيۡمَٰنَ ٱلرِّيحَ
غُدُوُّهَا شَهۡرٞ وَرَوَاحُهَا شَهۡرٞۖ
وَأَسَلۡنَا لَهُۥ عَيۡنَ ٱلۡقِطۡرِۖ
وَمِنَ ٱلۡجِنِّ مَن يَعۡمَلُ
بَيۡنَ يَدَيۡهِ بِإِذۡنِ رَبِّهِۦۖ
وَمَن يَزِغۡ مِنۡهُمۡ عَنۡ أَمۡرِنَا

We made him taste
⸢something⸣ of the torment of a flaming fire.

34:13 They made for him whatever he so willed
of sanctuaries and sculpture
and mortars like ⸢great⸣ basins
and anchored caldrons.
⸢And We said to them:⸣
Work, O Family of David, in thanksgiving!
Yet few of My servants
are ⸢abundantly⸣ thankful.

34:14 And so it was ⸢for Solomon⸣
that when ⸢finally⸣ We decreed death for him,
nothing gave indication
to ⸢the jinn among⸣ them of his death,
except a grub of the earth
eating away his scepter ⸢as he leaned on it⸣.
Thereafter, when he fell ⸢to the ground,
only⸣ then did it become apparent to the jinn
⸢that Solomon was dead⸣;
for had they known
the ⸢knowledge of the⸣ unseen, ⸢as some claim,⸣
never would they have remained
in ⸢such a condition of⸣ disgracing torment.

34:15 Very truly, there was a sign
⸢of God's graciousness⸣
for ⸢the people of⸣ Sheba
in ⸢the arrangement of⸣ their dwelling place:
Two ⸢vast and plenteous⸣ gardens,
⸢one⸣ to the right ⸢of it⸣ and ⸢one⸣ to the left.
⸢And it was said to them:⸣
Eat from the provision of your Lord.
And give thanks to Him
⸢for⸣ an exceedingly good habitation
and ⸢for being an⸣ all-forgiving Lord.

نُذِقۡهُ مِنۡ عَذَابِ ٱلسَّعِيرِ
(١٣) يَعۡمَلُونَ لَهُۥ مَا يَشَآءُ
مِن مَّحَٰرِيبَ وَتَمَٰثِيلَ
وَجِفَانٖ كَٱلۡجَوَابِ
وَقُدُورٖ رَّاسِيَٰتٍۚ
ٱعۡمَلُوٓاْ ءَالَ دَاوُۥدَ شُكۡرٗاۚ
وَقَلِيلٞ مِّنۡ عِبَادِيَ ٱلشَّكُورُ
(١٤) فَلَمَّا قَضَيۡنَا عَلَيۡهِ ٱلۡمَوۡتَ
مَا دَلَّهُمۡ عَلَىٰ مَوۡتِهِۦٓ
إِلَّا دَآبَّةُ ٱلۡأَرۡضِ
تَأۡكُلُ مِنسَأَتَهُۥۖ
فَلَمَّا خَرَّ تَبَيَّنَتِ ٱلۡجِنُّ أَن
لَّوۡ كَانُواْ يَعۡلَمُونَ ٱلۡغَيۡبَ
مَا لَبِثُواْ فِي ٱلۡعَذَابِ ٱلۡمُهِينِ
(١٥) لَقَدۡ كَانَ لِسَبَإٖ
فِي مَسۡكَنِهِمۡ ءَايَةٞۖ
جَنَّتَانِ عَن يَمِينٖ وَشِمَالٖۖ
كُلُواْ مِن رِّزۡقِ رَبِّكُمۡ
وَٱشۡكُرُواْ لَهُۥۚ
بَلۡدَةٞ طَيِّبَةٞ وَرَبٌّ غَفُورٞ

34:16 But they turned away ⌜from Our command⌝.
So We loosed upon them
the raging torrent of ⌜the⌝ ʿArim ⌜Dam⌝.
Thus We gave them
in exchange for their two ⌜lush⌝ gardens
two ⌜other⌝ gardens
of bitter yield and tamarisk-trees
and some sparse ⌜growth⌝ of jujube trees.

34:17 With this did We recompense them
because they disbelieved.
Yet are there any but the ⌜unbelieving⌝ ingrates
that We recompense ⌜like this⌝?

34:18 For We had set between them ⌜in Yemen⌝
and the towns ⌜in Palestine⌝,
wherein We had conferred blessing,
⌜other⌝ conspicuous towns.
Thus We had measured out by stages
the journey between ⌜each of⌝ them:
⌜And it was said:⌝
Journey through them by night or by day,
with ⌜ease and⌝ security.

34:19 Then they said
⌜in deliberate contempt of Our blessing⌝:
Our Lord!
Further the distance between our travels.
Thus they wronged themselves.
So We made them a byword ⌜of reproach
among the nations⌝.
Thus We shattered them into fragments
⌜and scattered them among the peoples⌝—
shattering them utterly.
Indeed, in ⌜all of⌝ this
there are ⌜manifest⌝ signs ⌜of God's power⌝
for every patient, ever thankful ⌜soul⌝.

34:20 For very truly, Iblîs fulfilled his vow

(١٦) فَأَعۡرَضُواْ
فَأَرۡسَلۡنَا عَلَيۡهِمۡ سَيۡلَ ٱلۡعَرِمِ
وَبَدَّلۡنَٰهُم بِجَنَّتَيۡهِمۡ جَنَّتَيۡنِ
ذَوَاتَيۡ أُكُلٍ خَمۡطٖ وَأَثۡلٖ
وَشَيۡءٖ مِّن سِدۡرٖ قَلِيلٖ
(١٧) ذَٰلِكَ جَزَيۡنَٰهُم بِمَا كَفَرُواْۖ
وَهَلۡ نُجَٰزِيٓ إِلَّا ٱلۡكَفُورَ
(١٨) وَجَعَلۡنَا بَيۡنَهُمۡ وَبَيۡنَ ٱلۡقُرَى
ٱلَّتِي بَٰرَكۡنَا فِيهَا
قُرٗى ظَٰهِرَةٗ
وَقَدَّرۡنَا فِيهَا ٱلسَّيۡرَۖ
سِيرُواْ فِيهَا لَيَالِيَ
وَأَيَّامًا ءَامِنِينَ
(١٩) فَقَالُواْ رَبَّنَا
بَٰعِدۡ بَيۡنَ أَسۡفَارِنَا
وَظَلَمُوٓاْ أَنفُسَهُمۡ
فَجَعَلۡنَٰهُمۡ أَحَادِيثَ
وَمَزَّقۡنَٰهُمۡ كُلَّ مُمَزَّقٍۚ
إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ
لِّكُلِّ صَبَّارٖ شَكُورٖ
(٢٠) وَلَقَدۡ صَدَّقَ عَلَيۡهِمۡ
إِبۡلِيسُ ظَنَّهُۥ

to ˹bridle most of˺ them.
Thus they all followed him,
except for a group of believers ˹among them˺.

34:21 But never did he have
any ˹compelling˺ authority over them
other than ˹the power of evil suggestion˺—
so that We might distinguish
one who believes in the Hereafter
from one who has doubt concerning it.
For your Lord ˹alone˺
is all-preserving over all things.

34:22 Say ˹to those who disbelieve, O Prophet˺:
Call ˹in vain˺ upon those
whom you allege ˹to be gods˺ apart from God!
For they hold
not even an atom's weight ˹of authority˺—
neither in the heavens nor in the earth.
Nor do they have any partnership
in ˹the creation of˺ either of them.
Nor does He have any upholder
from ˹among˺ them.

34:23 Furthermore, of no avail ˹at all˺
is ˹any˺ intercession with Him—
except for whomever He permits ˹it˺.
Then, at long last,
when ˹God reveals to them His permission—
and˺ terror subsides from their hearts—
˹dazed,˺ they say ˹to those near them˺:
What did your Lord say?
˹In awe,˺ they say:
The ˹very˺ truth.
And He is the Ever Exalted, the All-Great.

34:24 ❊Say ˹to the disbelievers˺:
Who provides you ˹sustenance˺
from the heavens and the earth?

فَٱتَّبَعُوهُ
إِلَّا فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ
٢١ وَمَا كَانَ لَهُۥ عَلَيْهِم
مِّن سُلْطَٰنٍ إِلَّا لِنَعْلَمَ
مَن يُؤْمِنُ بِٱلْءَاخِرَةِ
مِمَّنْ هُوَ مِنْهَا فِى شَكٍّ
وَرَبُّكَ عَلَىٰ كُلِّ شَىْءٍ حَفِيظٌ
٢٢ قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم
مِّن دُونِ ٱللَّهِ
لَا يَمْلِكُونَ
مِثْقَالَ ذَرَّةٍ
فِى ٱلسَّمَٰوَٰتِ
وَلَا فِى ٱلْأَرْضِ
وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ
وَمَا لَهُۥ مِنْهُم مِّن ظَهِيرٍ
٢٣ وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ
إِلَّا لِمَنْ أَذِنَ لَهُۥ
حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمْ
قَالُوا۟ مَاذَا قَالَ رَبُّكُمْ
قَالُوا۟ ٱلْحَقَّ
وَهُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ
٢٤ ۞ قُلْ مَن يَرْزُقُكُم
مِّنَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ

˹Then˺ say ˹to them˺: It is God.
And ˹if they deny it, then say:˺
Indeed, either we ˹who believe˺
or you ˹who disbelieve˺
are, most surely, upon ˹the path of˺ guidance
or are ˹utterly lost˺ in clear misguidance.

34:25 Say ˹to them˺:
You shall not be asked ˹before God
to account˺ for ˹any offense˺
we have committed ˹in life˺.
Nor shall we be questioned about what you do.

34:26 Say ˹to them˺:
Our Lord will gather all of us together
˹in the Hereafter˺.
And He will judge between us with the truth.
For it is He ˹alone˺
who is the Determiner ˹of Justice˺,
the All-Knowing.

34:27 Say ˹to them, O Prophet˺:
Show me ˹the proof for˺ these ˹gods˺
whom you have joined with Him
as associate-gods.
No, indeed! ˹It can never be!˺
Rather, He ˹alone˺ is God,
the Overpowering ˹One˺, the All-Wise.

34:28 And thus it is, ˹O Prophet,˺
that We have sent you to all humanity
as none other than a bearer of glad tidings
˹of Paradise˺ and ˹as˺ a forewarner
˹of their nearing Judgment˺.
But most people do not know
˹the value of this truth˺.

34:29 Thus they say ˹in contempt˺:
When will this promise
˹of divine judgment˺ be ˹fulfilled˺,

قُلِ ٱللَّهُ وَإِنَّآ أَوْ إِيَّاكُمْ
لَعَلَىٰ هُدًى
أَوْ فِى ضَلَٰلٍ مُّبِينٍ
٢٥ قُل لَّا تُسْـَٔلُونَ
عَمَّآ أَجْرَمْنَا
وَلَا نُسْـَٔلُ عَمَّا تَعْمَلُونَ
٢٦ قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا
ثُمَّ يَفْتَحُ بَيْنَنَا بِٱلْحَقِّ
وَهُوَ ٱلْفَتَّاحُ ٱلْعَلِيمُ
٢٧ قُلْ أَرُونِىَ ٱلَّذِينَ
أَلْحَقْتُم بِهِۦ شُرَكَآءَ
كَلَّا بَلْ هُوَ ٱللَّهُ
ٱلْعَزِيزُ ٱلْحَكِيمُ
٢٨ وَمَآ أَرْسَلْنَٰكَ
إِلَّا كَآفَّةً لِّلنَّاسِ
بَشِيرًا وَنَذِيرًا
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ
لَا يَعْلَمُونَ
٢٩ وَيَقُولُونَ
مَتَىٰ هَٰذَا ٱلْوَعْدُ

if you ⌜believers⌝ are truthful?

34:30 Say ⌜to them⌝:
You, indeed, have the promise
of a ⌜decisive⌝ Day,
which you can neither defer—
for even an hour—
nor bring in advance ⌜of its time⌝.

34:31 Moreover, those who disbelieve say:
Never shall we believe in this Quran,
nor in ⌜the Scriptures⌝
that were ⌜revealed⌝ before it!
If only you could ⌜now⌝ see
⌜how horrendous it will be⌝
when the ⌜godless⌝ wrongdoers are brought
to stand before their Lord ⌜for Judgment⌝—
desperately⌝ controverting one another
with ⌜bitter⌝ words.
Those who were deemed weak ⌜in the world⌝
will say to those who grew arrogant:
Had it not been for you ⌜misleading us⌝,
most surely, we would have been believers!

34:32 Those who grew arrogant
shall say to those who were deemed weak:
Did we turn you away ⌜by force⌝
from the guidance ⌜of God⌝
after it had come to you?
Indeed, you were yourselves defiant unbelievers!

34:33 Then those who were deemed weak
will say to those who grew arrogant: No!
Rather, it was ⌜your ceaseless⌝ plotting
⌜of evil schemes⌝,
by night and by day, ⌜that kept us away⌝—
wherein you commanded us
to disbelieve in God and to set up rivals to Him!
Yet they will ⌜all⌝ harbor ⌜profound⌝ remorse

إِن كُنتُمْ صَٰدِقِينَ
(٣٠) قُل لَّكُم مِّيعَادُ يَوْمٍ
لَّا تَسْتَـْٔخِرُونَ عَنْهُ سَاعَةً
وَلَا تَسْتَقْدِمُونَ
(٣١) وَقَالَ ٱلَّذِينَ كَفَرُوا۟
لَن نُّؤْمِنَ بِهَٰذَا ٱلْقُرْءَانِ
وَلَا بِٱلَّذِى بَيْنَ يَدَيْهِ
وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ
مَوْقُوفُونَ عِندَ رَبِّهِمْ
يَرْجِعُ بَعْضُهُمْ إِلَىٰ
بَعْضٍ ٱلْقَوْلَ يَقُولُ
ٱلَّذِينَ ٱسْتُضْعِفُوا۟
لِلَّذِينَ ٱسْتَكْبَرُوا۟ لَوْلَآ أَنتُمْ
لَكُنَّا مُؤْمِنِينَ
(٣٢) قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوا۟
لِلَّذِينَ ٱسْتُضْعِفُوٓا۟ أَنَحْنُ
صَدَدْنَٰكُمْ عَنِ ٱلْهُدَىٰ
بَعْدَ إِذْ جَآءَكُم
بَلْ كُنتُم مُّجْرِمِينَ
(٣٣) وَقَالَ ٱلَّذِينَ ٱسْتُضْعِفُوا۟
لِلَّذِينَ ٱسْتَكْبَرُوا۟
بَلْ مَكْرُ ٱلَّيْلِ وَٱلنَّهَارِ
إِذْ تَأْمُرُونَنَآ أَن نَّكْفُرَ بِٱللَّهِ
وَنَجْعَلَ لَهُۥٓ أَندَادًا
وَأَسَرُّوا۟ ٱلنَّدَامَةَ
لَمَّا رَأَوُا۟ ٱلْعَذَابَ

when they behold the ˹raging˺ torment ˹of Hell˺.
For We shall put yokes on the necks
of those who disbelieved.
Are they to be recompensed
for other than all ˹the evil˺
that they used to do ˹in life˺?

34:34 Thus never have We sent a ˹prophet
as a˺ forewarner to any community
without its affluent saying:
Indeed, we are disbelievers in all that you ˹claim
to˺ have been sent with ˹from God˺.

34:35 Moreover, ˹invariably˺ they said ˹to them˺:
We are greater ˹than you˺ in wealth
and ˹in number of˺ children
˹as a sign of divine favor˺.
So never shall we be chastised ˹by God,
if ever there is a Hereafter˺!

34:36 Say ˹to them˺:
Indeed, it is my Lord ˹alone˺
who extends ˹abundant˺ provision
to whomever He so wills.
And He ˹alone˺ restricts ˹it˺.
But most people do not know
˹this is a test from God˺.

34:37 For neither your wealth nor your children
is what draws you near to Us in station.
Rather, whoever believes
and does deeds of righteousness—
for ˹such as˺ these
there shall be manifold recompense
for ˹all the good˺ that they have done.
Moreover, they shall abide
in ˹Heavenly˺ Chambers ˹in Paradise˺,
well secure.

34:38 Whereas, for those who strive

وَجَعَلْنَا الْأَغْلَالَ
فِي أَعْنَاقِ الَّذِينَ كَفَرُوا
هَلْ يُجْزَوْنَ
إِلَّا مَا كَانُوا يَعْمَلُونَ
﴿٣٤﴾ وَمَا أَرْسَلْنَا
فِي قَرْيَةٍ مِنْ نَذِيرٍ
إِلَّا قَالَ مُتْرَفُوهَا إِنَّا
بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ
﴿٣٥﴾ وَقَالُوا نَحْنُ
أَكْثَرُ أَمْوَالًا وَأَوْلَادًا
وَمَا نَحْنُ بِمُعَذَّبِينَ
﴿٣٦﴾ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ
لِمَنْ يَشَاءُ وَيَقْدِرُ وَلَٰكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ
﴿٣٧﴾ وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ
بِالَّتِي تُقَرِّبُكُمْ عِنْدَنَا زُلْفَىٰ
إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا
فَأُولَٰئِكَ لَهُمْ
جَزَاءُ الضِّعْفِ بِمَا عَمِلُوا
وَهُمْ فِي الْغُرُفَاتِ آمِنُونَ
﴿٣٨﴾ وَالَّذِينَ يَسْعَوْنَ
فِي آيَاتِنَا مُعَاجِزِينَ

to confute Our ⌜revealed⌝ verses—
so as to frustrate ⌜the establishment
of Our message—
such as⌝ these shall be ⌜thrust⌝
in ever present torment.

34:39 Say ⌜to them, O Prophet⌝:
Indeed, it is my Lord ⌜alone⌝
who extends ⌜abundant⌝ provision
to whomever He so wills among His servants.
And He ⌜alone⌝ restricts ⌜it⌝
for whomever ⌜He so wills⌝.
So whatever ⌜sum⌝ you may spend
from anything ⌜for the sake of God⌝,
He shall replace it ⌜for you here
and reward you for it in the Hereafter⌝.
For He is the very best of providers.

34:40 Thus the Day ⌜Hereafter⌝
that He shall assemble ⌜the angels,
and the disbelievers who worshipped⌝ them,
all together, He will then say to the angels:
Are these the ones who used to worship you
⌜apart from Me⌝?

34:41 They shall say:
Highly exalted are You, ⌜far above all⌝!
It is You who are our ⌜only God and⌝ Patron,
regardless of them ⌜and what they say⌝!
Rather, they used to worship the jinn.
Most of them were believers in them.

34:42 So that Day neither ⌜false worshipper
nor the falsely worshipped⌝
holds ⌜the power of⌝ benefit
or harm—⌜not⌝ any one of you for the other.
Thus We shall say to those
who did wrong ⌜by taking false gods⌝:
Taste the torment of the Fire ⌜of Hell⌝,

أُوْلَٰٓئِكَ
فِي ٱلۡعَذَابِ مُحۡضَرُونَ

(٣٩) قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ
لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ
وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم
مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ
وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ

(٤٠) وَيَوۡمَ يَحۡشُرُهُمۡ جَمِيعٗا
ثُمَّ يَقُولُ لِلۡمَلَٰٓئِكَةِ أَهَٰٓؤُلَآءِ
إِيَّاكُمۡ كَانُواْ يَعۡبُدُونَ

(٤١) قَالُواْ سُبۡحَٰنَكَ
أَنتَ وَلِيُّنَا مِن دُونِهِمۖ
بَلۡ كَانُواْ يَعۡبُدُونَ ٱلۡجِنَّۖ
أَكۡثَرُهُم بِهِم مُّؤۡمِنُونَ

(٤٢) فَٱلۡيَوۡمَ لَا يَمۡلِكُ بَعۡضُكُمۡ
لِبَعۡضٖ نَّفۡعٗا وَلَا ضَرّٗا
وَنَقُولُ لِلَّذِينَ ظَلَمُواْ
ذُوقُواْ عَذَابَ ٱلنَّارِ
ٱلَّتِي كُنتُم بِهَا تُكَذِّبُونَ

which ˹in life˺ you used to deny!

34:43 ˹As for the disbelievers of Makkah,˺
when Our verses ˹of the Quran˺
were recited to them ˹by Our Messenger˺
as clear evidence ˹that God is One˺,
they said ˹to the people˺:
This is nothing but a ˹self-seeking˺ man
who intends to turn you away
from what your forefathers used to worship!
And they said, ˹as well˺:
This ˹Quran˺ is nothing but a forged fabrication,
˹not true revelation˺!
Moreover, those who disbelieved
said of the ˹revealed˺ truth
when it came to them:
This ˹Quran˺ is nothing but manifest sorcery!

34:44 Yet never ˹before˺ had We given them
any ˹revealed˺ Scriptures that they might study
˹to support their great blasphemies˺.
Nor had We ever sent to them
before you, ˹O Prophet,˺
any forewarner ˹of God's nearing Judgment˺.

34:45 Those before them also belied ˹God˺—
though these ˹proud˺ ones
have attained not even a tenth
of all ˹the power and wealth˺
that We had given ˹their predecessors˺.
Yet they ˹too˺ belied My messengers.
How ˹awesome˺, then,
was My denunciation ˹of them all˺!

34:46 ❊Say ˹to them, O Prophet˺:
Indeed, I but admonish you to one thing:
That you stand
˹purely,˺ for ˹the sake of˺ God ˹and no other,˺
in pairs or alone.

٤٣ وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ
قَالُوا۟ مَا هَٰذَآ إِلَّا رَجُلٌ
يُرِيدُ أَن يَصُدَّكُمْ
عَمَّا كَانَ يَعْبُدُ ءَابَآؤُكُمْ
وَقَالُوا۟ مَا هَٰذَآ
إِلَّآ إِفْكٌ مُّفْتَرًى
وَقَالَ ٱلَّذِينَ كَفَرُوا۟
لِلْحَقِّ لَمَّا جَآءَهُمْ
إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ
٤٤ وَمَآ ءَاتَيْنَٰهُم
مِّن كُتُبٍ يَدْرُسُونَهَا
وَمَآ أَرْسَلْنَآ إِلَيْهِمْ
قَبْلَكَ مِن نَّذِيرٍ
٤٥ وَكَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ
وَمَا بَلَغُوا۟
مِعْشَارَ مَآ ءَاتَيْنَٰهُمْ
فَكَذَّبُوا۟ رُسُلِى
فَكَيْفَ كَانَ نَكِيرِ
٤٦ ۞ قُلْ
إِنَّمَآ أَعِظُكُم بِوَٰحِدَةٍ
أَن تَقُومُوا۟ لِلَّهِ
مَثْنَىٰ وَفُرَٰدَىٰ
ثُمَّ تَتَفَكَّرُوا۟

Then reflect, ⌜O people, on this message,⌝
for there is, most surely,
no ⌜trace of⌝ madness
in your companion ⌜Muhammad⌝.
He is none other
than a forewarner to ⌜all of⌝ you ⌜from God⌝
before ⌜the coming of⌝ a severe torment.

34:47 Say ⌜to them, O Prophet⌝:
Never have I asked of you
any reward ⌜for this message⌝.
Rather, it is all for your own ⌜benefit⌝.
For my reward is with none but God.
And He ⌜alone⌝ is witness over all things.

34:48 Say ⌜to them also⌝:
Indeed, it is my Lord ⌜alone
who⌝ hurls forth the ⌜word of⌝ truth
⌜into the world—
and⌝ He ⌜alone⌝ is All-Knowing
of All the ⌜realms of the⌝ Unseen.

34:49 Say ⌜further⌝:
Now the truth has come ⌜to humanity⌝.
And all the falsehood ⌜that you worship⌝
can neither originate ⌜creation⌝
nor return it ⌜again to existence⌝!

34:50 Say, ⌜O Prophet:
Everyone is accountable before God.
So⌝ if I have strayed, then I have strayed
only to the ⌜utter⌝ loss of my own soul.
Yet, inasmuch as I have been guided,
it is ⌜only⌝ because
of what my Lord reveals to me.
Indeed, He is all-hearing, ever near.

34:51 Yet if only you could ⌜now⌝ see ⌜them
on Judgment Day⌝
when they are ⌜paralyzed with⌝ terror

مَا بِصَاحِبِكُم مِّن جِنَّةٍ
إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم
بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ
(٤٧) قُلْ مَا سَأَلْتُكُم مِّنْ أَجْرٍ
فَهُوَ لَكُمْ
إِنْ أَجْرِيَ إِلَّا عَلَى ٱللَّهِ
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ
(٤٨) قُلْ إِنَّ رَبِّي يَقْذِفُ بِٱلْحَقِّ
عَلَّٰمُ ٱلْغُيُوبِ
(٤٩) قُلْ جَآءَ ٱلْحَقُّ
وَمَا يُبْدِئُ ٱلْبَٰطِلُ وَمَا يُعِيدُ
(٥٠) قُلْ إِن ضَلَلْتُ
فَإِنَّمَآ أَضِلُّ عَلَىٰ نَفْسِي
وَإِنِ ٱهْتَدَيْتُ
فَبِمَا يُوحِيٓ إِلَيَّ رَبِّيٓ
إِنَّهُۥ سَمِيعٌ قَرِيبٌ
(٥١) وَلَوْ تَرَىٰٓ إِذْ فَزِعُوا۟
فَلَا فَوْتَ

⌜at the sight of Hell⌝ and there is no escape.
Then, suddenly, they will be seized
⌜to be thrust into it⌝ from a place so near ⌜to it⌝.

34:52 And they will be saying ⌜in pleading⌝:
We ⌜now⌝ believe in ⌜all of⌝ it!
But how, now, shall they attain ⌜to true faith⌝
from a place so far ⌜from the world⌝,

34:53 while truly they disbelieved in it ⌜all⌝
before ⌜in life⌝—tossing ⌜conjectures⌝
about the unseen ⌜reality of the Hereafter⌝
from a place ⌜in the world⌝ so far ⌜from its truth⌝?

34:54 And ⌜alas!
For in the Fire of Hell⌝
a barricade shall be interposed between them
and all that they ⌜now so ardently⌝ desire
⌜of faith and repentance⌝—
as was done with ⌜the peoples
whom worldly judgment befell⌝ of old,
the very likes of these ⌜disbelievers⌝!
For, indeed, they were ⌜all ever waiting⌝
in much-perplexed doubt
⌜about the truth to which they were called⌝.

وَأُخِذُواْ مِن مَّكَانٍ قَرِيبٍ

(٥٢) وَقَالُوٓاْ ءَامَنَّا بِهِۦ
وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ
مِن مَّكَانِۭ بَعِيدٍ

(٥٣) وَقَدْ كَفَرُواْ بِهِۦ
مِن قَبْلُ ۖ
وَيَقْذِفُونَ بِٱلْغَيْبِ
مِن مَّكَانِۭ بَعِيدٍ

(٥٤) وَحِيلَ بَيْنَهُمْ
وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ
بِأَشْيَاعِهِم مِّن قَبْلُ ۚ
إِنَّهُمْ كَانُواْ فِى شَكٍّ مُّرِيبٍ

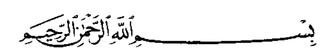


The surah that opens with the praise of God as the SOLE ORIGINATOR *of the heavens and the earth.*

Surah 35 / 45 VERSES / REVEALED AT MAKKAH

Fâṭir

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



35:1 All praise is for God ˹alone˺,
Sole˺ Originator of the heavens and the earth,
Maker of the angels, as messengers with wings—
two-, three-, and four-fold.
He increases in creation whatever He so wills.
Indeed, God is powerful over all things.

(١) ٱلْحَمْدُ لِلَّهِ
فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
جَاعِلِ ٱلْمَلَٰٓئِكَةِ
رُسُلًا أُو۟لِىٓ أَجْنِحَةٍ
مَّثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ ۚ
يَزِيدُ فِى ٱلْخَلْقِ مَا يَشَآءُ ۚ
إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

35:2 Whatever ˹stores of˺ mercy
God opens for people,
then there is none to withhold ˹any part of˺ it.
Yet whatever ˹of it˺ He withholds,
then there is none other than Him
to send it forth.
For He ˹alone˺
is the Overpowering ˹One˺, the All-Wise.

(٢) مَّا يَفْتَحِ ٱللَّهُ
لِلنَّاسِ مِن رَّحْمَةٍ
فَلَا مُمْسِكَ لَهَا ۖ وَمَا يُمْسِكْ
فَلَا مُرْسِلَ لَهُۥ مِنۢ بَعْدِهِۦ ۚ
وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

35:3 O humankind!
Remember ˹with all your heart˺
the ˹surpassing˺ grace of God upon you!
Is there any creator other than God
who provides for you
from the heaven and the earth?
There is no God but Him.
How, then, are you turned away

(٣) يَٰٓأَيُّهَا ٱلنَّاسُ
ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ ۚ
هَلْ مِنْ خَٰلِقٍ غَيْرُ ٱللَّهِ
يَرْزُقُكُم
مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ

⌜from worshipping Him alone⌝?

35:4 Yet if they ⌜reject this message
and⌝ belie you, ⌜O Prophet, then do not grieve⌝.
For messengers before you
have been belied ⌜by their peoples.
Yet⌝, indeed, to God ⌜alone⌝
are all matters returned ⌜for just Judgment⌝.

35:5 O humankind!
Indeed, God's promise
⌜to resurrect you for Judgment⌝ is ⌜ever⌝ true.
So do not let ⌜your perception
of⌝ the life of this world delude you.
And do not let ⌜Satan,⌝
the Arch-Deluder, delude you
about God ⌜in the least⌝!

35:6 Indeed, Satan is an enemy to you.
So take him as an enemy.
He but calls his alliance ⌜with zealous intensity⌝
to be of the companions
of the Flaming Fire ⌜of Hell.

35:7 As to⌝ those who disbelieve,
for them there is a severe torment
⌜awaiting in the Hereafter⌝.
Yet those who believe and do righteous deeds
shall have forgiveness and a great reward.

35:8 Is, then, one to whom the evil of his own deeds
is made fair-seeming ⌜by Satan⌝—
so that he sees them as good—
⌜like one whom God has guided⌝?
Yet ⌜know that⌝ God does, indeed,
leave to stray whomever He so wills.
And He ⌜alone⌝ guides whomever He so wills.
So, ⌜O Prophet,⌝ do not let yourself
waste away with regret over them.
Indeed, God is all-knowing of all that they do.

لَآ إِلَٰهَ إِلَّا هُوَ
فَأَنَّىٰ تُؤْفَكُونَ
٤ وَإِن يُكَذِّبُوكَ
فَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ
وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ
٥ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ
فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا
وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ
٦ إِنَّ ٱلشَّيْطَٰنَ لَكُمْ عَدُوٌّ
فَٱتَّخِذُوهُ عَدُوًّا
إِنَّمَا يَدْعُوا۟ حِزْبَهُۥ لِيَكُونُوا۟
مِنْ أَصْحَٰبِ ٱلسَّعِيرِ
٧ ٱلَّذِينَ كَفَرُوا۟
لَهُمْ عَذَابٌ شَدِيدٌ
وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ
٨ أَفَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ
فَرَءَاهُ حَسَنًا
فَإِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ
وَيَهْدِى مَن يَشَآءُ
فَلَا تَذْهَبْ
نَفْسُكَ عَلَيْهِمْ حَسَرَٰتٍ
إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَصْنَعُونَ
٩ وَٱللَّهُ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَٰحَ
فَتُثِيرُ سَحَابًا

35:9 God is the One who sends forth the winds.
Then they stir up the clouds.
Then We drive them to a lifeless land.
Thereby, We give life to the earth
after its death.
Even so shall the Resurrection be.

35:10 Whoever desires invincible might—
then invincibility is altogether with God.
To Him ˹alone˺ ascends the good word ˹of faith˺.
For it is He who elevates the righteous deed.
But those who devise evil deeds,
for them there is a severe torment
˹awaiting in the Hereafter˺.
Thus the plotting of ˹such as˺ these
shall come to ruin.

35:11 Moreover, it is God ˹alone˺
who has created you, ˹O human beings,˺
from dust, then from a sperm-drop.
Then He has made of you pairs,
˹male and female˺.
No female conceives, or delivers,
but ˹that it is˺ with His knowledge.
And no aged person is given long life,
nor is anyone's life shortened, ˹dying young˺,
but that it is ˹registered˺ in a ˹clear˺ Book
˹preserved in Heaven˺.
Indeed, that for God is ˹ever so˺ easy.

35:12 Nor are the two ˹kinds of˺ waters
˹that God alone has created˺ the same:
This one sweet, fresh and pleasant to drink;
and that one salty, acrid.
Yet from each you eat tender meat
and you bring forth ornaments that you wear.
Moreover, through each ˹one˺
you see the ships ˹which you sail˺ plowing,
so that you may seek of His bounty,

فسقناه إلى بلد ميت
فأحيينا به الأرض بعد موتها
كذلك النشور
(١٠) من كان يريد العزة
فلله العزة جميعا
إليه يصعد الكلم الطيب
والعمل الصالح يرفعه
والذين يمكرون السيئات
لهم عذاب شديد
ومكر أولئك هو يبور
(١١) والله خلقكم من تراب
ثم من نطفة
ثم جعلكم أزواجا
وما تحمل من أنثى
ولا تضع إلا بعلمه
وما يعمر من معمر
ولا ينقص من عمره
إلا في كتاب
إن ذلك على الله يسير
(١٢) وما يستوي البحران
هذا عذب فرات سائغ شرابه
وهذا ملح أجاج ومن كل
تأكلون لحما طريا
وتستخرجون حلية تلبسونها
وترى الفلك فيه مواخر
لتبتغوا من فضله
ولعلكم تشكرون

and so that you might give thanks
˹to God alone˺.

35:13 He makes the night penetrate into the daylight.
And He makes the daylight
penetrate into the night.
For He has subjugated the sun and the moon
˹to a fixed order˺,
each one running ˹its course˺ for a stated term
˹preordained by Him.
O humanity!˺ That is God, your Lord!
To Him belongs all the dominion.
Thus ˹all˺ those whom you call upon
apart from Him hold no authority—
even over ˹so much as˺ a seed coat.

35:14 If you call them, they do not hear your call.
And were they to hear,
they could not answer you.
Thus, on the Day of Resurrection,
they will utterly disavow
your association of them ˹as gods˺ with God.
And there is none to tell you
˹of the events of that Day˺
like the One who is all-aware.

35:15 ۞O humankind!
It is you who are the poor,
˹utterly˺ in need of God.
And it is God ˹alone˺
who is the Self-Sufficient, the All-Praised.

35:16 If ever He so wills,
He shall do away with ˹all of˺ you
and bring about a new creation.

35:17 Nor is that too mighty for God!

35:18 Yet no sin-laden soul
shall carry the ˹sinful˺ load of another
˹on Judgment Day˺.

(١٣) يُولِجُ ٱلَّيۡلَ فِي ٱلنَّهَارِ
وَيُولِجُ ٱلنَّهَارَ فِي ٱلَّيۡلِ
وَسَخَّرَ ٱلشَّمۡسَ وَٱلۡقَمَرَ
كُلّٞ يَجۡرِي لِأَجَلٖ مُّسَمّٗىۚ
ذَٰلِكُمُ ٱللَّهُ رَبُّكُمۡ
لَهُ ٱلۡمُلۡكُۚ وَٱلَّذِينَ
تَدۡعُونَ مِن دُونِهِۦ
مَا يَمۡلِكُونَ مِن قِطۡمِيرٍ

(١٤) إِن تَدۡعُوهُمۡ
لَا يَسۡمَعُواْ دُعَآءَكُمۡ
وَلَوۡ سَمِعُواْ
مَا ٱسۡتَجَابُواْ لَكُمۡۖ
وَيَوۡمَ ٱلۡقِيَٰمَةِ
يَكۡفُرُونَ بِشِرۡكِكُمۡۚ
وَلَا يُنَبِّئُكَ مِثۡلُ خَبِيرٖ

(١٥) ۞يَٰٓأَيُّهَا ٱلنَّاسُ
أَنتُمُ ٱلۡفُقَرَآءُ إِلَى ٱللَّهِۖ
وَٱللَّهُ هُوَ ٱلۡغَنِيُّ ٱلۡحَمِيدُ

(١٦) إِن يَشَأۡ يُذۡهِبۡكُمۡ
وَيَأۡتِ بِخَلۡقٖ جَدِيدٖ

(١٧) وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٖ

(١٨) وَلَا تَزِرُ وَازِرَةٞ وِزۡرَ أُخۡرَىٰۚ
وَإِن تَدۡعُ مُثۡقَلَةٌ إِلَىٰ حِمۡلِهَا

Thus should one so burdened
call ˹upon another˺ to ˹help bear˺ this ˹sin˺,
nothing of it shall be borne—
even if the one ˹called˺ be a close relative.
Yet you, ˹O Prophet,˺ can only forewarn
˹of a nearing Judgment˺
those who fear their Lord
˹while He is˺ in ˹the domain of˺ the unseen,
and who have, therefore,
˹duly˺ established the Prayer.
So whoever seeks to be purified
is but seeking purification
for ˹the good of˺ his own soul.
For to God ˹alone˺ is the ultimate destiny.

35:19 And so, not equal are the blind and the seeing;
35:20 nor the ˹veils of˺ darkness and the light;
35:21 nor the shade and the blowing heat.
35:22 And ˹likewise˺
not equal are the living and the dead.
Indeed, God makes hear whomever He so wills.
But you, ˹O Prophet,˺
will never make hear ˹the dead of heart,
just as you cannot make hear˺
those who are in the graves.
35:23 You are but a forewarner
˹of God's nearing Judgment˺.
35:24 Indeed, We have sent you with the truth,
as a bearer of glad tidings
˹of everlasting delight in Paradise˺
and ˹as˺ a forewarner
˹of God's nearing Judgment˺.
For never was there a community
but that a forewarner went forth among them
˹with God's commandments˺.
35:25 Yet if they belie you, ˹O Prophet,
then do not grieve˺.

لَا يُحْمَلْ مِنْهُ شَيْءٌ
وَلَوْ كَانَ ذَا قُرْبَىٰٓۗ
إِنَّمَا تُنذِرُ ٱلَّذِينَ
يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ
وَأَقَامُوا۟ ٱلصَّلَوٰةَۚ وَمَن تَزَكَّىٰ
فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِۦۚ
وَإِلَى ٱللَّهِ ٱلْمَصِيرُ
(١٩) وَمَا يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ
(٢٠) وَلَا ٱلظُّلُمَٰتُ وَلَا ٱلنُّورُ
(٢١) وَلَا ٱلظِّلُّ وَلَا ٱلْحَرُورُ
(٢٢) وَمَا يَسْتَوِى ٱلْأَحْيَآءُ وَلَا ٱلْأَمْوَٰتُۚ
إِنَّ ٱللَّهَ يُسْمِعُ مَن يَشَآءُۖ
وَمَآ أَنتَ بِمُسْمِعٍ
مَّن فِى ٱلْقُبُورِ
(٢٣) إِنْ أَنتَ إِلَّا نَذِيرٌ
(٢٤) إِنَّآ أَرْسَلْنَٰكَ بِٱلْحَقِّ
بَشِيرًا وَنَذِيرًاۚ وَإِن مِّنْ أُمَّةٍ
إِلَّا خَلَا فِيهَا نَذِيرٌ
(٢٥) وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَ
ٱلَّذِينَ مِن قَبْلِهِمْ

For those ⌜who disbelieved⌝ before them
belied ⌜God's warnings⌝.
Their messengers came to them
with clear ⌜and miraculous⌝ proofs ⌜from God⌝,
and with revealed Writs,
and with the Illuminating Scripture.

35:26 Then, suddenly, I seized those who disbelieved.
How ⌜awesome⌝, then,
was My denunciation ⌜of them all⌝!

35:27 Have you not seen, ⌜O Prophet,⌝
that ⌜it is⌝ God ⌜alone
who⌝ sends down, from the sky, water,
whereby We bring forth fruits of varying colors?
And also, ⌜in the land mass⌝ of some mountains
there are streaks—white and red—
varying in their colors,
as well as ⌜others⌝ intensely black.

35:28 And ⌜so too⌝ among humankind,
and all ⌜birds and wild⌝ beasts, and all cattle,
there are varying colors, as well.
Yet none ⌜is awakened
to the wonders of creation⌝
and truly fears God among His servants
but those filled with knowledge
⌜of the word and the way of God⌝.
Indeed, God is overpowering, all-forgiving.

35:29 Indeed, those who recite the Book of God,
and who ⌜duly⌝ establish the Prayer,
and who spend ⌜charitably⌝
from what We have provided them,
secretly and openly—
they have hope in a ⌜blessed⌝ transaction
that shall never come to ruin—

35:30 that He may give them their rewards ⌜in full⌝
and increase them evermore from His bounty.
Indeed, He is all-forgiving, ever-thankful.

جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ
وَبِٱلزُّبُرِ وَبِٱلْكِتَٰبِ ٱلْمُنِيرِ
(٢٦) ثُمَّ أَخَذْتُ ٱلَّذِينَ كَفَرُوا۟
فَكَيْفَ كَانَ نَكِيرِ
(٢٧) أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ
مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦ
ثَمَرَٰتٍ مُّخْتَلِفًا أَلْوَٰنُهَا ۚ
وَمِنَ ٱلْجِبَالِ جُدَدٌۢ بِيضٌ
وَحُمْرٌ مُّخْتَلِفٌ أَلْوَٰنُهَا
وَغَرَابِيبُ سُودٌ
(٢٨) وَمِنَ ٱلنَّاسِ
وَٱلدَّوَآبِّ وَٱلْأَنْعَٰمِ
مُخْتَلِفٌ أَلْوَٰنُهُۥ كَذَٰلِكَ ۗ
إِنَّمَا يَخْشَى ٱللَّهَ
مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟ ۗ
إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٌ
(٢٩) إِنَّ ٱلَّذِينَ
يَتْلُونَ كِتَٰبَ ٱللَّهِ
وَأَقَامُوا۟ ٱلصَّلَوٰةَ
وَأَنفَقُوا۟ مِمَّا رَزَقْنَٰهُمْ
سِرًّا وَعَلَانِيَةً يَرْجُونَ
تِجَٰرَةً لَّن تَبُورَ
(٣٠) لِيُوَفِّيَهُمْ أُجُورَهُمْ
وَيَزِيدَهُم مِّن فَضْلِهِۦٓ ۚ
إِنَّهُۥ غَفُورٌ شَكُورٌ
(٣١) وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ
مِنَ ٱلْكِتَٰبِ هُوَ ٱلْحَقُّ

35:31 Thus all that We have revealed to you,
⌜O Prophet,⌝ of ⌜this Quran,⌝ the Book ⌜of God,⌝
is the ⌜final⌝ truth,
confirming all that was ⌜revealed⌝ before it.
Indeed, He is most surely all-aware
⌜and⌝ all-seeing ⌜of the deeds⌝ of His servants.

35:32 Thereupon, We ⌜have decreed
to⌝ bequeath the ⌜guidance of this⌝ Book
to those whom We have chosen
from among Our servants.
So of them
are those who wrong their own souls.
And of them are the moderately devoted
⌜to their due observances⌝.
And of them, by the permission of God,
are the forerunners in good works.
It is this ⌜bequest,
and the blessing of diligent adherence
to revealed guidance,⌝ that is the great bounty:
35:33 Gardens everlasting shall they enter.
They shall be adorned therein
with bracelets of gold, and with pearls,
their garments, therein, of silk.
35:34 And ⌜thereupon⌝ they shall say:
All praise is for God ⌜alone⌝
who has taken away all grief from us!
Indeed, our Lord is, most surely,
all-forgiving, ever-thankful.
35:35 He it is who has settled us
in the Abode of Lasting Residence
out of His bounty.
No more shall weariness touch us herein,
for herein no tiredness shall touch us.
35:36 But those who disbelieve—for them,
there is ⌜only⌝ the Fire of Hell ⌜in wait⌝.

مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
إِنَّ ٱللَّهَ بِعِبَادِهِۦ
لَخَبِيرٌۢ بَصِيرٌ
(٣٢) ثُمَّ أَوْرَثْنَا ٱلْكِتَٰبَ ٱلَّذِينَ
ٱصْطَفَيْنَا مِنْ عِبَادِنَا
فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِۦ
وَمِنْهُم مُّقْتَصِدٌ
وَمِنْهُمْ سَابِقٌۢ بِٱلْخَيْرَٰتِ
بِإِذْنِ ٱللَّهِ ذَٰلِكَ هُوَ
ٱلْفَضْلُ ٱلْكَبِيرُ
(٣٣) جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا
يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ
مِن ذَهَبٍ وَلُؤْلُؤًا
وَلِبَاسُهُمْ فِيهَا حَرِيرٌ
(٣٤) وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ
ٱلَّذِىٓ أَذْهَبَ عَنَّا ٱلْحَزَنَ
إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ
(٣٥) ٱلَّذِىٓ أَحَلَّنَا
دَارَ ٱلْمُقَامَةِ مِن فَضْلِهِۦ
لَا يَمَسُّنَا فِيهَا نَصَبٌ
وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ
(٣٦) وَٱلَّذِينَ كَفَرُوا۟
لَهُمْ نَارُ جَهَنَّمَ
لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا۟

Never shall ˹eternal death˺ be decreed for them,
so they may die ˹and be at rest˺.
Neither shall any of its torment
be lightened for them.
Thus do We recompense
every ˹unbelieving˺ ingrate.

35:37 And so shall they be crying out therein:
Our Lord!
Bring us out ˹of Hellfire
and return us to the world˺!
We shall ˹believe and˺ do righteous deeds—
not as we used to do!
˹God shall say:˺
Did We not give you lifetime enough,
wherein ˹the heart of one longing
to become mindful˺ ˹of the covenant with Me˺
could have become mindful?
Moreover,
the forewarner ˹of this very Judgment˺
came to you ˹with My own admonition.
Yet him you belied˺!
So taste ˹now the Fire you denied˺!
For there is not any helper, then,
to ˹heed˺ the ˹godless˺ wrongdoers' ˹cry˺.

35:38 Indeed, God is the Knower
of all the ˹realms
of the˺ unseen of the heavens and the earth.
Indeed, He is all-knowing
of all that is ˹harbored˺
within the breast ˹of people˺.

35:39 He is the One
who has made you successors in the earth,
˹to inherit those that preceded you˺.
Thus whoever disbelieves ˹in God˺
shall himself bear the consequences
of his unbelief.

وَلَا يُخَفَّفُ عَنْهُم
مِّنْ عَذَابِهَا ۚ كَذَٰلِكَ نَجْزِى
كُلَّ كَفُورٍ
٣٧ وَهُمْ يَصْطَرِخُونَ فِيهَا
رَبَّنَآ أَخْرِجْنَا
نَعْمَلْ صَٰلِحًا
غَيْرَ ٱلَّذِى كُنَّا نَعْمَلُ ۚ
أَوَلَمْ نُعَمِّرْكُم
مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ
وَجَآءَكُمُ ٱلنَّذِيرُ ۖ فَذُوقُوا۟
فَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٍ
٣٨ إِنَّ ٱللَّهَ عَٰلِمُ
غَيْبِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ
إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ
٣٩ هُوَ ٱلَّذِى جَعَلَكُمْ
خَلَٰٓئِفَ فِى ٱلْأَرْضِ ۚ
فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ ۖ
وَلَا يَزِيدُ ٱلْكَٰفِرِينَ كُفْرُهُمْ
عِندَ رَبِّهِمْ إِلَّا مَقْتًا ۖ

Moreover, the unbelief of the disbelievers
only increases them in the sight of their Lord
in ⌜utter⌝ abhorrence.
Therefore, the unbelief of the disbelievers
only increases them ⌜with their Lord⌝
in ⌜utmost⌝ loss!

35:40 Say ⌜to them, then⌝:
Have you ever considered ⌜the desolate reality
of⌝ your associate-gods
whom you call upon apart from God?
Show me what they have created of the earth!
Or do they have any share ⌜with God⌝
in ⌜the creation
or in the sovereignty of⌝ the heavens?
Or is it that We have given them
a ⌜Heavenly⌝ Book,
such that they hold clear proof
⌜of the truth of their associate-gods⌝ from it?
Rather,
the ⌜godless⌝ wrongdoers promise one another
nothing but ⌜utter⌝ delusion.

35:41 ❊Indeed, it is God ⌜alone⌝
who holds the heavens and the earth
from passing away.
And, if ever they were to pass away,
most surely, there is none other than Him
who could hold them ⌜in place thereafter⌝.
Indeed, ever is He
most forbearing, all-forgiving.

35:42 Moreover, they ⌜who disbelieve⌝
have ⌜before⌝ sworn by God
with the utmost of their vows
that if ever a forewarner were to come to them
⌜as a prophet from God⌝,
they would, most surely, be the most guided
of ⌜any⌝ one of the ⌜faith⌝ communities

وَلَا يَزِيدُ ٱلْكَٰفِرِينَ كُفْرُهُمْ
إِلَّا خَسَارًا

(٤٠) قُلْ أَرَءَيْتُمْ شُرَكَآءَكُمُ
ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ
أَرُونِى مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ
أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَٰوَٰتِ
أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا
فَهُمْ عَلَىٰ بَيِّنَتٍ مِّنْهُ
بَلْ إِن يَعِدُ ٱلظَّٰلِمُونَ
بَعْضُهُم بَعْضًا إِلَّا غُرُورًا

(٤١) ۞ إِنَّ ٱللَّهَ يُمْسِكُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا
وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا
مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓ
إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا

(٤٢) وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ
لَئِن جَآءَهُمْ نَذِيرٌ لَّيَكُونُنَّ
أَهْدَىٰ مِنْ إِحْدَى ٱلْأُمَمِ
فَلَمَّا جَآءَهُمْ نَذِيرٌ
مَّا زَادَهُمْ إِلَّا نُفُورًا

˹forewarned by a prophet before them˺.
Yet when a forewarner came to them
˹from God˺,
it increased them in nothing but aversion;
35:43 ˹for they were insolently˺ arrogant in the land
and ˹sinfully˺ devising evil.
Yet never does ˹the ill consequence
of˺ devising evil
˹truly˺ ensnare anyone but its perpetrators.
Do they await, then, anything but the ˹likes
of the˺ way ˹of God's divine judgment,
which befell˺ the earlier generations?
For never will you find
in the ˹established˺ way of God any alteration!
And never will you find
in the ˹established˺ way of God any change!
35:44 Have they not journeyed through the lands
to see how ˹devastating˺ was the end
of those ˹who denied faith˺ before them?
They were, indeed,
˹far˺ greater than them in power.
Yet there is not a ˹single˺ thing—
neither in the heavens nor in the earth—
that can frustrate ˹the will of˺ God.
Indeed, ever is He all-knowing, all-powerful.
35:45 And were God to hold people accountable
˹in this world with no respite˺
for what they have earned ˹in misdeeds˺,
He would not leave on the surface ˹of the earth˺
a single living creature.
However, He defers them
to a stated term ˹for reckoning
known only to Him˺.
But ˹at last˺, when their term comes ˹due˺—
then ˹know that˺, indeed, ever is God
all-seeing, ˹of all the deeds˺ of His servants.

٤٣ ٱسْتِكْبَارًا فِى ٱلْأَرْضِ
وَمَكْرَ ٱلسَّيِّئِ ۚ
وَلَا يَحِيقُ ٱلْمَكْرُ ٱلسَّيِّئُ
إِلَّا بِأَهْلِهِۦ ۚ فَهَلْ يَنظُرُونَ
إِلَّا سُنَّتَ ٱلْأَوَّلِينَ ۚ
فَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَبْدِيلًا ۖ
وَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَحْوِيلًا
٤٤ أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ
فَيَنظُرُوا۟ كَيْفَ كَانَ
عَـٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ
وَكَانُوٓا۟ أَشَدَّ مِنْهُمْ قُوَّةً ۚ
وَمَا كَانَ ٱللَّهُ لِيُعْجِزَهُۥ
مِن شَىْءٍ فِى ٱلسَّمَـٰوَٰتِ
وَلَا فِى ٱلْأَرْضِ ۚ
إِنَّهُۥ كَانَ عَلِيمًا قَدِيرًا
٤٥ وَلَوْ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ
بِمَا كَسَبُوا۟ مَا تَرَكَ
عَلَىٰ ظَهْرِهَا مِن دَآبَّةٍ
وَلَـٰكِن يُؤَخِّرُهُمْ
إِلَىٰٓ أَجَلٍ مُّسَمًّى ۖ
فَإِذَا جَآءَ أَجَلُهُمْ
فَإِنَّ ٱللَّهَ
كَانَ بِعِبَادِهِۦ بَصِيرًۢا



The surah that opens with the discrete Arabic letters YÂ SÎN, *and which the Prophet* ﷺ *called the "Heart of the Quran."*

Surah 36 / 83 VERSES / REVEALED AT MAKKAH

Yâ Sîn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



36:1 *Yâ Sîn*

36:2 By the all-wise Quran!

36:3 Indeed, you are, most surely,
⌜one⌝ of the ⌜chosen⌝ messengers ⌜of God,
O Muhammad,

36:4 set⌝ upon a straight way ⌜of salvation.

36:5 And⌝ this is a revelation ⌜from on high
sent⌝ by the Overpowering ⌜One⌝,
the Mercy-Giving,

36:6 so that you may forewarn
⌜of the nearing Judgment⌝
a people whose forefathers
have not been forewarned ⌜by God⌝.
Thus are they heedless ⌜of Heavenly truth⌝.

36:7 Very truly, the ⌜divine⌝ word ⌜of condemnation⌝
has ⌜already⌝ come to pass
against most of them, for they will not believe.

36:8 Indeed, We have made ⌜them as those
with⌝ yokes on their necks
that reach to the chins.
Thus are their heads wedged upward,
⌜so they are unable to see the way of truth⌝.

(١) يسٓ

(٢) وَٱلْقُرْءَانِ ٱلْحَكِيمِ

(٣) إِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ

(٤) عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ

(٥) تَنزِيلَ ٱلْعَزِيزِ ٱلرَّحِيمِ

(٦) لِتُنذِرَ قَوْمًا
مَّآ أُنذِرَ ءَابَآؤُهُمْ
فَهُمْ غَٰفِلُونَ

(٧) لَقَدْ حَقَّ ٱلْقَوْلُ عَلَىٰٓ أَكْثَرِهِمْ
فَهُمْ لَا يُؤْمِنُونَ

(٨) إِنَّا جَعَلْنَا فِىٓ أَعْنَٰقِهِمْ أَغْلَٰلًا
فَهِىَ إِلَى ٱلْأَذْقَانِ
فَهُم مُّقْمَحُونَ

36:9 Moreover, before them, We have set a barrier
˹to seeing God's signs˺;
and behind them is a barrier ˹to His signs˺.
Thus have We enveiled them
˹in their obstinacy˺. So they cannot see.

36:10 So it is the same to them
whether you forewarn them
˹of the consequence of unbelief˺
or you do not forewarn them.
They will not believe.

36:11 Indeed, you can only forewarn
˹of the nearing Judgment˺
one who embraces the Remembrance
˹of the Quran˺ and who fears the All-Merciful
˹while˺ in the ˹domain˺ unseen.
Therefore, give to such a one
glad tidings of forgiveness ˹for past misdeeds˺
and a gracious reward ˹in the Hereafter˺.

36:12 Indeed, it is We ˹alone˺ who give life to the dead
and who inscribe ˹the deeds˺
that they have advanced ˹in this life
for the Hereafter˺,
along with their legacies ˹of good or evil˺.
For all things have We enumerated
in a clear ˹Heavenly˺ Ledger.

36:13 So set forth for them a comparison,
the example of a townspeople
when the messengers ˹of God˺ came to them.

36:14 Behold!
We sent to them two ˹prophets˺.
But they belied them both.
So We strengthened ˹the two of˺ them
with a third.
Then ˹together˺ they said ˹to them˺:

٩ وَجَعَلْنَا مِنۢ بَيْنِ أَيْدِيهِمْ
سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا
فَأَغْشَيْنَٰهُمْ فَهُمْ لَا يُبْصِرُونَ

١٠ وَسَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ
أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

١١ إِنَّمَا تُنذِرُ
مَنِ ٱتَّبَعَ ٱلذِّكْرَ
وَخَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ
فَبَشِّرْهُ بِمَغْفِرَةٍ
وَأَجْرٍ كَرِيمٍ

١٢ إِنَّا نَحْنُ نُحْىِ ٱلْمَوْتَىٰ
وَنَكْتُبُ مَا قَدَّمُوا۟
وَءَاثَٰرَهُمْ
وَكُلَّ شَىْءٍ أَحْصَيْنَٰهُ
فِىٓ إِمَامٍ مُّبِينٍ

١٣ وَٱضْرِبْ لَهُم مَّثَلًا
أَصْحَٰبَ ٱلْقَرْيَةِ
إِذْ جَآءَهَا ٱلْمُرْسَلُونَ

١٤ إِذْ أَرْسَلْنَآ إِلَيْهِمُ ٱثْنَيْنِ
فَكَذَّبُوهُمَا
فَعَزَّزْنَا بِثَالِثٍ فَقَالُوٓا۟

Indeed, we are messengers sent to you ˹by God˺.
36:15 They said ˹to the three˺:
You are nothing but ˹mere˺ mortals like us,
nor has the All-Merciful
sent down anything ˹sacred with you˺.
You do nothing but lie.
36:16 They said ˹to the townspeople˺:
Our Lord knows that, indeed,
we are, most surely, ˹His˺ messengers
sent to you.
36:17 Yet nothing is incumbent upon us
but the clear conveyance ˹of God's message˺.
36:18 They said ˹to the messengers˺:
Indeed, we presage an omen
˹of ill fate˺ from you!
And, assuredly,
if you do not desist ˹from your claim˺,
we shall, most surely, stone you ˹to death˺!
Thus a most painful torment from us
shall, most surely, strike you!
36:19 They said ˹to the townspeople˺:
Your ill omen is with you ˹yourselves
because of your ungodliness˺!
Is it because you have been reminded
˹of God's covenant
that you presage an ill-omen˺?
Rather,
you are an exceedingly rebellious people.
36:20 Then there came
from the furthest part of the city
a man rushing ˹to them˺.
He said: O my people!
Follow the messengers!
36:21 Follow those who do not ask of you
any reward ˹for themselves˺

إِنَّآ إِلَيۡكُم مُّرۡسَلُونَ
(١٥) قَالُواْ مَآ أَنتُمۡ
إِلَّا بَشَرٞ مِّثۡلُنَا
وَمَآ أَنزَلَ ٱلرَّحۡمَٰنُ مِن شَيۡءٍ
إِنۡ أَنتُمۡ إِلَّا تَكۡذِبُونَ
(١٦) قَالُواْ رَبُّنَا يَعۡلَمُ
إِنَّآ إِلَيۡكُمۡ لَمُرۡسَلُونَ
(١٧) وَمَا عَلَيۡنَآ
إِلَّا ٱلۡبَلَٰغُ ٱلۡمُبِينُ
(١٨) قَالُوٓاْ إِنَّا تَطَيَّرۡنَا بِكُمۡۖ
لَئِن لَّمۡ تَنتَهُواْ لَنَرۡجُمَنَّكُمۡ
وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٞ
(١٩) قَالُواْ طَٰٓئِرُكُم مَّعَكُمۡۚ
أَئِن ذُكِّرۡتُمۚ
بَلۡ أَنتُمۡ قَوۡمٞ مُّسۡرِفُونَ
(٢٠) وَجَآءَ مِنۡ أَقۡصَا ٱلۡمَدِينَةِ
رَجُلٞ يَسۡعَىٰ قَالَ يَٰقَوۡمِ
ٱتَّبِعُواْ ٱلۡمُرۡسَلِينَ
(٢١) ٱتَّبِعُواْ
مَن لَّا يَسۡـَٔلُكُمۡ أَجۡرٗا

and who are ˹rightly˺ guided.

36:22 And why should I not worship
the One who has originated me
˹and you˺ while it is to Him
that you shall all be returned ˹for Judgment˺?

36:23 Shall I take, apart from Him,
˹helpless˺ gods?
˹Yet˺ should the All-Merciful
intend any harm for me, their intercession
would not avail me ˹at all˺
against anything ˹from Him˺.
Neither could they rescue me ˹from it˺.

36:24 Indeed, I would then be utterly ˹lost˺
in clear misguidance.

36:25 Indeed, I have believed in your Lord.
So hear me!

36:26 ˹They killed him,
and˺ it was said ˹to him, instantly˺:
Enter ˹the bliss of˺ the Garden ˹of Paradise˺!
He said: Oh!
If only my people could know

36:27 of how my Lord has forgiven me
and placed me among ˹the ranks
of˺ the honored!

36:28 ❊Yet We did not send down upon his people,
after ˹they killed˺ him,
any host of Heaven ˹to punish them˺—
nor had We ˹the need˺ to send down any.

36:29 For it was but a single ˹deadly˺ blast!
Then, they were utterly extinguished.

36:30 Alas for ˹all the mortal˺ servants ˹who defy God˺!
Not a messenger came ˹before˺
to ˹any like˺ them,
but that they made a mockery of him.

36:31 Have they not considered

وَهُم مُّهْتَدُونَ

(٢٢) وَمَا لِيَ لَآ أَعْبُدُ
ٱلَّذِى فَطَرَنِى
وَإِلَيْهِ تُرْجَعُونَ

(٢٣) ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً
إِن يُرِدْنِ ٱلرَّحْمَٰنُ بِضُرٍّ
لَّا تُغْنِ عَنِّى شَفَٰعَتُهُمْ
شَيْـًٔا وَلَا يُنقِذُونِ

(٢٤) إِنِّىٓ إِذًا لَّفِى ضَلَٰلٍ مُّبِينٍ

(٢٥) إِنِّىٓ ءَامَنتُ بِرَبِّكُمْ
فَٱسْمَعُونِ

(٢٦) قِيلَ ٱدْخُلِ ٱلْجَنَّةَ ۖ
قَالَ يَٰلَيْتَ قَوْمِى يَعْلَمُونَ

(٢٧) بِمَا غَفَرَ لِى رَبِّى
وَجَعَلَنِى مِنَ ٱلْمُكْرَمِينَ

(٢٨) ۞ وَمَآ أَنزَلْنَا عَلَىٰ قَوْمِهِۦ
مِنۢ بَعْدِهِۦ مِن جُندٍ
مِّنَ ٱلسَّمَآءِ وَمَا كُنَّا مُنزِلِينَ



(٢٩) إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً
فَإِذَا هُمْ خَٰمِدُونَ

(٣٠) يَٰحَسْرَةً عَلَى ٱلْعِبَادِ ۚ
مَا يَأْتِيهِم مِّن رَّسُولٍ
إِلَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ

(٣١) أَلَمْ يَرَوْا۟

how many a generation before them
We have destroyed ˹for ungodliness˺,
and that to them
they shall never return ˹in this life˺?

36:32 Yet, indeed, each and every one of them
shall be brought up before Us
˹for Judgment in the Hereafter˺.

36:33 And a ˹manifest˺ sign to them ˹of the truth
of their own resurrection˺ is the dead earth.
We give life to it and bring forth from it grain.
Then from it they eat.

36:34 Moreover, We make therein gardens
of date palms and grapevines,
and cause to burst forth therein springs—

36:35 so that they might eat of the fruit of them,
though their own hands made none of it!
Will they not, then, give thanks?

36:36 Highly exalted is the One
who created all the pairs
of that which the earth grows;
and ˹who created˺ of themselves,
˹males and females˺;
and ˹who created pairs˺
of all that they do not know ˹in His creation˺.

36:37 And another ˹manifest˺ sign to them
˹of God's all-creative might˺ is the night.
We strip from it the daylight.
Then, behold, they are in ˹utter˺ darkness.

36:38 Moreover, the sun runs
to a destiny appointed for it.
This is the decree
of the Overpowering ˹One˺, the All-Knowing.

36:39 And for the moon, We have measured out

كَمْ أَهْلَكْنَا قَبْلَهُم
مِّنَ ٱلْقُرُونِ
أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ
٣٢ وَإِن كُلٌّ لَّمَّا جَمِيعٌ
لَّدَيْنَا مُحْضَرُونَ
٣٣ وَءَايَةٌ لَّهُمُ ٱلْأَرْضُ ٱلْمَيْتَةُ
أَحْيَيْنَٰهَا وَأَخْرَجْنَا مِنْهَا حَبًّا
فَمِنْهُ يَأْكُلُونَ
٣٤ وَجَعَلْنَا فِيهَا جَنَّٰتٍ
مِّن نَّخِيلٍ وَأَعْنَٰبٍ
وَفَجَّرْنَا فِيهَا مِنَ ٱلْعُيُونِ
٣٥ لِيَأْكُلُوا۟ مِن ثَمَرِهِۦ
وَمَا عَمِلَتْهُ أَيْدِيهِمْ
أَفَلَا يَشْكُرُونَ
٣٦ سُبْحَٰنَ ٱلَّذِى
خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا
مِمَّا تُنۢبِتُ ٱلْأَرْضُ
وَمِنْ أَنفُسِهِمْ
وَمِمَّا لَا يَعْلَمُونَ
٣٧ وَءَايَةٌ لَّهُمُ
ٱلَّيْلُ نَسْلَخُ مِنْهُ ٱلنَّهَارَ
فَإِذَا هُم مُّظْلِمُونَ
٣٨ وَٱلشَّمْسُ تَجْرِى
لِمُسْتَقَرٍّ لَّهَا
ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ
٣٩ وَٱلْقَمَرَ قَدَّرْنَٰهُ مَنَازِلَ

˹heavenly˺ mansions,
until ˹again˺ it returns, like ˹the image
of˺ an old, ˹bent˺ palm-branch.

36:40 It is not possible for the sun
to overtake the moon,
nor for the ˹darkness of the˺ night
to outstrip the daylight.
For each, within a course,
is swimming on ˹through the spheres
as preordained˺.

36:41 Yet a ˹further˺ sign to them ˹of God's mercy˺
is that We carried their forebears
in the ˹heavily˺ laden Ark ˹of Noah˺.

36:42 Moreover,
We have created the like of it for them,
upon which they embark ˹and sail˺.

36:43 Yet if We so will, We drown them.
And there is none to cry out to,
nor ever are they rescued,

36:44 except by an ˹act of˺ mercy from Us—
and as ˹a grant of˺ enjoyment ˹of life˺,
for a ˹preordained˺ time.

36:45 Still, ˹they turn away˺ when it is said to them:
Fear what lies ahead of you
˹in God's nearing Judgment˺,
and what has gone before you
˹in the doom of the godless˺,
so that you may be shown mercy!

36:46 Yet not a ˹single˺ sign ˹of God's Oneness˺
comes to them
from any of the ˹revealed and natural˺
signs of their Lord,
but that they ˹who disbelieve˺ turn away from it.

36:47 Moreover, when it is said to them:

حَتَّىٰ عَادَ كَٱلۡعُرۡجُونِ ٱلۡقَدِيمِ
(٤٠) لَا ٱلشَّمۡسُ يَنۢبَغِي لَهَآ
أَن تُدۡرِكَ ٱلۡقَمَرَ
وَلَا ٱلَّيۡلُ سَابِقُ ٱلنَّهَارِۚ
وَكُلّٞ فِي فَلَكٖ يَسۡبَحُونَ
(٤١) وَءَايَةٞ لَّهُمۡ أَنَّا حَمَلۡنَا ذُرِّيَّتَهُمۡ
فِي ٱلۡفُلۡكِ ٱلۡمَشۡحُونِ
(٤٢) وَخَلَقۡنَا لَهُم مِّن مِّثۡلِهِۦ
مَا يَرۡكَبُونَ
(٤٣) وَإِن نَّشَأۡ نُغۡرِقۡهُمۡ
فَلَا صَرِيخَ لَهُمۡ
وَلَا هُمۡ يُنقَذُونَ
(٤٤) إِلَّا رَحۡمَةٗ مِّنَّا
وَمَتَٰعًا إِلَىٰ حِينٖ
(٤٥) وَإِذَا قِيلَ لَهُمُ
ٱتَّقُواْ مَا بَيۡنَ أَيۡدِيكُمۡ
وَمَا خَلۡفَكُمۡ لَعَلَّكُمۡ تُرۡحَمُونَ
(٤٦) وَمَا تَأۡتِيهِم مِّنۡ ءَايَةٖ
مِّنۡ ءَايَٰتِ رَبِّهِمۡ
إِلَّا كَانُواْ عَنۡهَا مُعۡرِضِينَ
(٤٧) وَإِذَا قِيلَ لَهُمۡ

Spend ˹in charity˺
out of what God has provided you,
those who disbelieve say to those who believe:
Shall we feed one whom had God so willed
He could have fed?
You have fallen into nothing but clear error!

36:48 Furthermore, they say ˹in contempt˺:
When will this promise
˹of divine judgment˺ be ˹fulfilled˺,
if, indeed, you ˹believers˺ are truthful?

36:49 They await nothing but for a single ˹deadly˺ blast
to seize them, suddenly,
while they are yet contending ˹with one another
in the affairs of life˺.

36:50 But never shall they be able
to bequeath ˹their gains from it˺.
Neither shall they return to their families ˹alive.

36:51 For˺ the Trumpet ˹of Resurrection˺ is blown.
And ˹all at once˺ from their sepulchers
they hasten to their Lord.

36:52 They shall say: Oh, woe to us!
Who has raised us from our resting place?
˹It shall be said to them:˺
This is ˹the Resurrection˺
that the All-Merciful has promised,
and the messengers have spoken the truth:

36:53 Indeed, it is but a single ˹Trumpet˺ blast;
then, at once,
all of them are present before Us ˹for Judgment˺.

36:54 Thus, this Day, no soul shall be wronged
in anything ˹at all˺.
Nor will you be recompensed
for other than what you used to do
˹in the world˺.

36:55 As for the Companions

أَنفِقُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ
قَالَ ٱلَّذِينَ كَفَرُوا۟
لِلَّذِينَ ءَامَنُوٓا۟ أَنُطْعِمُ
مَن لَّوْ يَشَآءُ ٱللَّهُ أَطْعَمَهُۥٓ
إِنْ أَنتُمْ إِلَّا فِى ضَلَـٰلٍ مُّبِينٍ
(٤٨) وَيَقُولُونَ مَتَىٰ هَـٰذَا ٱلْوَعْدُ
إِن كُنتُمْ صَـٰدِقِينَ
(٤٩) مَا يَنظُرُونَ
إِلَّا صَيْحَةً وَٰحِدَةً تَأْخُذُهُمْ
وَهُمْ يَخِصِّمُونَ
(٥٠) فَلَا يَسْتَطِيعُونَ تَوْصِيَةً
وَلَآ إِلَىٰٓ أَهْلِهِمْ يَرْجِعُونَ
(٥١) وَنُفِخَ فِى ٱلصُّورِ
فَإِذَا هُم مِّنَ ٱلْأَجْدَاثِ
إِلَىٰ رَبِّهِمْ يَنسِلُونَ
(٥٢) قَالُوا۟ يَـٰوَيْلَنَا
مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا ۜ
هَـٰذَا مَا وَعَدَ ٱلرَّحْمَـٰنُ
وَصَدَقَ ٱلْمُرْسَلُونَ
(٥٣) إِن كَانَتْ إِلَّا
صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ
جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ
(٥٤) فَٱلْيَوْمَ لَا تُظْلَمُ
نَفْسٌ شَيْـًٔا وَلَا تُجْزَوْنَ
إِلَّا مَا كُنتُمْ تَعْمَلُونَ

of the ⌜Everlasting⌝ Garden ⌜of Paradise⌝, this Day
they shall be ⌜intimately engaged⌝
in joyous occupation—

36:56 they and their wives,
beneath ⌜tiers of⌝ shade, ⌜together,⌝
on ⌜canopied⌝ couches, reclining.

36:57 For them therein is every fruit.
And for them is all for which they call.

36:58 Peace!
shall be the word from a mercy-giving Lord.

36:59 So stand apart this Day
⌜from everyone⌝,
O you defiant unbelievers!

36:60 ❊Did I not make a covenant with you,
O Children of Adam,
that you shall not worship Satan—
for, indeed, he is to you a clear enemy—

36:61 and that you shall worship Me ⌜alone,
for⌝ this is a straight way ⌜to salvation⌝?

36:62 Yet, very truly, he has led
great masses of you astray.
Were you not, then, able to understand?

36:63 This is the Hell
which you were promised ⌜in life⌝.

36:64 So roast in it this Day,
in that you have disbelieved!

36:65 This Day, We set a seal upon their mouths.
Yet their hands speak to Us.
And their very feet bear witness
to all ⌜the evil⌝ that they have earned ⌜in life⌝.

36:66 And if We so will, We shall, most surely,
blot out their eyes.
Then shall they race ⌜blindly⌝
to the way ⌜of salvation⌝.
But how, then, shall they see?

﴿٥٥﴾ إِنَّ أَصْحَٰبَ ٱلْجَنَّةِ ٱلْيَوْمَ
فِى شُغُلٍ فَٰكِهُونَ

﴿٥٦﴾ هُمْ وَأَزْوَٰجُهُمْ فِى ظِلَٰلٍ
عَلَى ٱلْأَرَآئِكِ مُتَّكِـُٔونَ

﴿٥٧﴾ لَهُمْ فِيهَا فَٰكِهَةٌ
وَلَهُم مَّا يَدَّعُونَ

﴿٥٨﴾ سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ

﴿٥٩﴾ وَٱمْتَٰزُوا۟ ٱلْيَوْمَ أَيُّهَا ٱلْمُجْرِمُونَ

﴿٦٠﴾ ۞ أَلَمْ أَعْهَدْ إِلَيْكُمْ
يَٰبَنِىٓ ءَادَمَ
أَن لَّا تَعْبُدُوا۟ ٱلشَّيْطَٰنَ
إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ

﴿٦١﴾ وَأَنِ ٱعْبُدُونِى
هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ

﴿٦٢﴾ وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا
كَثِيرًا أَفَلَمْ تَكُونُوا۟ تَعْقِلُونَ

﴿٦٣﴾ هَٰذِهِۦ جَهَنَّمُ
ٱلَّتِى كُنتُمْ تُوعَدُونَ

﴿٦٤﴾ ٱصْلَوْهَا ٱلْيَوْمَ
بِمَا كُنتُمْ تَكْفُرُونَ

﴿٦٥﴾ ٱلْيَوْمَ نَخْتِمُ عَلَىٰٓ أَفْوَٰهِهِمْ
وَتُكَلِّمُنَآ أَيْدِيهِمْ
وَتَشْهَدُ أَرْجُلُهُم
بِمَا كَانُوا۟ يَكْسِبُونَ

﴿٦٦﴾ وَلَوْ نَشَآءُ
لَطَمَسْنَا عَلَىٰٓ أَعْيُنِهِمْ
فَٱسْتَبَقُوا۟ ٱلصِّرَٰطَ

36:67 And if We so will,
We shall, most surely, transfix them—
right in their place.
Then they shall neither be able
to proceed nor retreat.

36:68 Therefore, ⌜use your endowments, O humanity,
for the sake of God;
for⌝ whomever We advance to old age,
We do reduce him in ⌜strength
in that stage of his⌝ creation.
Will they not, then, understand?

36:69 Moreover, ⌜as to Muhammad,⌝
never have We taught him poetry
⌜by this revelation⌝—
nor does it ⌜at all⌝ befit him ⌜as God's Messenger⌝.
Rather, this ⌜Book⌝ is but a ⌜revealed⌝ Reminder
and a clear Quran—

36:70 to forewarn whoever is ⌜truly⌝ alive
⌜of the nearing Judgment⌝—
and so that the word ⌜of God's torment⌝
against the ⌜inveterate⌝ disbelievers is fulfilled.

36:71 Have they not considered
that out of all that We have made
with Our ⌜mighty⌝ Hands
We have created cattle for them,
such that they have mastery over them?

36:72 For it is We ⌜alone⌝
who have tamed these ⌜cattle⌝ for them.
Thus some of them they ride.
And some of them they eat.

36:73 Moreover, they have in them ⌜other⌝ benefits,
as well as ⌜milk to⌝ drink.
Will they not, then, give thanks?

36:74 And yet, they have taken ⌜false⌝ gods
apart from the ⌜only true⌝ God,

فَأَنَّىٰ يُبْصِرُونَ

وَلَوْ نَشَآءُ لَمَسَخْنَٰهُمْ
عَلَىٰ مَكَانَتِهِمْ
فَمَا ٱسْتَطَٰعُوا۟ مُضِيًّا
وَلَا يَرْجِعُونَ ٦٧

وَمَن نُّعَمِّرْهُ
نُنَكِّسْهُ فِى ٱلْخَلْقِ ۖ
أَفَلَا يَعْقِلُونَ ٦٨

وَمَا عَلَّمْنَٰهُ ٱلشِّعْرَ
وَمَا يَنۢبَغِى لَهُۥٓ ۚ إِنْ هُوَ
إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ ٦٩

لِّيُنذِرَ مَن كَانَ حَيًّا وَيَحِقَّ
ٱلْقَوْلُ عَلَى ٱلْكَٰفِرِينَ ٧٠

أَوَلَمْ يَرَوْا۟ أَنَّا خَلَقْنَا لَهُم
مِّمَّا عَمِلَتْ أَيْدِينَآ أَنْعَٰمًا
فَهُمْ لَهَا مَٰلِكُونَ ٧١

وَذَلَّلْنَٰهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ
وَمِنْهَا يَأْكُلُونَ ٧٢

وَلَهُمْ فِيهَا مَنَٰفِعُ وَمَشَارِبُ ۖ
أَفَلَا يَشْكُرُونَ ٧٣

so that they may be helped ˹by them˺.

36:75 Never shall they be able to help them.
Indeed, these ˹false gods˺ shall themselves
be brought before them
˹on Judgment Day˺ as ˹helpless˺ hosts.

36:76 So do not let ˹any of˺ their speech
grieve you, ˹O Prophet˺.
For, indeed, We know well all that they conceal
and all that they reveal.

36:77 Has the human being not considered
that it is We ˹alone˺ who have created him
from a ˹mere˺ sperm-drop—
then, behold, he becomes an open contender
˹against his Creator˺!

36:78 For he has put forth ˹an argument˺ against Us
˹by way of˺ an example
˹of a dead person˺—
having forgotten ˹the origins
of˺ his own creation.
He says:
Who is it that can give life to bones
when they have become rotten?

36:79 Say ˹to him˺:
The One who shall give them life
is He who has brought them forth ˹into being˺
the first time.
For He is all-knowing
of everything in creation!

36:80 He is the One who out of the green tree
has made fire ˹emanate˺ for you.
Then, behold, you kindle from it.

36:81 Then is not the One
who created the heavens and the earth
able to create the like of them ˹again˺?

(٧٤) وَٱتَّخَذُوا۟
مِن دُونِ ٱللَّهِ ءَالِهَةً
لَّعَلَّهُمْ يُنصَرُونَ
(٧٥) لَا يَسْتَطِيعُونَ نَصْرَهُمْ
وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ
(٧٦) فَلَا يَحْزُنكَ قَوْلُهُمْ
إِنَّا نَعْلَمُ مَا يُسِرُّونَ
وَمَا يُعْلِنُونَ
(٧٧) أَوَلَمْ يَرَ ٱلْإِنسَٰنُ
أَنَّا خَلَقْنَٰهُ مِن نُّطْفَةٍ
فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ
(٧٨) وَضَرَبَ لَنَا مَثَلًا
وَنَسِىَ خَلْقَهُۥ
قَالَ مَن يُحْىِ ٱلْعِظَٰمَ
وَهِىَ رَمِيمٌ
(٧٩) قُلْ يُحْيِيهَا
ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ
وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ
(٨٠) ٱلَّذِى جَعَلَ لَكُم
مِّنَ ٱلشَّجَرِ ٱلْأَخْضَرِ نَارًا
فَإِذَآ أَنتُم مِّنْهُ تُوقِدُونَ

Oh yes, indeed! For He is the All-Creating, the All-Knowing.	﴿٨١﴾ أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِقَٰدِرٍ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم بَلَىٰ وَهُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ
36:82 Indeed, His command when He intends anything is no more than to say to it: Be! And so it is.	﴿٨٢﴾ إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ
36:83 Then highly exalted is the One in whose ˹mighty˺ Hand is all dominion over all things. And to Him ˹alone˺ shall you ˹all˺ be returned.	﴿٨٣﴾ فَسُبْحَٰنَ ٱلَّذِى بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ



The surah that opens with the oath of the Divine One swearing by the angels arrayed before Him in DEVOTIONAL RANKS *and, thereafter, by other angels propelling the clouds, dispelling evil, and reciting God's praise.*

Surah 37 / 182 VERSES / REVEALED AT MAKKAH

Al-Ṣâffât

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

37:1 By the ˹angels˺ arrayed in ˹devotional˺ ranks!

وَالصَّٰٓفَّٰتِ صَفًّا ﴿١﴾

37:2 And ˹by the angels˺ propelling ˹clouds
and dispelling evil˺ with an impelling cry!

فَالزَّٰجِرَٰتِ زَجْرًا ﴿٢﴾

37:3 And ˹by the angels˺
reciting ˹the exalted˺ Remembrance ˹of God˺!

فَالتَّٰلِيَٰتِ ذِكْرًا ﴿٣﴾

37:4 Indeed, the God of all of you
is, most surely, One!

إِنَّ إِلَٰهَكُمْ لَوَٰحِدٌ ﴿٤﴾

37:5 ˹He is the˺ Lord of the heavens and the earth—
and all that is between them.
And ˹He is˺ Lord of all points east
˹from which the sun rises˺!

رَّبُّ السَّمَٰوَٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَٰرِقِ ﴿٥﴾

37:6 Indeed, ˹it is˺ We ˹alone
who˺ have adorned the lower heaven
with the stars ˹that shine˺ in adornment—

إِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ ﴿٦﴾

37:7 and as a safeguard against ˹the eavesdropping
of˺ every rebellious satan.

وَحِفْظًا مِّن كُلِّ شَيْطَٰنٍ مَّارِدٍ ﴿٧﴾

37:8 They cannot listen to ˹the angels˺
of the Transcendent Assembly,
for they are pelted from every side ˹by meteors˺,

لَّا يَسَّمَّعُونَ إِلَى الْمَلَإِ الْأَعْلَىٰ وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ ﴿٨﴾

37:9 banished ˹therefrom˺!
Moreover, for them,
there shall be unremitting torment

دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ﴿٩﴾

⌜in the Hereafter⌝.

37:10 Even if one ⌜of them⌝
snatches a trace ⌜of Heavenly tiding⌝,
then, at once, a piercing flame pursues him!

37:11 So inquire of them, ⌜O Prophet—
those of them who disbelieve—
as to the Resurrection they deny⌝:
Are they more complex in ⌜their⌝ creation,
or all else that We have created
⌜of the earth and the heavens⌝?
Indeed, We created them out of a cohering clay.

37:12 Therefore have you wondered ⌜at their unbelief⌝.
Yet ⌜more wondrous, still, is that⌝ they scoff
⌜at the notion of a Judgment Day⌝!

37:13 Thus even when they are reminded
⌜of God's commandments⌝,
they will not become mindful ⌜of them⌝.

37:14 Moreover, if ever they see a ⌜miraculous⌝ sign,
they intensify ⌜their⌝ scoffing ⌜at it⌝.

37:15 Furthermore, they say ⌜of divine revelation⌝:
This is nothing but manifest sorcery!

37:16 When we are dead
and we have become ⌜mere⌝ dust and bones,
are we, indeed, to be raised up
⌜alive for Judgment⌝—

37:17 and so too our forefathers of old?

37:18 Say ⌜to them⌝: Oh yes, indeed!
And then you shall be utterly humiliated!

37:19 For it shall be but a single ⌜impelling⌝ blast.
Then, at once, ⌜in the Plain of Judgment⌝
they shall be looking on.

37:20 And they shall say: Oh, woe to us!
This is, ⌜indeed,⌝ the Judgment Day!

(١٠) إِلَّا مَنْ خَطِفَ ٱلْخَطْفَةَ فَأَتْبَعَهُۥ شِهَابٌ ثَاقِبٌ

(١١) فَٱسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَم مَّنْ خَلَقْنَآ ۚ إِنَّا خَلَقْنَٰهُم مِّن طِينٍ لَّازِبٍ

(١٢) بَلْ عَجِبْتَ وَيَسْخَرُونَ

(١٣) وَإِذَا ذُكِّرُوا۟ لَا يَذْكُرُونَ

(١٤) وَإِذَا رَأَوْا۟ ءَايَةً يَسْتَسْخِرُونَ

(١٥) وَقَالُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ

(١٦) أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ

(١٧) أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ

(١٨) قُلْ نَعَمْ وَأَنتُمْ دَٰخِرُونَ

(١٩) فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ فَإِذَا هُمْ يَنظُرُونَ

(٢٠) وَقَالُوا۟ يَٰوَيْلَنَا هَٰذَا يَوْمُ ٱلدِّينِ

37:21 ˹It will be said to them:˺
This is the Day of Decision,
the one you used to deny!

37:22 ۞ ˹God shall say to His angels:˺
Assemble those who did wrong
˹by worshipping false gods,
them˺ and their ˹unbelieving˺ spouses,
along with all that they used to worship

37:23 apart from ˹the One true˺ God.
Then lead them to the pathway of Hellfire.

37:24 But halt them ˹there˺.
Indeed, they are to be ˹scoffed at and˺ asked:

37:25 What is with you
that you cannot help one another?

37:26 Rather, on this Day,
they shall be in utter submission ˹before God˺.

37:27 Thus shall they turn to one another,
˹followers and leaders,˺
asking of each other ˹in an inquest of blame˺.

37:28 They ˹who followed˺ shall say ˹to their leaders˺:
Indeed, you used to come to ˹dissuade˺ us
from the right ˹course˺!

37:29 They ˹who led˺ shall say ˹to them˺:
Rather, it was you yourselves
who would not become believers!

37:30 For never did we have
any ˹real˺ authority over you.
Rather, you were ˹yourselves˺
a transgressing people.

37:31 So ˹now˺ the word of our Lord
has come to pass against us.
Indeed, we shall ˹all˺, most surely, taste
˹His torment˺,

37:32 for we deluded you.
Indeed, we ourselves were ˹lost˺

(٢١) هَٰذَا يَوْمُ ٱلْفَصْلِ
ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ

(٢٢) ۞ ٱحْشُرُوا۟ ٱلَّذِينَ ظَلَمُوا۟
وَأَزْوَٰجَهُمْ وَمَا كَانُوا۟ يَعْبُدُونَ

(٢٣) مِن دُونِ ٱللَّهِ
فَٱهْدُوهُمْ إِلَىٰ صِرَٰطِ ٱلْجَحِيمِ

(٢٤) وَقِفُوهُمْ ۖ إِنَّهُم مَّسْـُٔولُونَ

(٢٥) مَا لَكُمْ لَا تَنَاصَرُونَ

(٢٦) بَلْ هُمُ ٱلْيَوْمَ مُسْتَسْلِمُونَ

(٢٧) وَأَقْبَلَ بَعْضُهُمْ
عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ

(٢٨) قَالُوٓا۟ إِنَّكُمْ كُنتُمْ
تَأْتُونَنَا عَنِ ٱلْيَمِينِ

(٢٩) قَالُوا۟ بَل لَّمْ تَكُونُوا۟ مُؤْمِنِينَ

(٣٠) وَمَا كَانَ لَنَا
عَلَيْكُم مِّن سُلْطَٰنٍ ۖ
بَلْ كُنتُمْ قَوْمًا طَٰغِينَ

(٣١) فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَآ ۖ
إِنَّا لَذَآئِقُونَ

(٣٢) فَأَغْوَيْنَٰكُمْ إِنَّا كُنَّا غَٰوِينَ

in utter delusion.

37:33 And, indeed, on that Day,
they shall all be partners in torment.
37:34 For so it is, indeed,
that We deal with the defiant unbelievers.
37:35 For whenever it was said to them ⌜in life⌝:
There is no God but ⌜the One⌝ God,
they would grow so very arrogant,
37:36 and say:
Are we to forsake our gods
for ⌜the word of⌝ a possessed poet?
37:37 Rather, ⌜Muhammad⌝ has, indeed,
come with the truth ⌜from God⌝!
Moreover, he has confirmed the ⌜revealed truth
of all⌝ the messengers ⌜preceding him⌝.
37:38 Indeed, you shall, most surely, taste
the most painful torment
⌜in the Hereafter⌝.
37:39 Nor shall you be recompensed
for other than all ⌜the evil⌝
that you were doing ⌜in life⌝.

37:40 Excepted ⌜therefrom⌝
are the sincere, elect servants of God.
37:41 For ⌜such as⌝ these,
there is ⌜in the Hereafter⌝
a predetermined provision ⌜awaiting,
without fail⌝,
37:42 fruits of all kinds.
Moreover, they shall be honored
37:43 in the Gardens of Delight ⌜of Paradise,
37:44 reposed⌝ on settees, facing one another.
37:45 Passed round among them
shall be a chalice of flowing ⌜wine⌝—

(٣٣) فَإِنَّهُمْ يَوْمَئِذٍ
فِي ٱلْعَذَابِ مُشْتَرِكُونَ
(٣٤) إِنَّا كَذَٰلِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ
(٣٥) إِنَّهُمْ كَانُوٓا۟ إِذَا قِيلَ لَهُمْ
لَآ إِلَٰهَ إِلَّا ٱللَّهُ يَسْتَكْبِرُونَ
(٣٦) وَيَقُولُونَ أَئِنَّا لَتَارِكُوٓا۟ ءَالِهَتِنَا
لِشَاعِرٍ مَّجْنُونٍۭ
(٣٧) بَلْ جَآءَ بِٱلْحَقِّ
وَصَدَّقَ ٱلْمُرْسَلِينَ
(٣٨) إِنَّكُمْ لَذَآئِقُوا۟ ٱلْعَذَابِ ٱلْأَلِيمِ
(٣٩) وَمَا تُجْزَوْنَ
إِلَّا مَا كُنتُمْ تَعْمَلُونَ
(٤٠) إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ
(٤١) أُو۟لَٰٓئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ
(٤٢) فَوَٰكِهُ وَهُم مُّكْرَمُونَ
(٤٣) فِي جَنَّٰتِ ٱلنَّعِيمِ
(٤٤) عَلَىٰ سُرُرٍ مُّتَقَٰبِلِينَ
(٤٥) يُطَافُ عَلَيْهِم بِكَأْسٍ مِّن مَّعِينٍۭ
(٤٦) بَيْضَآءَ لَذَّةٍ لِّلشَّٰرِبِينَ
(٤٧) لَا فِيهَا غَوْلٌ

37:46 ⌜crystalline⌝ white, ⌜exquisitely⌝ delicious
for all who drink ⌜of it⌝.

37:47 No headiness is there therein.
Nor from it are they intoxicated.

37:48 And near them are maidens,
restrained of glance, wide-eyed—

37:49 as if they were ⌜delicately⌝ cloistered eggs.

37:50 Thus they shall turn to one another
⌜and⌝ ask each other ⌜of former times⌝.

37:51 One of them shall say:
Once, I had a close companion

37:52 who would say ⌜to me⌝:
Are you, indeed, one of those
who believe with certainty
the truth ⌜of Resurrection⌝—

37:53 that when we are dead
and have become ⌜mere⌝ dust and bones,
we shall, indeed, be ⌜raised up and⌝ judged?

37:54 Then he shall say ⌜to his fellows in Paradise⌝:
Will you look ⌜with me upon him now⌝?

37:55 Then he shall look ⌜from on high
at his disbelieving companion⌝.
Thus he shall see him in the midst of Hellfire.

37:56 He shall say ⌜to him⌝: By God!
Indeed, you very nearly doomed me!

37:57 Had it not been for the grace of my Lord,
most surely, I would have been of those
brought ⌜down into Hellfire with you⌝.

37:58 Now, ⌜I ask you,⌝ are we never to die, then—

37:59 except for our first death?
And are we never to be chastised
⌜for unbelief⌝?

37:60 Indeed, this ⌜blissful Paradise⌝
is itself, most surely, the magnificent triumph!

37:61 For the like of this ⌜Heavenly delight⌝, then,

وَلَا هُمْ عَنْهَا يُنزَفُونَ

٤٨ وَعِندَهُمْ
قَـٰصِرَٰتُ ٱلطَّرْفِ عِينٌ

٤٩ كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ

٥٠ فَأَقْبَلَ بَعْضُهُمْ
عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ

٥١ قَالَ قَآئِلٌ مِّنْهُمْ
إِنِّى كَانَ لِى قَرِينٌ

٥٢ يَقُولُ أَءِنَّكَ لَمِنَ ٱلْمُصَدِّقِينَ

٥٣ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَـٰمًا
أَءِنَّا لَمَدِينُونَ

٥٤ قَالَ هَلْ أَنتُم مُّطَّلِعُونَ

٥٥ فَٱطَّلَعَ فَرَءَاهُ فِى سَوَآءِ ٱلْجَحِيمِ

٥٦ قَالَ تَٱللَّهِ إِن كِدتَّ لَتُرْدِينِ

٥٧ وَلَوْلَا نِعْمَةُ رَبِّى
لَكُنتُ مِنَ ٱلْمُحْضَرِينَ

٥٨ أَفَمَا نَحْنُ بِمَيِّتِينَ

٥٩ إِلَّا مَوْتَتَنَا ٱلْأُولَىٰ
وَمَا نَحْنُ بِمُعَذَّبِينَ

٦٠ إِنَّ هَـٰذَا لَهُوَ ٱلْفَوْزُ ٱلْعَظِيمُ

٦١ لِمِثْلِ هَـٰذَا فَلْيَعْمَلِ ٱلْعَـٰمِلُونَ

٦٢ أَذَٰلِكَ خَيْرٌ نُّزُلًا

let the workers ⸢of righteousness⸣ work.

37:62 Is this ⸢reception in Paradise⸣ better
as an ⸢everlasting⸣ hospitality,
or ⸢that of⸣ the ⸢Impalatable⸣ Tree of Zaqqûm?
37:63 Indeed, We have made it
a ⸢setting of⸣ tribulation
for the ⸢godless⸣ wrongdoers.
37:64 Indeed, it is a tree that comes forth
within the very nethermost of Hellfire.
37:65 Its spathes are as ⸢revolting⸣
as the heads of the satans.
37:66 Yet, indeed, they ⸢who dwell in Hell⸣
shall most surely eat of it,
and from it shall they fill their bellies.
37:67 Then along with it
there shall, most surely, be for them
a mix of scalding fluid.
37:68 Thereafter, their return
is to ⸢their place in⸣ Hellfire.
37:69 For, indeed, they found their forefathers astray.
37:70 And upon their traces
they ⸢thoughtlessly⸣ rushed on.
37:71 For, very truly, before them,
most of the earliest generations
⸢of humanity⸣ went astray—
37:72 though, very truly, We had sent among them
forewarners ⸢of the Judgment Day⸣.
37:73 So see how ⸢devastating⸣ was the end
of those who had been forewarned
⸢of God's judgment—
37:74 all of them⸣—
except the sincere, elect servants of God.

37:75 Now, very truly,

أَمْ شَجَرَةُ ٱلزَّقُّومِ
إِنَّا جَعَلْنَٰهَا فِتْنَةً لِّلظَّٰلِمِينَ ﴿٦٣﴾
إِنَّهَا شَجَرَةٌ ﴿٦٤﴾
تَخْرُجُ فِىٓ أَصْلِ ٱلْجَحِيمِ
طَلْعُهَا كَأَنَّهُۥ ﴿٦٥﴾
رُءُوسُ ٱلشَّيَٰطِينِ
فَإِنَّهُمْ لَءَاكِلُونَ مِنْهَا ﴿٦٦﴾
فَمَالِـُٔونَ مِنْهَا ٱلْبُطُونَ
ثُمَّ إِنَّ لَهُمْ عَلَيْهَا ﴿٦٧﴾
لَشَوْبًا مِّنْ حَمِيمٍ
ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى ٱلْجَحِيمِ ﴿٦٨﴾
إِنَّهُمْ أَلْفَوْا۟ ءَابَآءَهُمْ ضَآلِّينَ ﴿٦٩﴾
فَهُمْ عَلَىٰٓ ءَاثَٰرِهِمْ يُهْرَعُونَ ﴿٧٠﴾
وَلَقَدْ ضَلَّ قَبْلَهُمْ ﴿٧١﴾
أَكْثَرُ ٱلْأَوَّلِينَ
وَلَقَدْ أَرْسَلْنَا فِيهِم مُّنذِرِينَ ﴿٧٢﴾
فَٱنظُرْ كَيْفَ كَانَ ﴿٧٣﴾
عَٰقِبَةُ ٱلْمُنذَرِينَ
إِلَّا عِبَادَ ٱللَّهِ ﴿٧٤﴾
ٱلْمُخْلَصِينَ
وَلَقَدْ نَادَىٰنَا نُوحٌ ﴿٧٥﴾
فَلَنِعْمَ ٱلْمُجِيبُونَ

Noah cried out to Us ˹for help˺.
And how utterly commendable
were We who answered!

37:76 Thus We delivered him and his family
from the great anguish ˹of the Flood˺.

37:77 And it was his offspring that We made
the sole surviving ones!

37:78 Moreover, We perpetuated for him
˹his good name˺ among the latter generations:

37:79 Peace ˹forever˺ be upon Noah
among all ˹the peoples of˺ the world!

37:80 Indeed, thus do We reward
those who excel in ˹doing˺ good.

37:81 For, indeed, he was ˹one˺
of Our ˹true˺ believing servants
˹whom We saved˺.

37:82 Then We drowned the others ˹who disbelieved˺.

37:83 ❊Moreover, from his ˹confirmed˺ alliance
was, most surely, Abraham,

37:84 when he came to his Lord
with a pure heart ˹full of faith˺.

37:85 Behold!
He said to his ˹own˺ father and his people:
What are you worshipping?

37:86 Is it a mere fabrication—
gods apart from ˹the true˺ God—that you desire?

37:87 What, then, ˹has become˺ of your belief
in the Lord of ˹All˺ the Worlds?

37:88 Then he took a ˹contemplative˺ look at the stars.

37:89 Then he said: Indeed, I shall be sick!

37:90 So they turned away from him,
leaving him behind,

37:91 whereupon
he swiftly advanced toward their gods,

(٧٦) وَنَجَّيْنَٰهُ وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ

(٧٧) وَجَعَلْنَا ذُرِّيَّتَهُۥ هُمُ ٱلْبَاقِينَ

(٧٨) وَتَرَكْنَا عَلَيْهِ فِى ٱلْـَٔاخِرِينَ

(٧٩) سَلَٰمٌ عَلَىٰ نُوحٍ فِى ٱلْعَٰلَمِينَ

(٨٠) إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ

(٨١) إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ

(٨٢) ثُمَّ أَغْرَقْنَا ٱلْـَٔاخَرِينَ

(٨٣) ۞ وَإِنَّ مِن شِيعَتِهِۦ لَإِبْرَٰهِيمَ

(٨٤) إِذْ جَآءَ رَبَّهُۥ بِقَلْبٍ سَلِيمٍ

(٨٥) إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَاذَا تَعْبُدُونَ

(٨٦) أَئِفْكًا ءَالِهَةً دُونَ ٱللَّهِ تُرِيدُونَ

(٨٧) فَمَا ظَنُّكُم بِرَبِّ ٱلْعَٰلَمِينَ

(٨٨) فَنَظَرَ نَظْرَةً فِى ٱلنُّجُومِ

(٨٩) فَقَالَ إِنِّى سَقِيمٌ

(٩٠) فَتَوَلَّوْا۟ عَنْهُ مُدْبِرِينَ

(٩١) فَرَاغَ إِلَىٰٓ ءَالِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ

and he said ˹to them˺:
Will you not eat ˹the offerings˺?
37:92 What is with you that you do not talk?
37:93 Then swiftly he advanced against them,
striking them with ˹his˺ right hand.
37:94 So ˹when his people returned˺,
they fell upon him hurriedly.
37:95 He said:
Do you worship what you yourselves carve out
˹of substances and stone,˺
37:96 though it is God ˹alone˺ who has created you
and all that you do?
37:97 They said: Build a kiln for him!
Then throw him into the blazing fire!
37:98 They endeavored ˹mightily˺ to plot against him.
But We made them the lowest ˹of the abased˺.
37:99 He said: I am leaving to ˹the path of˺ my Lord.
He shall, most surely, guide me.
37:100 ˹He prayed:˺ My Lord!
Grant me ˹a child who shall be˺ of the righteous.
37:101 Thereafter, We gave him glad tidings
of a most forbearing boy.
37:102 So when he had attained to ˹an age
of˺ striving with him ˹in good works,
Abraham˺ said: O my dear son!
I have seen in a dream that I am to sacrifice you.
So consider ˹this, and tell me˺ what you think?
He said: O my dear father!
Do what you are commanded ˹by God˺.
You shall find me, if God so wills,
among those who are patient.
37:103 So at last,
when they had willingly submitted themselves
˹to the will of God˺,
and he had laid him down ˹for sacrifice,

(٩٢) مَا لَكُمْ لَا تَنطِقُونَ
(٩٣) فَرَاغَ عَلَيْهِمْ ضَرْبًۢا بِٱلْيَمِينِ
(٩٤) فَأَقْبَلُوٓا۟ إِلَيْهِ يَزِفُّونَ
(٩٥) قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ
(٩٦) وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ
(٩٧) قَالُوا۟ ٱبْنُوا۟ لَهُۥ بُنْيَٰنًا
فَأَلْقُوهُ فِى ٱلْجَحِيمِ
(٩٨) فَأَرَادُوا۟ بِهِۦ كَيْدًا
فَجَعَلْنَٰهُمُ ٱلْأَسْفَلِينَ
(٩٩) وَقَالَ إِنِّى ذَاهِبٌ
إِلَىٰ رَبِّى سَيَهْدِينِ
(١٠٠) رَبِّ هَبْ لِى مِنَ ٱلصَّٰلِحِينَ
(١٠١) فَبَشَّرْنَٰهُ بِغُلَٰمٍ حَلِيمٍ
(١٠٢) فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعْىَ
قَالَ يَٰبُنَىَّ إِنِّىٓ
أَرَىٰ فِى ٱلْمَنَامِ أَنِّىٓ أَذْبَحُكَ
فَٱنظُرْ مَاذَا تَرَىٰ ۚ
قَالَ يَٰٓأَبَتِ ٱفْعَلْ مَا تُؤْمَرُ ۖ
سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ
مِنَ ٱلصَّٰبِرِينَ
(١٠٣) فَلَمَّآ أَسْلَمَا وَتَلَّهُۥ لِلْجَبِينِ
(١٠٤) وَنَٰدَيْنَٰهُ أَن يَٰٓإِبْرَٰهِيمُ

his son's head turned away˺ upon his temple,
37:104 We then called out to him: O Abraham!
37:105 Truly, you have confirmed
the ˹truth revealed in your˺ vision.
˹And˺ thus do We reward
those who excel in ˹doing˺ good.
37:106 Indeed, this was most surely
a manifest test ˹for father and son˺.
37:107 But We ˹spared his son
and˺ ransomed him
with a sacrifice of a magnificent offering.
37:108 Moreover, We perpetuated for him
˹his good name˺ among the latter generations:
37:109 Peace ˹forever˺ be upon Abraham!
37:110 Thus do We reward
those who excel in ˹doing˺ good.
37:111 For, indeed, he was ˹one˺
of Our ˹true˺ believing servants
˹whom We saved˺.
37:112 Moreover, We gave him
glad tidings of ˹the birth of another son,˺ Isaac,
˹who would be˺ a prophet
˹and˺ one of the righteous.
37:113 Thus did We bestow
˹abundant˺ blessings upon him and upon Isaac.
So of their descendants are those who excel
in ˹doing˺ good—
and those who clearly wrong their own souls.

37:114 And very truly We have conferred favor
upon Moses and Aaron,
37:115 wherefore We delivered them
and their people
from the great anguish ˹of oppression˺.
37:116 For We supported them ˹against Pharaoh˺.

(١٠٥) قَدْ صَدَّقْتَ ٱلرُّءْيَآ ۚ
إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ
(١٠٦) إِنَّ هَٰذَا لَهُوَ ٱلْبَلَٰٓؤُا۟ ٱلْمُبِينُ
(١٠٧) وَفَدَيْنَٰهُ بِذِبْحٍ عَظِيمٍ
(١٠٨) وَتَرَكْنَا عَلَيْهِ فِى ٱلْءَاخِرِينَ
(١٠٩) سَلَٰمٌ عَلَىٰٓ إِبْرَٰهِيمَ
(١١٠) كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ
(١١١) إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ
(١١٢) وَبَشَّرْنَٰهُ بِإِسْحَٰقَ
نَبِيًّا مِّنَ ٱلصَّٰلِحِينَ
(١١٣) وَبَٰرَكْنَا عَلَيْهِ وَعَلَىٰٓ إِسْحَٰقَ ۚ
وَمِن ذُرِّيَّتِهِمَا مُحْسِنٌ
وَظَالِمٌ لِّنَفْسِهِۦ مُبِينٌ
(١١٤) وَلَقَدْ مَنَنَّا عَلَىٰ
مُوسَىٰ وَهَٰرُونَ
(١١٥) وَنَجَّيْنَٰهُمَا وَقَوْمَهُمَا
مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ
(١١٦) وَنَصَرْنَٰهُمْ
فَكَانُوا۟ هُمُ ٱلْغَٰلِبِينَ

Thus it was they
who were the triumphant ⌜ones⌝.

37:117 Moreover, We gave them
⌜the Torah⌝, the elucidating Book.

37:118 And so We guided both of them
upon the straight way.

37:119 Moreover, We perpetuated for both of them
⌜their good names⌝ among the latter generations:

37:120 Peace ⌜forever⌝ be upon Moses and Aaron!

37:121 Indeed, thus do We reward
those who excel in ⌜doing⌝ good.

37:122 For, indeed, both of them were
of Our ⌜true⌝ believing servants
⌜whom We saved⌝.

37:123 And, indeed, Elias
is, most surely, ⌜one⌝ of the messengers.

37:124 Behold! He said to his people:
Will you not be God-fearing?

37:125 Will you call upon ⌜the idol⌝ Baal
and leave the best of Creators?

37:126 God ⌜alone⌝ is your Lord,
and the Lord of your forefathers of old!

37:127 But they belied him.
Thus they shall, indeed,
be brought up ⌜before Us for punishment⌝.

37:128 Excepted ⌜therefrom⌝
are the sincere, elect servants of God.

37:129 Moreover, We perpetuated for him
⌜his good name⌝ among the latter generations:

37:130 Peace ⌜forever⌝ be upon Elias!

37:131 Indeed, thus do We reward
those who excel in ⌜doing⌝ good.

37:132 For, indeed, he was ⌜one⌝
of Our ⌜true⌝ believing servants

وَءَاتَيْنَٰهُمَا ٱلْكِتَٰبَ ٱلْمُسْتَبِينَ ﴿١١٧﴾
وَهَدَيْنَٰهُمَا
ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿١١٨﴾
وَتَرَكْنَا عَلَيْهِمَا
فِى ٱلْـَٔاخِرِينَ ﴿١١٩﴾
سَلَٰمٌ عَلَىٰ
مُوسَىٰ وَهَٰرُونَ ﴿١٢٠﴾
إِنَّا كَذَٰلِكَ
نَجْزِى ٱلْمُحْسِنِينَ ﴿١٢١﴾
إِنَّهُمَا مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١٢٢﴾
وَإِنَّ إِلْيَاسَ لَمِنَ ٱلْمُرْسَلِينَ ﴿١٢٣﴾
إِذْ قَالَ لِقَوْمِهِۦٓ أَلَا تَتَّقُونَ ﴿١٢٤﴾
أَتَدْعُونَ بَعْلًا
وَتَذَرُونَ أَحْسَنَ ٱلْخَٰلِقِينَ ﴿١٢٥﴾
ٱللَّهَ رَبَّكُمْ
وَرَبَّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ ﴿١٢٦﴾
فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ﴿١٢٧﴾
إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿١٢٨﴾
وَتَرَكْنَا عَلَيْهِ فِى ٱلْـَٔاخِرِينَ ﴿١٢٩﴾
سَلَٰمٌ عَلَىٰٓ إِلْ يَاسِينَ ﴿١٣٠﴾
إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٣١﴾
إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١٣٢﴾
وَإِنَّ لُوطًا لَّمِنَ ٱلْمُرْسَلِينَ ﴿١٣٣﴾

˹whom We saved˺.

37:133 And, indeed, Lot
is, most surely, ˹one˺ of the messengers.
37:134 Behold!
We delivered him and his family, all together—
37:135 except ˹his wife,˺
an ˹obstinate˺ old woman
who was among those who lingered behind.
37:136 Then We demolished the others.
37:137 And, indeed,
you ˹may still˺ pass by ˹their traces
and see˺ them at morning time
37:138 and in the night.
Will you not, then, understand?

37:139 And, indeed, Jonah
is, most surely, ˹one˺ of the messengers.
37:140 Behold!
He ran away to the overladen ship
˹and it fell into peril˺.
37:141 So he cast lots ˹with the others˺
and became ˹one˺ of the castaways.
37:142 Thereupon, the whale gulped him,
and he was blameworthy.
37:143 Yet were it not that he was one
who highly exalted ˹God alone˺,
37:144 he would have remained in its belly
until the Day all are raised up ˹for Judgment˺.
37:145 ۞Thus We hurled him into the wilderness,
while he was sick.
37:146 And We caused to grow over him
a tree of gourds ˹for shade˺.
37:147 Then We sent him ˹back˺ to ˹the city
of˺ a hundred thousand ˹people˺—

١٣٤ إِذْ نَجَّيْنَٰهُ وَأَهْلَهُۥٓ أَجْمَعِينَ
١٣٥ إِلَّا عَجُوزًا فِى ٱلْغَٰبِرِينَ
١٣٦ ثُمَّ دَمَّرْنَا ٱلْءَاخَرِينَ
١٣٧ وَإِنَّكُمْ
لَتَمُرُّونَ عَلَيْهِم مُّصْبِحِينَ
١٣٨ وَبِٱلَّيْلِ ۚ أَفَلَا تَعْقِلُونَ
١٣٩ وَإِنَّ يُونُسَ لَمِنَ ٱلْمُرْسَلِينَ
١٤٠ إِذْ أَبَقَ إِلَى ٱلْفُلْكِ ٱلْمَشْحُونِ
١٤١ فَسَاهَمَ فَكَانَ مِنَ ٱلْمُدْحَضِينَ
١٤٢ فَٱلْتَقَمَهُ ٱلْحُوتُ وَهُوَ مُلِيمٌ
١٤٣ فَلَوْلَآ أَنَّهُۥ
كَانَ مِنَ ٱلْمُسَبِّحِينَ
١٤٤ لَلَبِثَ فِى بَطْنِهِۦٓ
إِلَىٰ يَوْمِ يُبْعَثُونَ
١٤٥ ۞ فَنَبَذْنَٰهُ بِٱلْعَرَآءِ
وَهُوَ سَقِيمٌ
١٤٦ وَأَنۢبَتْنَا عَلَيْهِ
شَجَرَةً مِّن يَقْطِينٍ
١٤٧ وَأَرْسَلْنَٰهُ إِلَىٰ مِا۟ئَةِ أَلْفٍ
أَوْ يَزِيدُونَ
١٤٨ فَـَٔامَنُوا۟

rather, even more!

37:148 Thus they believed.
So We gave them enjoyment ⌜in life⌝, for a time.

37:149 So ⌜confront the disbelievers, O Prophet, and⌝ inquire of them
⌜regarding their false claims⌝.
Is it that your Lord has daughters,
while they would betake to themselves
⌜only⌝ sons?

37:150 Or is it, ⌜in fact, the case⌝
that We have created the angels as females,
while they were ⌜present as⌝ witnesses?

37:151 It is most surely,
out of their utter fabrication
that they do, indeed, say:

37:152 God has begotten ⌜offspring⌝!
And, indeed, they are most certainly sheer liars!

37:153 Why would He choose daughters
over sons?

37:154 What has become of you?
How do you make
such an ⌜unfounded⌝ judgment?

37:155 Will you not, then,
become mindful ⌜that God is One⌝?

37:156 Or is it rather
that you have some clear ⌜revealed⌝ authority
⌜for your claims⌝?

37:157 Then produce your ⌜Heavenly⌝ Book,
if you are truthful!

37:158 Moreover, they have assigned kinship
between Him and the jinn,
though truly the jinn know well ⌜that this is false and⌝ that they shall, most surely,
be brought up ⌜for Judgment before Him⌝.

فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ

(١٤٩) فَاسْتَفْتِهِمْ أَلِرَبِّكَ الْبَنَاتُ
وَلَهُمُ الْبَنُونَ

(١٥٠) أَمْ خَلَقْنَا الْمَلَائِكَةَ
إِنَاثًا وَهُمْ شَاهِدُونَ

(١٥١) أَلَا إِنَّهُمْ
مِنْ إِفْكِهِمْ لَيَقُولُونَ

(١٥٢) وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ

(١٥٣) أَصْطَفَى الْبَنَاتِ
عَلَى الْبَنِينَ

(١٥٤) مَا لَكُمْ كَيْفَ تَحْكُمُونَ

(١٥٥) أَفَلَا تَذَكَّرُونَ

(١٥٦) أَمْ لَكُمْ سُلْطَانٌ مُبِينٌ

(١٥٧) فَأْتُوا بِكِتَابِكُمْ
إِنْ كُنْتُمْ صَادِقِينَ

(١٥٨) وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا
وَلَقَدْ عَلِمَتِ الْجِنَّةُ
إِنَّهُمْ لَمُحْضَرُونَ

(١٥٩) سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ

37:159 Highly exalted is God ˹far˺ above all
that they ascribe ˹to Him˺!
37:160 Excepted ˹from uttering such falsehoods˺
are the sincere, elect servants of God.
37:161 For, indeed, ˹neither˺ you ˹disbelievers˺—
nor all ˹the false gods˺ that you worship—
37:162 none of you
can seduce ˹a single soul˺ from ˹belief in˺ Him,
37:163 except one who is ˹destined˺
to roast in Hellfire.

37:164 And ˹so say the angels˺:
There is not one of us
but that he has a designated station
˹of worshipping God alone˺.
37:165 And, indeed, it is, most surely, we
who arrange ourselves in ˹devotional˺ ranks.
37:166 And, indeed, it is, most surely, we
who highly exalt ˹God˺ alone.

37:167 Yet, indeed,
they ˹who belie you, O Prophet,˺
have ˹long˺ been saying:
37:168 If only we had with us ˹the guidance
of˺ a ˹revealed˺ Reminder
˹like that˺ of the earlier ˹Scriptures˺,
37:169 we would most surely
be sincere, elect servants of God!
37:170 But ˹when the Quran came to them,˺
they disbelieved in it.
Yet they shall, most surely,
˹come to˺ know ˹their loss˺.
37:171 For truly, Our word to Our servants,
the messengers, has gone forth:
37:172 Indeed, it is they

﴿١٦٠﴾ إِلَّا عِبَادَ ٱللَّهِ ٱلۡمُخۡلَصِينَ
﴿١٦١﴾ فَإِنَّكُمۡ وَمَا تَعۡبُدُونَ
﴿١٦٢﴾ مَآ أَنتُمۡ عَلَيۡهِ بِفَٰتِنِينَ
﴿١٦٣﴾ إِلَّا مَنۡ هُوَ صَالِ ٱلۡجَحِيمِ
﴿١٦٤﴾ وَمَا مِنَّآ إِلَّا لَهُۥ مَقَامٞ مَّعۡلُومٞ
﴿١٦٥﴾ وَإِنَّا لَنَحۡنُ ٱلصَّآفُّونَ
﴿١٦٦﴾ وَإِنَّا لَنَحۡنُ ٱلۡمُسَبِّحُونَ
﴿١٦٧﴾ وَإِن كَانُواْ لَيَقُولُونَ
﴿١٦٨﴾ لَوۡ أَنَّ عِندَنَا ذِكۡرٗا مِّنَ ٱلۡأَوَّلِينَ
﴿١٦٩﴾ لَكُنَّا عِبَادَ ٱللَّهِ ٱلۡمُخۡلَصِينَ
﴿١٧٠﴾ فَكَفَرُواْ بِهِۦۖ فَسَوۡفَ يَعۡلَمُونَ
﴿١٧١﴾ وَلَقَدۡ سَبَقَتۡ كَلِمَتُنَا
لِعِبَادِنَا ٱلۡمُرۡسَلِينَ
﴿١٧٢﴾ إِنَّهُمۡ لَهُمُ ٱلۡمَنصُورُونَ
﴿١٧٣﴾ وَإِنَّ جُندَنَا لَهُمُ ٱلۡغَٰلِبُونَ

who shall ⌜ultimately⌝ be the victors.

37:173 Thus, as to Our ⌜believing⌝ hosts—
it is they who shall be the triumphant ⌜ones⌝.

37:174 So turn away from ⌜the disbelievers among⌝ them, for a time, ⌜O Prophet, and pay them no heed⌝.

37:175 But observe them.
For they shall soon see ⌜their own doom⌝.

37:176 Is it Our ⌜imminent⌝ torment, then,
that ⌜truly⌝ they seek to hasten?

37:177 Yet when it descends
into their ⌜very⌝ courtyards—
then, most evil, shall be the morning
of those who were forewarned.

37:178 So turn away from them,
for a time, ⌜O Prophet, and pay them no heed⌝.

37:179 But observe ⌜them⌝.
For they shall soon see ⌜their own doom⌝.

37:180 Highly exalted is your Lord—
the Lord of Invincible Might—
⌜far⌝ above all that they ascribe ⌜to Him⌝.

37:181 So peace ⌜forever⌝
be upon all the messengers!

37:182 For all praise is for God ⌜alone⌝,
Lord of ⌜All⌝ the Worlds.

فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٤﴾
وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾
أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿١٧٦﴾
فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنذَرِينَ ﴿١٧٧﴾
وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾
وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾
سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾
وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾



The surah that opens with the single discrete Arabic letter ṢÂD.

Surah 38 / 88 VERSES / REVEALED AT MAKKAH

Ṣâd

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



38:1 *Ṣâd*
By the Quran!
˹This is˺ a ˹divine˺ Reminder
endowed with plenary admonition!

(١) صٓ وَٱلْقُرْءَانِ ذِى ٱلذِّكْرِ

38:2 Yet those who disbelieve are ˹utterly lost˺
in self-glory and defiance.

(٢) بَلِ ٱلَّذِينَ كَفَرُوا۟ فِى عِزَّةٍ وَشِقَاقٍ

38:3 How many a generation before them
have We destroyed ˹for ungodliness˺.
They cried out ˹in repentance
at their destruction˺,
but no longer was there time
to escape ˹the judgment of God˺.

(٣) كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ
فَنَادَوا۟ وَّلَاتَ حِينَ مَنَاصٍ

38:4 Yet, still they wonder that there has come,
from among themselves,
a ˹prophet as a˺ forewarner ˹of Judgment Day˺.
For the disbelievers have said ˹of him˺:
This is a sorcerer! A sheer liar!

(٤) وَعَجِبُوٓا۟ أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ
وَقَالَ ٱلْكَـٰفِرُونَ
هَـٰذَا سَـٰحِرٌ كَذَّابٌ

38:5 Has he made all the gods to be One God?
Indeed, this is a most astounding thing!

(٥) أَجَعَلَ ٱلْـَٔالِهَةَ إِلَـٰهًا وَٰحِدًا
إِنَّ هَـٰذَا لَشَىْءٌ عُجَابٌ

38:6 And so the ˹assembly of˺ elders among them
˹in Makkah˺ proceeded ˹to exhort the people˺:
Go on ˹steadfastly˺, and persevere
˹in adhering to˺ your gods.

(٦) وَٱنطَلَقَ ٱلْمَلَأُ مِنْهُمْ أَنِ ٱمْشُوا۟
وَٱصْبِرُوا۟ عَلَىٰٓ ءَالِهَتِكُمْ
إِنَّ هَـٰذَا لَشَىْءٌ يُرَادُ

Indeed, this is merely something
intended ⌜to gain authority over us⌝.

38:7 We have not heard of any such thing
in ⌜the ways of⌝ the last ⌜known⌝ religion.
This is nothing but a fiction.

38:8 Has the ⌜revealed⌝ Reminder
been sent down upon him ⌜alone⌝
out of all of us?
Rather, they are in ⌜complete⌝ doubt
about My Reminder.
Rather, they have not yet tasted
My torment!

38:9 Or is it, rather, that the treasures
of the mercy of your Lord—
the Overpowering ⌜One⌝, the All-Granting—
are with them?

38:10 Or is it that dominion over the heavens
and the earth, and all that is between them,
belongs to them?
Then ⌜if it be so⌝, let them ascend
through the ⌜heavenly⌝ spheres
⌜to enforce their will⌝!

38:11 They are but meagre hosts
of the ⌜disbelieving⌝ alliances—
⌜scattered⌝ here and there—
⌜soon⌝ to be vanquished!

38:12 So ⌜too⌝ before them
did the people of Noah belie ⌜God⌝,
as did ⌜the people of⌝ ʿÂd,
and ⌜mighty⌝ Pharaoh of the lofty structures,

38:13 and ⌜the people of⌝ Thamûd,
and the people of Lot, ⌜as well,⌝
and the Dwellers of the ⌜Thicket of⌝ Al-Aykah.
These were ⌜mightier⌝ alliances ⌜of unbelief⌝.

38:14 There is not one of these ⌜communities⌝

(٧) مَا سَمِعْنَا بِهَٰذَا
فِي ٱلْمِلَّةِ ٱلْآخِرَةِ
إِنْ هَٰذَآ إِلَّا ٱخْتِلَٰقٌ

(٨) أَءُنزِلَ عَلَيْهِ ٱلذِّكْرُ مِنۢ بَيْنِنَا ۚ
بَلْ هُمْ فِي شَكٍّ مِّن ذِكْرِي ۖ
بَل لَّمَّا يَذُوقُوا۟ عَذَابِ

(٩) أَمْ عِندَهُمْ خَزَآئِنُ رَحْمَةِ
رَبِّكَ ٱلْعَزِيزِ ٱلْوَهَّابِ

(١٠) أَمْ لَهُم مُّلْكُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۖ
فَلْيَرْتَقُوا۟ فِي ٱلْأَسْبَٰبِ

(١١) جُندٌ مَّا هُنَالِكَ
مَهْزُومٌ مِّنَ ٱلْأَحْزَابِ

(١٢) كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ
وَفِرْعَوْنُ ذُو ٱلْأَوْتَادِ

(١٣) وَثَمُودُ وَقَوْمُ لُوطٍ
وَأَصْحَٰبُ لْـَٔيْكَةِ ۚ
أُو۟لَٰٓئِكَ ٱلْأَحْزَابُ

(١٤) إِن كُلٌّ
إِلَّا كَذَّبَ ٱلرُّسُلَ

but that it belied the ˹divine mandate
of God's˺ messengers.
Thus My punishment
˹justly˺ came to pass ˹against them˺.

38:15 Therefore, ˹the likes of˺ these ˹disbelievers˺
await nothing but a single blast ˹of destruction˺,
from which there shall be no recovery.

38:16 Yet they say ˹in mockery˺: Our Lord!
Hasten our portion ˹of doom˺ for us ˹now,˺
before the Day of Reckoning!

38:17 ˹O Prophet!˺
Be patient with all that they say.
And recall Our servant David, ˹a mere shepherd,
whom God˺ endowed with prowess.
Indeed, he was ever-penitent.

38:18 Indeed, We subjugated the ˹very˺ mountains
to give due exaltation ˹to God˺ with him—
in the evenings and at sunrise—

38:19 and the birds in assembly, ˹as well˺.
Each would resort to Him ˹in penitence˺.

38:20 Thus did We strengthen his dominion.
Moreover, We gave him ˹prophetic˺ wisdom
and prudence in speech.

38:21 ❊Now, has the account of the ˹two˺ disputants
come to you, ˹O Prophet˺?
Behold!
They climbed the ˹wall of David's˺ sanctuary.

38:22 When they entered upon David ˹during worship˺,
he was alarmed by them.
They said: Have no fear!
˹We are˺ two disputants.
One of us has committed injustice
against the other.
So judge between us,
in accordance with the truth.
Moreover, do not transgress ˹the law of God˺.

فَحَقَّ عِقَابِ

(١٥) وَمَا يَنظُرُ هَٰٓؤُلَآءِ
إِلَّا صَيۡحَةٗ وَٰحِدَةٗ
مَّا لَهَا مِن فَوَاقٖ

(١٦) وَقَالُواْ رَبَّنَا عَجِّل لَّنَا قِطَّنَا
قَبۡلَ يَوۡمِ ٱلۡحِسَابِ

(١٧) ٱصۡبِرۡ عَلَىٰ مَا يَقُولُونَ
وَٱذۡكُرۡ عَبۡدَنَا دَاوُۥدَ ذَا ٱلۡأَيۡدِۖ
إِنَّهُۥٓ أَوَّابٌ

(١٨) إِنَّا سَخَّرۡنَا ٱلۡجِبَالَ مَعَهُۥ
يُسَبِّحۡنَ بِٱلۡعَشِيِّ وَٱلۡإِشۡرَاقِ

(١٩) وَٱلطَّيۡرَ مَحۡشُورَةٗۖ كُلّٞ لَّهُۥٓ أَوَّابٞ

(٢٠) وَشَدَدۡنَا مُلۡكَهُۥ
وَءَاتَيۡنَٰهُ ٱلۡحِكۡمَةَ
وَفَصۡلَ ٱلۡخِطَابِ

(٢١) ۞ وَهَلۡ أَتَىٰكَ نَبَؤُاْ ٱلۡخَصۡمِ
إِذۡ تَسَوَّرُواْ ٱلۡمِحۡرَابَ

(٢٢) إِذۡ دَخَلُواْ عَلَىٰ دَاوُۥدَ
فَفَزِعَ مِنۡهُمۡۖ قَالُواْ لَا تَخَفۡۖ
خَصۡمَانِ بَغَىٰ بَعۡضُنَا عَلَىٰ بَعۡضٖ
فَٱحۡكُم بَيۡنَنَا بِٱلۡحَقِّ
وَلَا تُشۡطِطۡ

But, rather, guide us to the even way.
38:23 Indeed, this is my brother.
He has ninety-nine ewes,
whereas I have only one ewe.
So he said: Give her into my care.
Moreover, he became overbearing toward me
in ⌜his⌝ speech.
38:24 He said ⌜to the disputants⌝:
Truly, he has wronged you
by asking ⌜to add⌝ your ewe to his ewes.
And, indeed, many are the partners
who commit injustice against one another,
except for those who believe
and do righteous deeds—and how few they are!
Then David realized
that We had put him to the test.
So he sought forgiveness from his Lord,
and, ⌜at once,⌝ he fell to bowing ⌜in worship⌝
and became penitent.۩
38:25 So We forgave him this.
And, indeed, there is, most surely, for him
a station of nearness with Us
⌜in the Hereafter⌝
and a most excellent resort ⌜awaiting him.
38:26 Thus did God exhort him:⌝ O David!
Indeed, We have made you
a successor in the land
⌜to sit upon the throne of Israel⌝.
So rule among the people
in accordance with the ⌜revealed⌝ truth.
Thus you shall not follow
the ⌜dictates of⌝ whim,
for it will lead you astray from the path of God.
⌜And⌝ as to those who go astray
from the path of God,
for them there is a severe torment

وَٱهْدِنَآ إِلَىٰ سَوَآءِ ٱلصِّرَٰطِ
(٢٣) إِنَّ هَٰذَآ أَخِى
لَهُۥ تِسْعٌ وَتِسْعُونَ نَعْجَةً
وَلِىَ نَعْجَةٌ وَٰحِدَةٌ
فَقَالَ أَكْفِلْنِيهَا
وَعَزَّنِى فِى ٱلْخِطَابِ
(٢٤) قَالَ لَقَدْ ظَلَمَكَ
بِسُؤَالِ نَعْجَتِكَ إِلَىٰ نِعَاجِهِۦ ۖ
وَإِنَّ كَثِيرًا مِّنَ ٱلْخُلَطَآءِ
لَيَبْغِى بَعْضُهُمْ عَلَىٰ بَعْضٍ
إِلَّا ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
وَقَلِيلٌ مَّا هُمْ ۗ
وَظَنَّ دَاوُۥدُ أَنَّمَا فَتَنَّٰهُ
فَٱسْتَغْفَرَ رَبَّهُۥ
وَخَرَّ رَاكِعًا وَأَنَابَ ۩
(٢٥) فَغَفَرْنَا لَهُۥ ذَٰلِكَ ۖ
وَإِنَّ لَهُۥ عِندَنَا لَزُلْفَىٰ
وَحُسْنَ مَـَٔابٍ
(٢٦) يَٰدَاوُۥدُ إِنَّا جَعَلْنَٰكَ
خَلِيفَةً فِى ٱلْأَرْضِ
فَٱحْكُم بَيْنَ ٱلنَّاسِ بِٱلْحَقِّ
وَلَا تَتَّبِعِ ٱلْهَوَىٰ
فَيُضِلَّكَ عَن سَبِيلِ ٱللَّهِ ۚ
إِنَّ ٱلَّذِينَ يَضِلُّونَ
عَن سَبِيلِ ٱللَّهِ
لَهُمْ عَذَابٌ شَدِيدٌۢ

˹awaiting in the Hereafter˺,
for they have forgotten the Day of Reckoning.

38:27 For We have not created the heaven,
and the earth,
and all that is between them in vain.
That is ˹merely˺ the conjecture
of those who disbelieve.
So woe to those who disbelieve,
for ˹they shall be cast into˺ the Fire ˹of Hell˺!

38:28 Or are We to make ˹the reward
of˺ those who believe and do righteous deeds
like ˹that of˺ those
who sow corruption in the earth?
Or are We to make ˹the reward
of˺ the God-fearing like ˹that of˺ the wicked?

38:29 A most blessed Book
have We sent down to you, ˹O Prophet,
in this Quran,˺
so that they ˹who hear its tidings˺
may reflect on its verses.
And so that those who are endowed
with ˹discretion and˺ understanding
may ˹heed its admonition
and˺ be ever mindful ˹of its commandments˺.

38:30 So to David We granted Solomon ˹as a son—
and˺ a most commendable servant ˹of God
he was˺!
Indeed, he was ever-penitent.

38:31 Behold!
˹Once,˺ in the late afternoon,
purebred, prancing steeds
were ranged for him ˹to review,
until the sun had set without
Solomon offering the Prayer˺.

38:32 He then said:

بِمَا نَسُوا۟ يَوْمَ ٱلْحِسَابِ

٢٧ وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ
وَمَا بَيْنَهُمَا بَٰطِلًا ۚ
ذَٰلِكَ ظَنُّ ٱلَّذِينَ كَفَرُوا۟ ۚ
فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِنَ ٱلنَّارِ

٢٨ أَمْ نَجْعَلُ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
كَٱلْمُفْسِدِينَ فِى ٱلْأَرْضِ
أَمْ نَجْعَلُ ٱلْمُتَّقِينَ كَٱلْفُجَّارِ

٢٩ كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ
لِّيَدَّبَّرُوٓا۟ ءَايَٰتِهِۦ
وَلِيَتَذَكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ

٣٠ وَوَهَبْنَا لِدَاوُۥدَ سُلَيْمَٰنَ ۚ
نِعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ أَوَّابٌ

٣١ إِذْ عُرِضَ عَلَيْهِ بِٱلْعَشِىِّ
ٱلصَّٰفِنَٰتُ ٱلْجِيَادُ

Indeed, I have loved
these much-loved good ˹steeds˺
over the remembrance of my Lord—
until ˹such time as˺ they were concealed
in the seclusion ˹of the stable.

38:33 So after offering his Prayer, he commanded˺:
Return them to me.
Thus he took to ˹grooming them, in humility˺,
stroking ˹their˺ legs
and necks ˹in gratefulness to God˺.

38:34 And very truly, We put Solomon to the test
˹when˺ We cast upon his ˹royal˺ seat
a ˹mere˺ body.
Thereafter, he became ever-penitent.

38:35 ˹And in prayer˺, he said: My Lord! Forgive me.
And grant me an ˹unrivaled˺ kingdom
such as never shall be possible
for anyone after me ˹to have˺.
Indeed, it is You ˹alone˺
who are the All-Granting.

38:36 Thus We subjugated to him the ˹mighty˺ wind,
running smoothly at his command
to wherever he directed.

38:37 ˹We subjugated to him˺, moreover, the satans—
every able builder and diver ˹among them˺.

38:38 Also, ˹We subjugated to him˺
others ˹among them˺ coupled in fetters.

38:39 ˹So We said to him:˺
This is Our gift.
So confer and withhold ˹from it, as you will˺,
without reckoning ˹from Us˺.

38:40 And, indeed, there is, most surely, for him
a station of nearness with Us ˹in the Hereafter˺
and a most excellent resort ˹awaiting him˺.

38:41 Recall, as well, Our servant Job.

٣٢ فَقَالَ إِنِّيٓ أَحۡبَبۡتُ
حُبَّ ٱلۡخَيۡرِ عَن ذِكۡرِ رَبِّي
حَتَّىٰ تَوَارَتۡ بِٱلۡحِجَابِ

٣٣ رُدُّوهَا عَلَيَّۖ فَطَفِقَ مَسۡحَۢا
بِٱلسُّوقِ وَٱلۡأَعۡنَاقِ

٣٤ وَلَقَدۡ فَتَنَّا سُلَيۡمَٰنَ
وَأَلۡقَيۡنَا عَلَىٰ كُرۡسِيِّهِۦ جَسَدٗا
ثُمَّ أَنَابَ

٣٥ قَالَ رَبِّ ٱغۡفِرۡ لِي
وَهَبۡ لِي مُلۡكٗا
لَّا يَنۢبَغِي لِأَحَدٖ مِّنۢ بَعۡدِيٓۖ
إِنَّكَ أَنتَ ٱلۡوَهَّابُ

٣٦ فَسَخَّرۡنَا لَهُ ٱلرِّيحَ
تَجۡرِي بِأَمۡرِهِۦ رُخَآءً حَيۡثُ أَصَابَ

٣٧ وَٱلشَّيَٰطِينَ كُلَّ بَنَّآءٖ وَغَوَّاصٖ

٣٨ وَءَاخَرِينَ مُقَرَّنِينَ فِي ٱلۡأَصۡفَادِ

٣٩ هَٰذَا عَطَآؤُنَا فَٱمۡنُنۡ
أَوۡ أَمۡسِكۡ بِغَيۡرِ حِسَابٖ

٤٠ وَإِنَّ لَهُۥ عِندَنَا لَزُلۡفَىٰ
وَحُسۡنَ مَـَٔابٖ

Behold! He cried out to his Lord:
Indeed, Satan has touched me
with weariness and torment!

38:42 ˹It was said to him:˺
Stamp your foot ˹upon the ground;
a fount shall gush˺:
Here is a cool ˹medicinal˺ bath,
and ˹nutritious water to˺ drink.

38:43 Moreover, We granted to him ˹again
the joy of˺ his family—
and, along with them,
the like of them ˹besides˺—
as a mercy from Us and a ˹profound˺ reminder
˹of God's relief˺,
for those who are endowed
with ˹discretion and˺ understanding
˹and so heed admonition.

38:44 Then it was said to him:˺
Now take in your hand
a bundle ˹of basil˺.
Then strike with it ˹as you have pledged,
regarding your wife˺,
and do not violate ˹your oath˺.
Indeed, We found him most patient—
a most commendable servant!
Indeed, he was ever-penitent.

38:45 And recall Our servants
Abraham, and Isaac, and Jacob—
people endowed with mighty faith
and ˹full˺ insight.

38:46 Indeed, We purified them with ˹the blessing
of˺ a most pure remembrance
of the ˹Everlasting˺ Abode.

38:47 For, indeed, by Our providence,
they are, most surely,

﴿٤١﴾ وَٱذْكُرْ عَبْدَنَآ أَيُّوبَ
إِذْ نَادَىٰ رَبَّهُۥٓ
أَنِّى مَسَّنِىَ ٱلشَّيْطَٰنُ
بِنُصْبٍ وَعَذَابٍ

﴿٤٢﴾ ٱرْكُضْ بِرِجْلِكَ ۖ
هَٰذَا مُغْتَسَلٌۢ بَارِدٌ وَشَرَابٌ

﴿٤٣﴾ وَوَهَبْنَا لَهُۥٓ أَهْلَهُۥ
وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنَّا
وَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَٰبِ

﴿٤٤﴾ وَخُذْ بِيَدِكَ ضِغْثًا
فَٱضْرِب بِّهِۦ وَلَا تَحْنَثْ ۗ
إِنَّا وَجَدْنَٰهُ صَابِرًا ۚ
نِّعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ أَوَّابٌ

﴿٤٥﴾ وَٱذْكُرْ عِبَٰدَنَآ إِبْرَٰهِيمَ
وَإِسْحَٰقَ وَيَعْقُوبَ
أُو۟لِى ٱلْأَيْدِى وَٱلْأَبْصَٰرِ

﴿٤٦﴾ إِنَّآ أَخْلَصْنَٰهُم
بِخَالِصَةٍ ذِكْرَى ٱلدَّارِ

﴿٤٧﴾ وَإِنَّهُمْ عِندَنَا
لَمِنَ ٱلْمُصْطَفَيْنَ ٱلْأَخْيَارِ

of the chosen ⌜messengers⌝
and of the elect ⌜in faith⌝.

38:48 Moreover, recall Ishmael
and Elisha and Dhul-Kifl—
for all ⌜of them⌝ are of the elect ⌜in faith⌝.

38:49 This ⌜Quran⌝ is a ⌜godly⌝ reminder,
that, indeed, for the God-fearing
a most excellent resort ⌜awaits⌝—

38:50 Gardens everlasting,
whose gates are opened wide to them.

38:51 Therein shall they recline.
Therein shall they call forth
much fruit and drink.

38:52 ❊Moreover, near them shall be maidens,
restrained of glance, of equal age,
⌜each one as youthful as the next⌝.

38:53 This is ⌜the fulfillment of⌝ all that you ⌜believers⌝
have been promised for the Day of Reckoning.

38:54 Indeed, this is, most surely, Our provision.
It shall have no end.

38:55 All this ⌜for the God-fearing⌝!
But, indeed, for the transgressors
a most evil resort ⌜awaits⌝—

38:56 Hell, in which they shall roast—
and a most woeful cradle ⌜it is⌝!

38:57 This ⌜and no more⌝!
So let them taste it—
scalding fluid and purulence.

38:58 Moreover, ⌜there shall be⌝
other kinds ⌜of torment⌝ of the like of these.

38:59 ⌜It shall be said to their leaders:⌝
Here is another inrushing throng
⌜of your followers⌝ with you!
⌜They shall say:⌝
No welcome is there for them!

(٤٨) وَٱذْكُرْ إِسْمَٰعِيلَ
وَٱلْيَسَعَ وَذَا ٱلْكِفْلِ
وَكُلٌّ مِّنَ ٱلْأَخْيَارِ
(٤٩) هَٰذَا ذِكْرٌ
وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَـَٔابٍ
(٥٠) جَنَّٰتِ عَدْنٍ
مُّفَتَّحَةً لَّهُمُ ٱلْأَبْوَٰبُ
(٥١) مُتَّكِـِٔينَ فِيهَا يَدْعُونَ فِيهَا
بِفَٰكِهَةٍ كَثِيرَةٍ وَشَرَابٍ
(٥٢) ۞ وَعِندَهُمْ
قَٰصِرَٰتُ ٱلطَّرْفِ أَتْرَابٌ
(٥٣) هَٰذَا مَا تُوعَدُونَ
لِيَوْمِ ٱلْحِسَابِ
(٥٤) إِنَّ هَٰذَا لَرِزْقُنَا
مَا لَهُۥ مِن نَّفَادٍ
(٥٥) هَٰذَا وَإِنَّ لِلطَّٰغِينَ
لَشَرَّ مَـَٔابٍ
(٥٦) جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ ٱلْمِهَادُ
(٥٧) هَٰذَا فَلْيَذُوقُوهُ
حَمِيمٌ وَغَسَّاقٌ
(٥٨) وَءَاخَرُ مِن شَكْلِهِۦٓ أَزْوَٰجٌ
(٥٩) هَٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ

They are ˹all˺ to roast ˹now˺ in the Fire ˹of Hell˺.

38:60 They ˹who were their followers˺
shall say ˹to them˺:
Rather, it is you
for whom there is no welcome!
For it is you who have forwarded
this ˹eternal punishment˺ for us—
and a most woeful residence it is!

38:61 They shall ˹then˺ say ˹in prayer˺:
Our Lord!
Whoever ˹misguided us and˺ brought us to this,
increase manifold the torment for him
in the Fire ˹of Hell˺!

38:62 Moreover, they shall say ˹to each other˺:
Why is it that we do not see any ˹of the˺ men
whom we used to count as being ˹evil
and˺ in the ˹very˺ worst ˹human condition˺?

38:63 Were we ˹mistaken˺
to take them as an object of ˹scorn
and˺ scoffing ˹in life˺?
Or have ˹our˺ eyes swerved from them,
˹for we do not see them here˺?

38:64 Indeed, this contention
shall most surely, in truth, ˹transpire˺
among the People of the Fire.

38:65 ˹O Prophet!˺ Say ˹to one and all˺:
Indeed, I am only a forewarner
˹of God's nearing Judgment˺.
For no god is there but the ˹true˺ God,
the One, the All-Dominating,

38:66 Lord of the heavens, and the earth,
and all that is between them,
the Overpowering ˹One˺, the Most Forgiving.

38:67 Say ˹to them˺:
It is ˹indeed˺ a magnificent tiding,

لَا مَرْحَبًۢا بِهِمْ ۚ
إِنَّهُمْ صَالُوا۟ ٱلنَّارِ
(٦٠) قَالُوا۟ بَلْ أَنتُمْ لَا مَرْحَبًۢا بِكُمْ ۖ
أَنتُمْ قَدَّمْتُمُوهُ لَنَا ۖ
فَبِئْسَ ٱلْقَرَارُ
(٦١) قَالُوا۟ رَبَّنَا مَن قَدَّمَ لَنَا هَٰذَا
فَزِدْهُ عَذَابًا ضِعْفًا فِى ٱلنَّارِ
(٦٢) وَقَالُوا۟ مَا لَنَا لَا نَرَىٰ رِجَالًا
كُنَّا نَعُدُّهُم مِّنَ ٱلْأَشْرَارِ
(٦٣) أَتَّخَذْنَٰهُمْ سِخْرِيًّا
أَمْ زَاغَتْ عَنْهُمُ ٱلْأَبْصَٰرُ
(٦٤) إِنَّ ذَٰلِكَ لَحَقٌّ
تَخَاصُمُ أَهْلِ ٱلنَّارِ
(٦٥) قُلْ إِنَّمَآ أَنَا۠ مُنذِرٌ ۖ
وَمَا مِنْ إِلَٰهٍ إِلَّا ٱللَّهُ
ٱلْوَٰحِدُ ٱلْقَهَّارُ
(٦٦) رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَمَا بَيْنَهُمَا ٱلْعَزِيزُ ٱلْغَفَّٰرُ
(٦٧) قُلْ هُوَ نَبَؤٌا۟ عَظِيمٌ

38:68 from which you are turning away.

38:69 Nor did I have any knowledge
of ˹the angels˺ of the Transcendent Assembly
when they were disputing
˹as to the creation of Adam˺.

38:70 It is revealed to me
only that I may be a clear forewarner
˹of the nearing Judgment˺.

38:71 Behold! Your Lord said to the angels:
Indeed, I am creating a human being
out of mud.

38:72 So when I have fashioned him
and breathed into him of My ˹life-giving˺ spirit,
then fall ˹to the ground˺,
bowing ˹your faces˺ down to ˹receive
and honor˺ him.

38:73 So the angels bowed themselves down
˹to the ground˺, all of them together—

38:74 except Iblîs.
He grew arrogant,
and thus became of the disbelievers.

38:75 ˹God˺ said: O Iblîs!
What has prevented you
from bowing ˹your face˺ down to ˹the ground,
to honor the one˺ whom I have created
with My own ˹mighty˺ Hands?
Have you ˹now˺ grown arrogant?
Or have you ˹ever˺ been of the haughty ˹ones˺?

38:76 He said:
I am better than him!
You created me out of fire,
and You created him out of mud.

38:77 ˹God˺ said: Begone from here!
For, indeed, you are accursed!

38:78 Therefore, upon you is My curse
until the Day of Judgment.

(٦٨) أَنتُمْ عَنْهُ مُعْرِضُونَ

(٦٩) مَا كَانَ لِيَ مِنْ عِلْمٍ بِالْمَلَإِ الْأَعْلَىٰ
إِذْ يَخْتَصِمُونَ

(٧٠) إِن يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا
أَنَا نَذِيرٌ مُّبِينٌ

(٧١) إِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ
إِنِّي خَٰلِقٌ بَشَرًا مِّن طِينٍ

(٧٢) فَإِذَا سَوَّيْتُهُۥ
وَنَفَخْتُ فِيهِ مِن رُّوحِي
فَقَعُوا لَهُۥ سَٰجِدِينَ

(٧٣) فَسَجَدَ الْمَلَٰٓئِكَةُ
كُلُّهُمْ أَجْمَعُونَ

(٧٤) إِلَّآ إِبْلِيسَ اسْتَكْبَرَ
وَكَانَ مِنَ الْكَٰفِرِينَ

(٧٥) قَالَ يَٰٓإِبْلِيسُ مَا مَنَعَكَ
أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ
أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ الْعَالِينَ

(٧٦) قَالَ أَنَا۠ خَيْرٌ مِّنْهُ
خَلَقْتَنِي مِن نَّارٍ
وَخَلَقْتَهُۥ مِن طِينٍ

(٧٧) قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ

38:79 He said: My Lord!
Then grant me respite
until the Day they are raised up
⌜in the Hereafter.
38:80 God⌝ said:
Then you are, indeed, of those granted respite
38:81 ⌜only⌝ to the Day of ⌜Doom⌝,
the ⌜moment in⌝ time known ⌜to Me alone⌝.
38:82 He said:
⌜I swear⌝ by Your invincible might,
I will, most surely, lead them
to ⌜the way of⌝ perversity, all together—
38:83 except Your ⌜true⌝ servants among them—
the sincere, elect ones.
38:84 ⌜God⌝ said:
Here is the ⌜word of⌝ truth!
And only the truth do I say!
38:85 I shall, most surely, fill Hell with you,
and with whomever among them follows you,
all together!

38:86 Say ⌜to them, O Prophet,
concerning this Quran⌝:
I do not ask of you any reward for it.
Nor am I one of the pretenders
⌜to prophethood⌝.
38:87 Indeed, this ⌜Quran⌝ is but a ⌜revealed⌝ Reminder
⌜of God's admonition and guidance
sent⌝ to ⌜all the people of⌝ the worlds.
38:88 Thus you shall ⌜all⌝, most surely, ⌜come to⌝ know
⌜the utter truth of⌝ its tidings,
after a ⌜brief⌝ time.

وَإِنَّ عَلَيْكَ لَعْنَتِيٓ إِلَىٰ يَوْمِ ٱلدِّينِ ﴿٧٨﴾
قَالَ رَبِّ فَأَنظِرْنِيٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٧٩﴾
قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ ﴿٨٠﴾
إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ ﴿٨١﴾
قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾
إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ﴿٨٣﴾
قَالَ فَٱلْحَقُّ وَٱلْحَقَّ أَقُولُ ﴿٨٤﴾
لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾
قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ ﴿٨٦﴾
إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٨٧﴾
وَلَتَعْلَمُنَّ نَبَأَهُۥ بَعْدَ حِينٍۭ ﴿٨٨﴾



The surah that mentions THE COMPANIES *of the unbelievers who shall be driven to Hell in the Hereafter, and the companies of the God-fearing who shall be ushered to Paradise in honor.*

Surah 39 / 75 VERSES / REVEALED AT MAKKAH

Al-Zumar

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

39:1 The revelation of this Book
is from God ⌜on high⌝,
the Overpowering ⌜One⌝, the All-Wise.

(١) تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ
ٱلْعَزِيزِ ٱلْحَكِيمِ

39:2 ⌜O Prophet!⌝
We have, indeed, sent down the Book to you
with the ⌜very essence of all⌝ truth.
So worship God ⌜and no other⌝,
making the ⌜practice of your⌝ religion
⌜pure and⌝ sincere to Him.

(٢) إِنَّآ أَنزَلْنَآ إِلَيْكَ
ٱلْكِتَٰبَ بِٱلْحَقِّ
فَٱعْبُدِ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ

39:3 For, most surely, it is to God ⌜alone⌝
that the ⌜true⌝ religion of purity belongs.
For those who have taken patrons
apart from Him ⌜say⌝:
We do not worship them for ⌜any⌝ other ⌜reason⌝
than ⌜that through their intercession⌝
they draw us nearer to God
in ⌜spiritual⌝ station.
Indeed, God will judge between them ⌜all⌝
about that which they dispute.
Indeed, God does not guide
one who is a liar ⌜and⌝ a relentless unbeliever.

(٣) أَلَا لِلَّهِ ٱلدِّينُ ٱلْخَالِصُ ۚ
وَٱلَّذِينَ ٱتَّخَذُوا۟
مِن دُونِهِۦٓ أَوْلِيَآءَ
مَا نَعْبُدُهُمْ إِلَّا
لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ
إِنَّ ٱللَّهَ يَحْكُمُ بَيْنَهُمْ
فِى مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ
إِنَّ ٱللَّهَ لَا يَهْدِى
مَنْ هُوَ كَٰذِبٌ كَفَّارٌ

39:4 Had God intended to take ⌜to Himself⌝ a child,
He would, most surely, have chosen

(٤) لَّوْ أَرَادَ ٱللَّهُ
أَن يَتَّخِذَ وَلَدًا لَّٱصْطَفَىٰ
مِمَّا يَخْلُقُ مَا يَشَآءُ ۚ

whatever He so willed
from whatever He creates,
˹not what they have said˺.
Highly exalted is He ˹far above this˺!
He ˹alone˺ is God,
the One, the All-Dominating!

39:5 He created the heavens
and the earth with ˹profound˺ truth.
He winds the night about the daylight.
And He winds the daylight about the night.
For He subjugated
the sun and the moon
˹to a fixed order˺,
each one running ˹its course˺
for a stated term ˹preordained by Him˺.
Most surely, He ˹alone˺
is the Overpowering ˹One˺, the Most Forgiving.

39:6 He created ˹all of˺ you, ˹O humankind,˺
from a single soul.
Then of it, He made its mate.
Moreover, of cattle
He has bestowed upon you eight ˹types˺
in ˹four kinds, counting˺ mates.
He creates you in the wombs of your mothers—
creation after creation—
within three ˹veils of˺ darkness.
That is God, your Lord!
To Him ˹alone˺ belongs all the dominion.
There is no God but Him.
How, then, are you turned away
˹from worshipping Him alone˺?

39:7 If you disbelieve—
then ˹let it be known
that˺, indeed, God is self-sufficient
without ˹any need of˺ you.
Yet He is not pleased with unbelief

سُبۡحَٰنَهُۥۖ هُوَ ٱللَّهُ
ٱلۡوَٰحِدُ ٱلۡقَهَّارُ
٥ خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّۖ
يُكَوِّرُ ٱلَّيۡلَ عَلَى ٱلنَّهَارِ
وَيُكَوِّرُ ٱلنَّهَارَ عَلَى ٱلَّيۡلِۖ
وَسَخَّرَ ٱلشَّمۡسَ وَٱلۡقَمَرَۖ
كُلّٞ يَجۡرِي
لِأَجَلٖ مُّسَمًّىۗ
أَلَا هُوَ ٱلۡعَزِيزُ ٱلۡغَفَّٰرُ
٦ خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ
ثُمَّ جَعَلَ مِنۡهَا زَوۡجَهَا
وَأَنزَلَ لَكُم مِّنَ ٱلۡأَنۡعَٰمِ
ثَمَٰنِيَةَ أَزۡوَٰجٖۚ يَخۡلُقُكُمۡ
فِي بُطُونِ أُمَّهَٰتِكُمۡ
خَلۡقٗا مِّنۢ بَعۡدِ خَلۡقٖ
فِي ظُلُمَٰتٖ ثَلَٰثٖۚ
ذَٰلِكُمُ ٱللَّهُ رَبُّكُمۡ
لَهُ ٱلۡمُلۡكُۖ
لَآ إِلَٰهَ إِلَّا هُوَۖ
فَأَنَّىٰ تُصۡرَفُونَ
٧ إِن تَكۡفُرُواْ
فَإِنَّ ٱللَّهَ غَنِيٌّ عَنكُمۡۖ
وَلَا يَرۡضَىٰ لِعِبَادِهِ ٱلۡكُفۡرَۖ

for His servants.
But if you give thanks, He is well pleased
with this ˹thanksgiving˺ for you.
Nor shall any sin-laden soul
carry the ˹sinful˺ load of another.
Then to your Lord ˹alone˺ is your return.
Thus shall He tell you ˹the due recompense˺
of all that you have been doing ˹in life˺.
Indeed, He is all-knowing
of all that is ˹harbored˺
within the breast ˹of people˺.

39:8 ❊Now, when harm touches a human being,
he calls upon his Lord ˹for relief˺,
penitent to Him ˹alone˺.
Then when He affords him
a blessing ˹of comfort˺ from Him,
he forgets that for which
he was crying out to Him before,
and he sets up rivals to God
to lead ˹others˺ astray from His way.
Say ˹to such a one˺:
Enjoy your unbelief
for a little ˹while, until death˺!
For, indeed, you are ˹to be˺
of the Companions of the Fire ˹of Hell!
39:9 Is such a one better˺,
or one who is devoutly obedient ˹to God˺
in the watches of the night,
bowing ˹his face˺ down to the ground
and standing ˹in Prayer˺,
fearing ˹God's Judgment in˺ the Hereafter
and imploring the mercy of his Lord?
Say ˹to humankind, O Prophet˺:
Are those who know ˹God˺
and those who do not know ˹Him˺ equal?

وَإِن تَشۡكُرُواْ يَرۡضَهُ لَكُمۡۗ
وَلَا تَزِرُ وَازِرَةٞ وِزۡرَ أُخۡرَىٰۗ
ثُمَّ إِلَىٰ رَبِّكُم مَّرۡجِعُكُمۡ
فَيُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَۚ
إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ
٨ ۞ وَإِذَا مَسَّ ٱلۡإِنسَٰنَ ضُرّٞ
دَعَا رَبَّهُۥ مُنِيبًا إِلَيۡهِ
ثُمَّ إِذَا خَوَّلَهُۥ نِعۡمَةٗ مِّنۡهُ
نَسِيَ مَا كَانَ يَدۡعُوٓاْ إِلَيۡهِ
مِن قَبۡلُ وَجَعَلَ لِلَّهِ أَندَادٗا
لِّيُضِلَّ عَن سَبِيلِهِۦۚ
قُلۡ تَمَتَّعۡ بِكُفۡرِكَ قَلِيلًاۖ
إِنَّكَ مِنۡ أَصۡحَٰبِ ٱلنَّارِ
٩ أَمَّنۡ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيۡلِ
سَاجِدٗا وَقَآئِمٗا
يَحۡذَرُ ٱلۡأٓخِرَةَ
وَيَرۡجُواْ رَحۡمَةَ رَبِّهِۦۗ
قُلۡ هَلۡ يَسۡتَوِي ٱلَّذِينَ يَعۡلَمُونَ
وَٱلَّذِينَ لَا يَعۡلَمُونَۗ
إِنَّمَا يَتَذَكَّرُ أُوْلُواْ ٱلۡأَلۡبَٰبِ

Indeed, only those who are endowed
with ˹discretion and˺ understanding
˹and so heed admonition˺
are ever mindful ˹of God˺.

39:10 Say, ˹O Prophet: God declares to humanity˺:
O My servants who believe!
Fear your Lord ˹at all times˺!
For those who do good in this world,
there shall be ˹great˺ goodness
˹here and in the Hereafter˺.
Moreover, God's earth is spacious.
˹So worship Him freely therein.˺
For, indeed, those who are patient
shall be rendered their reward in full,
without measure.

39:11 Say ˹to humankind, O Prophet˺:
Indeed, I have been commanded
to worship God ˹and no other˺,
making the ˹practice of my˺ religion
˹pure and˺ sincere to Him ˹alone˺.

39:12 Thus I have been commanded
to be the foremost of those who are *muslims*,
in willing submission to God ˹alone˺.

39:13 Say, ˹as well˺:
Indeed, I fear—were I to disobey my Lord—
the torment of an awesome Day!

39:14 Say, ˹moreover˺:
It is God ˹and no other˺ whom I worship,
making ˹the practice of˺ my religion
˹pure and˺ sincere to Him.

39:15 So worship whatever you so will, ˹O people,˺
apart from Him!
˹Yet˺ say ˹to them in forewarning˺:
Indeed, the ˹real˺ losers
are those who shall lose their souls,

(١٠) قُلْ يَٰعِبَادِ ٱلَّذِينَ ءَامَنُوا۟
ٱتَّقُوا۟ رَبَّكُمْ ۚ لِلَّذِينَ أَحْسَنُوا۟
فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۗ
وَأَرْضُ ٱللَّهِ وَٰسِعَةٌ ۗ
إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجْرَهُم
بِغَيْرِ حِسَابٍ

(١١) قُلْ إِنِّىٓ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ
مُخْلِصًا لَّهُ ٱلدِّينَ

(١٢) وَأُمِرْتُ لِأَنْ أَكُونَ
أَوَّلَ ٱلْمُسْلِمِينَ

(١٣) قُلْ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى
عَذَابَ يَوْمٍ عَظِيمٍ

(١٤) قُلِ ٱللَّهَ أَعْبُدُ مُخْلِصًا لَّهُۥ دِينِى

(١٥) فَٱعْبُدُوا۟ مَا شِئْتُم مِّن دُونِهِۦ ۗ
قُلْ إِنَّ ٱلْخَٰسِرِينَ
ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ
وَأَهْلِيهِمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ
أَلَا ذَٰلِكَ هُوَ ٱلْخُسْرَانُ ٱلْمُبِينُ

and their families, on the Day of Resurrection.
Most surely, that is the manifest loss!

39:16 For them there shall be ⌜only⌝ billows of fire
from above them
and billows from beneath them.
It is with this
that God instills fear in His servants.
O My servants!
Be you, indeed, fearful of Me!

39:17 Yet ⌜as to⌝ those who shun the false deities
⌜of the world—refusing⌝ to worship them—
who rather turn in penitence to God ⌜alone⌝—
for them, there is the glad tiding ⌜of Paradise⌝.
So give glad tidings to My ⌜faithful⌝ servants—

39:18 those who listen to the ⌜revealed⌝ word ⌜of God⌝
and follow the very best of it.
These are the ones whom God has guided.
For it is they who are endowed
with ⌜discretion and⌝ understanding
⌜and so heed admonition⌝.

39:19 But what of one against whom
the ⌜divine⌝ word of chastisement
has ⌜already⌝ gone forth?
Is it you, then, ⌜O Prophet,⌝
that shall rescue ⌜such a⌝ one
⌜who has lost his soul⌝ in the Fire?

39:20 Yet for those who fear their Lord,
there shall be ⌜in the Hereafter
Heavenly⌝ Chambers, above which are built
towering ⌜Heavenly⌝ Chambers,
beneath which rivers flow.
It is the promise of God—
⌜and⌝ never does God fail ⌜to fulfill His⌝ promise!

39:21 Have you not seen, ⌜O Prophet,⌝
that ⌜it is⌝ God ⌜alone
who⌝ sends down, from the sky, water,

(١٦) لَهُم مِّن فَوۡقِهِمۡ
ظُلَلٞ مِّنَ ٱلنَّارِ
وَمِن تَحۡتِهِمۡ ظُلَلٞۚ
ذَٰلِكَ يُخَوِّفُ ٱللَّهُ بِهِۦ عِبَادَهُۥۚ
يَٰعِبَادِ فَٱتَّقُونِ

(١٧) وَٱلَّذِينَ ٱجۡتَنَبُواْ ٱلطَّٰغُوتَ
أَن يَعۡبُدُوهَا وَأَنَابُوٓاْ إِلَى ٱللَّهِ
لَهُمُ ٱلۡبُشۡرَىٰۚ فَبَشِّرۡ عِبَادِ

(١٨) ٱلَّذِينَ يَسۡتَمِعُونَ ٱلۡقَوۡلَ
فَيَتَّبِعُونَ أَحۡسَنَهُۥٓۚ
أُوْلَٰٓئِكَ ٱلَّذِينَ هَدَىٰهُمُ ٱللَّهُۖ
وَأُوْلَٰٓئِكَ هُمۡ أُوْلُواْ ٱلۡأَلۡبَٰبِ

(١٩) أَفَمَنۡ حَقَّ عَلَيۡهِ
كَلِمَةُ ٱلۡعَذَابِ
أَفَأَنتَ تُنقِذُ مَن فِي ٱلنَّارِ

(٢٠) لَٰكِنِ ٱلَّذِينَ ٱتَّقَوۡاْ رَبَّهُمۡ
لَهُمۡ غُرَفٞ
مِّن فَوۡقِهَا غُرَفٞ مَّبۡنِيَّةٞ
تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُۖ
وَعۡدَ ٱللَّهِ
لَا يُخۡلِفُ ٱللَّهُ ٱلۡمِيعَادَ

(٢١) أَلَمۡ تَرَ أَنَّ ٱللَّهَ
أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗ
فَسَلَكَهُۥ يَنَٰبِيعَ فِي ٱلۡأَرۡضِ
ثُمَّ يُخۡرِجُ بِهِۦ زَرۡعٗا
مُّخۡتَلِفًا أَلۡوَٰنُهُۥ

and thrusts it all through the earth as fountains?
Then He brings forth with it
plants of varying colors.
Then they wither,
such that you see them yellowing.
Then He turns them into crumbling stubble.
Indeed, in this there is, most surely,
a ˹profound˺ reminder
for those who are endowed
with ˹discretion and˺ understanding
˹and so heed admonition˺.

39:22 Then is one whose heart
God opens wide to ˹receive˺ Islam
˹in willing submission to God alone,˺
such that he follows a ˹guiding˺ light
from his Lord,
˹like one whose heart is closed˺?
Then woe to those whose hearts are hardened
at the mention of God!
They are ˹utterly lost˺ in clear misguidance.

39:23 It is God ˹alone˺ who has sent down ˹this Quran
as˺ the fairest ˹of all˺ discourse.
It is a ˹Heavenly˺ Book ˹of˺ cohering ˹beauty,
command, and consistency˺—oft-repeated.
At ˹the recitation of its forewarning,˺
the ˹very˺ skins of those
who venerate their Lord shiver.
Then their skins and their hearts soften
at the remembrance of God's
˹glad tidings of Paradise˺.
Such is the guidance of God!
He guides with it whomever He so wills.
And whomever God leaves to stray,
no guide shall there ever be for him.

39:24 Is, then, one ˹cast fettered into Hell˺—
shielding himself with his own face

ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصْفَرًّا
ثُمَّ يَجْعَلُهُۥ حُطَٰمًا
إِنَّ فِى ذَٰلِكَ لَذِكْرَىٰ
لِأُو۟لِى ٱلْأَلْبَٰبِ
(٢٢) أَفَمَن شَرَحَ ٱللَّهُ
صَدْرَهُۥ لِلْإِسْلَٰمِ
فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِۦ
فَوَيْلٌ لِّلْقَٰسِيَةِ
قُلُوبُهُم مِّن ذِكْرِ ٱللَّهِ
أُو۟لَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ
(٢٣) ٱللَّهُ نَزَّلَ أَحْسَنَ ٱلْحَدِيثِ
كِتَٰبًا مُّتَشَٰبِهًا مَّثَانِىَ
تَقْشَعِرُّ مِنْهُ جُلُودُ
ٱلَّذِينَ يَخْشَوْنَ رَبَّهُمْ
ثُمَّ تَلِينُ جُلُودُهُمْ
وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ ٱللَّهِ
ذَٰلِكَ هُدَى ٱللَّهِ
يَهْدِى بِهِۦ مَن يَشَآءُ
وَمَن يُضْلِلِ ٱللَّهُ
فَمَا لَهُۥ مِنْ هَادٍ
(٢٤) أَفَمَن يَتَّقِى بِوَجْهِهِۦ
سُوٓءَ ٱلْعَذَابِ يَوْمَ ٱلْقِيَٰمَةِ

from the worst torment ˹of the Fire˺
on the Day of Resurrection—
˹better than one whose face
shall be delighted in Paradise˺?
Thus it shall be said to the ˹godless˺ wrongdoers:
Taste all ˹the evil˺ that you have earned ˹in life˺!

39:25 Those ˹who disbelieved˺
before these ˹who now disbelieve
also˺ belied ˹their messengers˺.
Thus the torment came upon them
from where they did not perceive ˹it˺.

39:26 So God caused them to taste disgrace
in the life of this world.
But, most surely,
the torment of the Hereafter is ˹far˺ greater,
if only they ˹who disbelieve˺ knew.

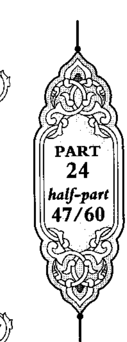
39:27 Thus very truly,
We have put forth for ˹the good of˺ all people,
in this Quran,
˹something˺ of every kind of illustration,
so that they may become mindful
˹that God is One˺.

39:28 It is an Arabic Quran,
wherein there is no crookedness,
so that they may become God-fearing.

39:29 God puts forth the parable of a man
˹confused in his service of many gods:
He is as a slave˺
over whom partners are wrangling.
While another man ˹who worships only God
is as one˺ serving ˹only one˺ man.
Are they of equal condition?
All praise is for God ˹alone˺!
Yet most of them do not know ˹this truth.

39:30 O Prophet,˺ indeed, you will die.

وَقِيلَ لِلظَّٰلِمِينَ
ذُوقُواْ مَا كُنتُمْ تَكْسِبُونَ
(٢٥) كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ
فَأَتَىٰهُمُ ٱلْعَذَابُ
مِنْ حَيْثُ لَا يَشْعُرُونَ
(٢٦) فَأَذَاقَهُمُ ٱللَّهُ ٱلْخِزْىَ
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا
وَلَعَذَابُ ٱلْءَاخِرَةِ أَكْبَرُ
لَوْ كَانُواْ يَعْلَمُونَ
(٢٧) وَلَقَدْ ضَرَبْنَا لِلنَّاسِ
فِى هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ
لَّعَلَّهُمْ يَتَذَكَّرُونَ
(٢٨) قُرْءَانًا عَرَبِيًّا غَيْرَ ذِى عِوَجٍ
لَّعَلَّهُمْ يَتَّقُونَ
(٢٩) ضَرَبَ ٱللَّهُ مَثَلًا
رَّجُلًا فِيهِ شُرَكَآءُ مُتَشَٰكِسُونَ
وَرَجُلًا سَلَمًا لِّرَجُلٍ
هَلْ يَسْتَوِيَانِ مَثَلًا
ٱلْحَمْدُ لِلَّهِ
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ
(٣٠) إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ
(٣١) ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَٰمَةِ



عِندَ رَبِّكُمْ تَخْتَصِمُونَ

And, indeed, they will all die.

39:31 Then, indeed, on the Day of Resurrection,
you shall dispute with one another
before your Lord ˹for Judgment˺.

٣٢ ۞ فَمَنْ أَظْلَمُ
مِمَّن كَذَبَ عَلَى ٱللَّهِ
وَكَذَّبَ بِٱلصِّدْقِ
إِذْ جَآءَهُۥٓ ۚ أَلَيْسَ فِى جَهَنَّمَ
مَثْوًى لِّلْكَٰفِرِينَ

39:32 ❊Yet who does a greater wrong
than one who ˹forges˺ lies against God
and belies the ˹revealed˺ truth ˹from God˺
when it reaches him?
Is there not in Hell
a ˹well-deserved˺ dwelling place
for the disbelievers?


وَٱلَّذِى جَآءَ بِٱلصِّدْقِ
وَصَدَّقَ بِهِۦٓ ۙ
أُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ

39:33 But the one who has come with the truth—
and all who confirm it—
such as these are the God-fearing.

٣٤ لَهُم مَّا يَشَآءُونَ
عِندَ رَبِّهِمْ ۚ
ذَٰلِكَ جَزَآءُ ٱلْمُحْسِنِينَ

39:34 There shall be for them
all that they wish with their Lord.
Such is the reward
of those who excel in ˹doing˺ good,

٣٥ لِيُكَفِّرَ ٱللَّهُ عَنْهُمْ
أَسْوَأَ ٱلَّذِى عَمِلُوا۟
وَيَجْزِيَهُمْ أَجْرَهُم بِأَحْسَنِ
ٱلَّذِى كَانُوا۟ يَعْمَلُونَ

39:35 so that God may absolve them
of the worst of what they have done
and recompense them ˹with˺ their reward,
˹in accordance˺ with the very best
they ever did ˹in life˺.

٣٦ أَلَيْسَ ٱللَّهُ بِكَافٍ عَبْدَهُۥ ۖ
وَيُخَوِّفُونَكَ
بِٱلَّذِينَ مِن دُونِهِۦ ۚ
وَمَن يُضْلِلِ ٱللَّهُ
فَمَا لَهُۥ مِنْ هَادٍ

39:36 Is not God enough ˹of a Protector˺
for His servant?
Yet they ˹who disbelieve˺ would terrorize you
with these ˹lifeless gods whom they worship˺
apart from Him.
Thus whomever God leaves to stray,
no guide shall there ever be for him.

٣٧ وَمَن يَهْدِ ٱللَّهُ
فَمَا لَهُۥ مِن مُّضِلٍّ ۗ
أَلَيْسَ ٱللَّهُ بِعَزِيزٍ ذِى ٱنتِقَامٍ

39:37 And whomever God guides,
there is none to lead him astray ˹ever˺.
Is not God utterly overpowering,
all-avenging ˹of evildoing˺?

٣٨ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
لَيَقُولُنَّ ٱللَّهُ ۚ

39:38 And, indeed, if you asked them:
Who created the heavens and the earth?

They would most surely say: It is God.
Say ⌜to them, O Prophet⌝:
Have you considered, then, ⌜the reality
of⌝ those whom you call upon ⌜in worship⌝
apart from God?
Were God to intend any harm for me,
could they remove His harm?
Or, were He to intend mercy for me,
could they withhold His mercy?
Say ⌜to them⌝:
Sufficient for me is God ⌜in all things⌝.
On Him ⌜alone⌝
do the ⌜truly⌝ reliant ⌜believers⌝ rely.

39:39 ⌜O Prophet!⌝ Say ⌜to them⌝:
O my people!
Work in accordance with your ⌜ungodly⌝ stand.
Indeed, I am working ⌜for God's way⌝.
Yet soon shall you know

39:40 to whom will come a torment
that will disgrace him ⌜in this life⌝
and whom an enduring torment
shall befall ⌜in the Hereafter.

39:41 O Prophet!
With this Quran,⌝
We have, indeed, sent down the Book
upon you,
with the ⌜very essence of all⌝ truth,
for all humankind.
So whoever is guided ⌜by it⌝,
then he is guided only
for ⌜the good of⌝ his own soul.
But whoever goes astray ⌜from the truth⌝
strays only to its ⌜utter⌝ loss.
Yet you are not a guardian
over them, ⌜O Prophet,

قُلْ أَفَرَءَيْتُم
مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ
إِنْ أَرَادَنِيَ ٱللَّهُ بِضُرٍّ
هَلْ هُنَّ كَٰشِفَٰتُ ضُرِّهِۦٓ
أَوْ أَرَادَنِى بِرَحْمَةٍ
هَلْ هُنَّ
مُمْسِكَٰتُ رَحْمَتِهِۦ ۚ
قُلْ حَسْبِىَ ٱللَّهُ ۖ
عَلَيْهِ يَتَوَكَّلُ ٱلْمُتَوَكِّلُونَ

(٣٩) قُلْ يَٰقَوْمِ
ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ
إِنِّى عَٰمِلٌ ۖ
فَسَوْفَ تَعْلَمُونَ

(٤٠) مَن يَأْتِيهِ عَذَابٌ
يُخْزِيهِ وَيَحِلُّ عَلَيْهِ
عَذَابٌ مُّقِيمٌ

(٤١) إِنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ
لِلنَّاسِ بِٱلْحَقِّ ۖ
فَمَنِ ٱهْتَدَىٰ فَلِنَفْسِهِۦ ۖ
وَمَن ضَلَّ
فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ
وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ

to dispose of their affairs˺.
39:42 It is God ˹alone˺ who takes the souls ˹of people˺
at the ˹predestined˺ time of their death.
But as for those ˹souls˺ that have not yet died,
˹He takes them˺ during their sleep.
Then He withholds the ones
upon which He has decreed death,
while He sends the others ˹back˺
to ˹reach˺ a stated term ˹of life˺.
Indeed, in ˹all of˺ this there are sure signs
for a people who would reflect
˹on life and death˺.
39:43 Then shall they yet take to themselves
˹false deities as˺ intercessors apart from God?
Say ˹to them, O Prophet:
Will they intercede for you˺ even though
they hold no authority over anything
and understand nothing?
39:44 ˹Then˺ say ˹to them˺:
Intercession is altogether
for God ˹alone to permit˺!
To Him belongs the dominion
of the heavens and the earth.
Then to Him shall you all be returned
˹for Judgment˺.

39:45 Now, whenever ˹the name˺ Allah
is mentioned as the One ˹true God˺,
the hearts of those
who do not believe in the Hereafter
shudder ˹in aversion˺.
Yet whenever those ˹false deities˺
apart from Him are mentioned, they rejoice.
39:46 Say ˹before one and all˺:
O Allah!
˹Sole˺ Originator of the heavens and the earth,

(٤٢) ٱللَّهُ يَتَوَفَّى ٱلْأَنفُسَ
حِينَ مَوْتِهَا وَٱلَّتِى
لَمْ تَمُتْ فِى مَنَامِهَا ۖ
فَيُمْسِكُ ٱلَّتِى
قَضَىٰ عَلَيْهَا ٱلْمَوْتَ
وَيُرْسِلُ ٱلْأُخْرَىٰٓ
إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ
لِّقَوْمٍ يَتَفَكَّرُونَ
(٤٣) أَمِ ٱتَّخَذُوا۟
مِن دُونِ ٱللَّهِ شُفَعَآءَ ۚ
قُلْ أَوَلَوْ كَانُوا۟
لَا يَمْلِكُونَ شَيْـًٔا
وَلَا يَعْقِلُونَ
(٤٤) قُل لِّلَّهِ ٱلشَّفَٰعَةُ جَمِيعًا ۖ
لَّهُۥ مُلْكُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ
ثُمَّ إِلَيْهِ تُرْجَعُونَ
(٤٥) وَإِذَا ذُكِرَ ٱللَّهُ وَحْدَهُ
ٱشْمَأَزَّتْ قُلُوبُ ٱلَّذِينَ
لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ ۖ
وَإِذَا ذُكِرَ ٱلَّذِينَ مِن دُونِهِۦٓ
إِذَا هُمْ يَسْتَبْشِرُونَ
(٤٦) قُلِ ٱللَّهُمَّ
فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
عَٰلِمَ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ

⌜Sole⌝ Knower of the ⌜realms
of all the⌝ unseen and the seen,
You ⌜alone⌝ shall judge between Your servants
about that wherein they have been disputing.

39:47 Even if those who had done wrong
⌜by taking false gods⌝
were to have all that is in the earth—
and the like of it along with it—
they would, most surely, ⌜wish in vain
to⌝ ransom themselves therewith
from the unrelenting torment
of the Day of Resurrection.
For there shall appear to them from God
what they could never conceive of ⌜in life⌝.

39:48 For there shall appear to them
the evil ⌜consequences⌝
of all that they have earned ⌜in the world⌝.
And the ⌜very punishment⌝
at which they used to mock
shall have whelmed them from every side.

39:49 And so it is
that when harm touches a human being,
he calls upon Us ⌜for relief⌝.
Then when We afford him
a blessing ⌜of comfort⌝ from Us, he says:
Indeed, this ⌜blessing⌝ has been given to me
by virtue of a ⌜deep⌝ knowledge that I possess.
Rather, it is a trial,
but most of them do not know ⌜this⌝.

39:50 So too did those before them
say this ⌜very thing⌝.
Yet all ⌜the riches⌝ they had earned
did not avail them ⌜in the least⌝.

39:51 Thus the evil ⌜consequences⌝
of all that they had earned struck them.

أَنتَ تَحۡكُمُ بَيۡنَ عِبَادِكَ فِي
مَا كَانُواْ فِيهِ يَخۡتَلِفُونَ
(٤٧) وَلَوۡ أَنَّ لِلَّذِينَ ظَلَمُواْ
مَا فِي ٱلۡأَرۡضِ جَمِيعٗا
وَمِثۡلَهُۥ مَعَهُۥ لَٱفۡتَدَوۡاْ بِهِۦ
مِن سُوٓءِ ٱلۡعَذَابِ يَوۡمَ ٱلۡقِيَٰمَةِۚ
وَبَدَا لَهُم مِّنَ ٱللَّهِ
مَا لَمۡ يَكُونُواْ يَحۡتَسِبُونَ
(٤٨) وَبَدَا لَهُمۡ
سَيِّـَٔاتُ مَا كَسَبُواْ
وَحَاقَ بِهِم
مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ
(٤٩) فَإِذَا مَسَّ ٱلۡإِنسَٰنَ ضُرّٞ
دَعَانَا
ثُمَّ إِذَا خَوَّلۡنَٰهُ نِعۡمَةٗ مِّنَّا
قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلۡمِۭۚ
بَلۡ هِيَ فِتۡنَةٞ
وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ
(٥٠) قَدۡ قَالَهَا ٱلَّذِينَ مِن قَبۡلِهِمۡ
فَمَآ أَغۡنَىٰ عَنۡهُم
مَّا كَانُواْ يَكۡسِبُونَ
(٥١) فَأَصَابَهُمۡ
سَيِّـَٔاتُ مَا كَسَبُواْۚ
وَٱلَّذِينَ ظَلَمُواْ مِنۡ هَٰٓؤُلَآءِ

And so it is that those who have done wrong
from among these ⌜beliers who take false gods⌝—
they too shall be struck
by the evil ⌜consequences⌝
of all that they had earned ⌜in life⌝.
For in no way shall they be able to elude
⌜the mighty Hand of God⌝.

39:52 Do they not know that, indeed,
it is God ⌜alone⌝
who extends ⌜abundant⌝ provision
to whomever He so wills,
and ⌜that⌝ He ⌜alone⌝ restricts ⌜it
for whomever He so wills⌝?
Indeed, in ⌜all of⌝ this there are sure signs
for a people who would believe.

39:53 ۞Say, ⌜O Prophet:
God declares to humanity⌝: O My servants!
Those ⌜of you⌝ who have committed ⌜sins
in great⌝ excess against their own souls,
never despond of the mercy of God!
For, indeed, God forgives sins, one and all.
Indeed, it is He ⌜alone⌝
who is the All-Forgiving, the Mercy-Giving.

39:54 So turn in penitence to your Lord.
And submit yourselves to Him willingly—
before there comes to you
the torment ⌜of God's Judgment⌝.
For, then, you shall not be helped.

39:55 So follow ⌜this Quran⌝—
the very best ⌜of guidance⌝
that has been sent down to you
from your Lord—
before the ⌜imminent⌝ torment comes to you,
suddenly, while you are unaware—

39:56 so that no soul shall say ⌜then, in regret⌝:

سَيُصِيبُهُمْ
سَيِّئَاتُ مَا كَسَبُوا
وَمَا هُم بِمُعْجِزِينَ
(٥٢) أَوَلَمْ يَعْلَمُوا
أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ
لِمَن يَشَاءُ وَيَقْدِرُ
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ
لِّقَوْمٍ يُؤْمِنُونَ
(٥٣) ۞ قُلْ يَا عِبَادِيَ
الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ
لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ
إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ
(٥٤) وَأَنِيبُوا إِلَىٰ رَبِّكُمْ
وَأَسْلِمُوا لَهُ مِن قَبْلِ
أَن يَأْتِيَكُمُ الْعَذَابُ
ثُمَّ لَا تُنصَرُونَ
(٥٥) وَاتَّبِعُوا أَحْسَنَ
مَا أُنزِلَ إِلَيْكُم
مِّن رَّبِّكُم
مِّن قَبْلِ أَن يَأْتِيَكُمُ
الْعَذَابُ بَغْتَةً
وَأَنتُمْ لَا تَشْعُرُونَ
(٥٦) أَن تَقُولَ نَفْسٌ يَا حَسْرَتَىٰ
عَلَىٰ مَا فَرَّطتُ فِي جَنبِ اللَّهِ

O alas for me, for all that I have neglected
in regard to God!
And, indeed, I was consciously
of the ˹wrongful˺ scoffers.

39:57 Or else such ˹a soul˺ might say, then, ˹in lament˺:
If only God had guided me,
I, most surely, would have been
of the God-fearing!

39:58 Or else such ˹a soul˺
might say, then, when it beholds
the ˹awaiting˺ torment ˹of Hell˺:
If only I had a chance to return ˹to the world˺!
Then I would become one of those
who excel in ˹doing˺ good!

39:59 No, indeed!
Truly My ˹revealed˺ signs came to you.
But you belied them! And you grew arrogant!
And you were of the ˹inveterate˺ disbelievers!

39:60 Thus on the Day of Resurrection,
you shall see those who ˹forged˺ lies against God
with their faces blackened.
Is there not in Hell
a ˹well-deserved˺ dwelling place
for the ˹insolently˺ arrogant?

39:61 Yet God will deliver those who are God-fearing
into their ˹abode of˺ everlasting glory.
Never shall evil touch them.
Nor shall they ever grieve.

39:62 God ˹alone˺ is the Creator of everything.
And He ˹alone˺ is guardian over all things.

39:63 To Him ˹alone˺ belongs the treasures
of the heavens and the earth.
So ˹as for˺ those who have disbelieved
in the ˹revealed˺ signs of God—
˹then˺ such as these are the losers

وَإِن كُنتُ لَمِنَ ٱلسَّٰخِرِينَ
٥٧ أَوْ تَقُولَ
لَوْ أَنَّ ٱللَّهَ هَدَىٰنِى
لَكُنتُ مِنَ ٱلْمُتَّقِينَ
٥٨ أَوْ تَقُولَ حِينَ تَرَى ٱلْعَذَابَ
لَوْ أَنَّ لِى كَرَّةً
فَأَكُونَ مِنَ ٱلْمُحْسِنِينَ
٥٩ بَلَىٰ قَدْ جَآءَتْكَ ءَايَٰتِى
فَكَذَّبْتَ بِهَا وَٱسْتَكْبَرْتَ
وَكُنتَ مِنَ ٱلْكَٰفِرِينَ
٦٠ وَيَوْمَ ٱلْقِيَٰمَةِ تَرَى
ٱلَّذِينَ كَذَبُوا۟ عَلَى ٱللَّهِ
وُجُوهُهُم مُّسْوَدَّةٌ
أَلَيْسَ فِى جَهَنَّمَ
مَثْوًى لِّلْمُتَكَبِّرِينَ
٦١ وَيُنَجِّى ٱللَّهُ ٱلَّذِينَ ٱتَّقَوْا۟
بِمَفَازَتِهِمْ
لَا يَمَسُّهُمُ ٱلسُّوٓءُ
وَلَا هُمْ يَحْزَنُونَ
٦٢ ٱللَّهُ خَٰلِقُ كُلِّ شَىْءٍ
وَهُوَ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ
٦٣ لَّهُۥ مَقَالِيدُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَٱلَّذِينَ كَفَرُوا۟
بِـَٔايَٰتِ ٱللَّهِ
أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ

⌜of an everlasting Paradise⌝.

39:64 Say ⌜to them, O Prophet⌝:
Is it other than God, then,
that you would command me to worship,
you ignorant ones?

39:65 Yet truly it has been revealed to you,
⌜O Prophet⌝—
and to those ⌜of the prophets⌝ before you:
If ever you were to associate
⌜any⌝ gods with God,
then utterly futile
would be all your ⌜good⌝ works.
And, most surely,
you yourself would have become
among the losers ⌜of an everlasting Paradise⌝.

39:66 Rather, it is God ⌜alone⌝ you shall worship.
And you shall ever be of those who are thankful.

39:67 Yet they ⌜who disbelieve⌝
have not esteemed God
with His rightful esteem.
For the entire Earth shall be His handful
on the Day of Resurrection!
And the heavens shall be rolled up
in His Right Hand.
Highly exalted is He, and most high,
⌜far⌝ above all that they associate
as gods ⌜with Him⌝.

39:68 And the Trumpet ⌜of the Hour of Doom⌝
shall be blown.
Then all who are in the heavens
and all who are in the earth
shall be struck down ⌜with death⌝—
except whomever God so wills.
Thereafter, it shall be blown once more.
Then, at once, they are ⌜all⌝ standing

(٦٤) قُلۡ أَفَغَيۡرَ ٱللَّهِ
تَأۡمُرُوٓنِّيٓ أَعۡبُدُ
أَيُّهَا ٱلۡجَٰهِلُونَ

(٦٥) وَلَقَدۡ أُوحِيَ إِلَيۡكَ
وَإِلَى ٱلَّذِينَ مِن قَبۡلِكَ
لَئِنۡ أَشۡرَكۡتَ لَيَحۡبَطَنَّ عَمَلُكَ
وَلَتَكُونَنَّ مِنَ ٱلۡخَٰسِرِينَ

(٦٦) بَلِ ٱللَّهَ فَٱعۡبُدۡ
وَكُن مِّنَ ٱلشَّٰكِرِينَ

(٦٧) وَمَا قَدَرُواْ ٱللَّهَ حَقَّ قَدۡرِهِۦ
وَٱلۡأَرۡضُ جَمِيعٗا
قَبۡضَتُهُۥ يَوۡمَ ٱلۡقِيَٰمَةِ
وَٱلسَّمَٰوَٰتُ
مَطۡوِيَّٰتُۢ بِيَمِينِهِۦۚ
سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ
عَمَّا يُشۡرِكُونَ

(٦٨) وَنُفِخَ فِي ٱلصُّورِ
فَصَعِقَ مَن فِي ٱلسَّمَٰوَٰتِ
وَمَن فِي ٱلۡأَرۡضِ
إِلَّا مَن شَآءَ ٱللَّهُۖ
ثُمَّ نُفِخَ فِيهِ أُخۡرَىٰ
فَإِذَا هُمۡ قِيَامٞ يَنظُرُونَ

⌜in the Plain of Judgment⌝, looking on!
39:69 Thus the earth shall shine
by the light of its Lord.
And the ⌜precise⌝ book ⌜of record for their deeds⌝
will be set in place ⌜for each one⌝.
And the prophets
and the witnesses ⌜over the nations⌝
shall be brought up.
Thus it shall be decided
between them ⌜all,
in accordance⌝ with the truth—
and never shall they be wronged ⌜in the least⌝.
39:70 Then each soul shall be rendered in full
for all that it has done ⌜in life⌝.
For He is most knowing
of all that they were doing ⌜in the world⌝.
39:71 Then those who disbelieved
shall be driven to Hell in companies,
until, when they come to it,
its gates will be opened,
whereupon its keepers shall say to them:
Did there not come to you messengers
from among yourselves,
reciting to you the ⌜revealed⌝ verses
of your Lord, and forewarning you
of the ⌜inevitable⌝ Meeting ⌜for Judgment⌝
of this Day of yours?
They shall say: Yes, indeed!
But the word of torment
shall have ⌜already⌝ come to pass
against the disbelievers.
39:72 It shall be said ⌜to them⌝:
Enter the gates of Hell,
wherein you shall abide forever—
and a most woeful dwelling it is
for the ⌜insolently⌝ arrogant!

(٦٩) وَأَشْرَقَتِ ٱلْأَرْضُ
بِنُورِ رَبِّهَا وَوُضِعَ ٱلْكِتَـٰبُ
وَجِا۟ىٓءَ بِٱلنَّبِيِّـۧنَ وَٱلشُّهَدَآءِ
وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ
وَهُمْ لَا يُظْلَمُونَ
(٧٠) وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ
وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ
(٧١) وَسِيقَ ٱلَّذِينَ كَفَرُوٓا۟
إِلَىٰ جَهَنَّمَ زُمَرًا ۖ
حَتَّىٰٓ إِذَا جَآءُوهَا
فُتِحَتْ أَبْوَٰبُهَا
وَقَالَ لَهُمْ خَزَنَتُهَآ
أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ
يَتْلُونَ عَلَيْكُمْ
ءَايَـٰتِ رَبِّكُمْ وَيُنذِرُونَكُمْ
لِقَآءَ يَوْمِكُمْ هَـٰذَا ۚ قَالُوا۟ بَلَىٰ
وَلَـٰكِنْ حَقَّتْ كَلِمَةُ
ٱلْعَذَابِ عَلَى ٱلْكَـٰفِرِينَ
(٧٢) قِيلَ ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ
خَـٰلِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى
ٱلْمُتَكَبِّرِينَ
(٧٣) وَسِيقَ
ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ
إِلَى ٱلْجَنَّةِ زُمَرًا ۖ

39:73 But those who feared their Lord
shall be ushered to the Garden ˹of Paradise˺
in ˹honored˺ companies,
until, when they come to it,
and its gates shall be opened,
its keepers shall then say to them:
Peace be upon ˹all of˺ you!
May you be ever pure!
So enter it, ˹all of you˺,
abiding ˹therein˺ forever.

39:74 And they ˹who enter˺ shall say:
All praise is for God ˹alone˺
who has made His promise to us come true,
and who has bequeathed to us
the Land ˹of Everlasting Joy˺—
for us to settle in the Garden ˹of Paradise˺
wherever we so will.
Then how ˹exceedingly˺ commendable
is the reward of those
who ever do ˹the will of God!

39:75 It is then that˺ you shall see the angels,
encircled about the Throne,
exalting their Lord with ˹all˺ praise.
Thus it shall have been decided
between them ˹all, in accordance˺ with the truth.
And so shall it be said ˹at last˺:
All praise is for God ˹alone˺,
Lord of ˹All˺ the Worlds!

حَتَّىٰٓ إِذَا جَآءُوهَا
وَفُتِحَتْ أَبْوَٰبُهَا
وَقَالَ لَهُمْ خَزَنَتُهَا
سَلَٰمٌ عَلَيْكُمْ طِبْتُمْ
فَٱدْخُلُوهَا خَٰلِدِينَ
﴿٧٤﴾ وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ
ٱلَّذِى صَدَقَنَا وَعْدَهُۥ
وَأَوْرَثَنَا ٱلْأَرْضَ
نَتَبَوَّأُ مِنَ ٱلْجَنَّةِ
حَيْثُ نَشَآءُ
فَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ
﴿٧٥﴾ وَتَرَى ٱلْمَلَٰٓئِكَةَ
حَآفِّينَ مِنْ حَوْلِ ٱلْعَرْشِ
يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ
وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَقِيلَ
ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ



The surah that describes the Divine Being in its third verse as the one and only God, who is THE FORGIVER *of Sin, the Acceptor of Repentance, but also the Severe in Punishment.*

Surah 40 / 85 VERSES / REVEALED AT MAKKAH

Ghâfir

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

40:1 *Ḥâ Mîm*

40:2 The revelation of this Book
is from God ˹on high˺,
the Overpowering ˹One˺, the All-Knowing;

40:3 the Forgiver of Sin
and the Acceptor of Repentance;
the Severe in Punishment—
˹and ever in all of these,˺ the All-Reaching Lord!
There is no God but Him.
To Him ˹alone˺ is the ultimate destiny
˹of Judgment and justice˺.

40:4 None argues against the signs of God
˹that He has revealed in this Quran˺
except for those who disbelieve.
So let not their moving ˹about
freely˺ to and fro—
˹seeking worldly gain˺ in the ˹various˺ lands—
delude you, ˹O Prophet˺.

40:5 Before them, the people of Noah
belied ˹God's revealed word˺,
as did ˹all˺ the ˹disbelieving˺ alliances after them.
Moreover, every ˹single˺ community ˹of them

(١) حمٓ
(٢) تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ
ٱلْعَزِيزِ ٱلْعَلِيمِ
(٣) غَافِرِ ٱلذَّنۢبِ وَقَابِلِ ٱلتَّوْبِ
شَدِيدِ ٱلْعِقَابِ ذِى ٱلطَّوْلِ ۖ
لَآ إِلَٰهَ إِلَّا هُوَ ۖ إِلَيْهِ ٱلْمَصِيرُ
(٤) مَا يُجَٰدِلُ فِىٓ ءَايَٰتِ ٱللَّهِ
إِلَّا ٱلَّذِينَ كَفَرُوا۟
فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِى ٱلْبِلَٰدِ
(٥) كَذَّبَتْ قَبْلَهُمْ
قَوْمُ نُوحٍ
وَٱلْأَحْزَابُ مِنۢ بَعْدِهِمْ ۖ

hardened their˺ resolve
against their own messenger,
to seize him ˹and kill him˺.
They too argued ˹vehemently˺
in ˹the way of˺ falsehood,
so that they might refute ˹and quash˺ the truth.
Yet, suddenly, I seized them!
How ˹devastating˺, then, was My punishment!

40:6 And so it is that the word of your Lord
will come to pass
against ˹all˺ those who disbelieve,
for they are the Companions
of the Fire ˹of Hell˺.

40:7 Those ˹of the angels˺
who bear the Throne ˹of God˺,
and all who are round it,
exalt their Lord with ˹high˺ praise,
and believe in Him,
and seek forgiveness for those who believe!
˹They say:˺ Our Lord!
You have embraced all things
in ˹Your˺ mercy and ˹Your˺ knowledge.
So forgive those
who have turned ˹to You˺ in repentance
and who have followed Your way.
And save them
from the torment of Hellfire ˹on Judgment Day˺.

40:8 Our Lord!
Admit them, moreover,
into the Gardens everlasting,
which You have promised them—
˹together˺ with whoever is righteous
among their fathers,
and their spouses, and their children.

وَهَمَّتْ كُلُّ أُمَّةٍ
بِرَسُولِهِمْ لِيَأْخُذُوهُ
وَجَٰدَلُواْ بِٱلْبَٰطِلِ
لِيُدْحِضُواْ بِهِ ٱلْحَقَّ
فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ
﴿٦﴾ وَكَذَٰلِكَ
حَقَّتْ كَلِمَتُ رَبِّكَ
عَلَى ٱلَّذِينَ كَفَرُوٓاْ
أَنَّهُمْ أَصْحَٰبُ ٱلنَّارِ
﴿٧﴾ ٱلَّذِينَ يَحْمِلُونَ ٱلْعَرْشَ
وَمَنْ حَوْلَهُۥ
يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ
وَيُؤْمِنُونَ بِهِۦ
وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُواْ
رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ
رَّحْمَةً وَعِلْمًا
فَٱغْفِرْ لِلَّذِينَ تَابُواْ
وَٱتَّبَعُواْ سَبِيلَكَ
وَقِهِمْ عَذَابَ ٱلْجَحِيمِ
﴿٨﴾ رَبَّنَا وَأَدْخِلْهُمْ
جَنَّٰتِ عَدْنٍ ٱلَّتِي وَعَدتَّهُمْ
وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ
وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ

Indeed, You are the Overpowering ˹One˺,
the All-Wise.

40:9 Thus save them from ˹the evil of their˺ misdeeds.
For whomever You save, on that Day,
from ˹the consequence of his˺ misdeeds,
then, most surely, You have shown him mercy.
And it is this that is the magnificent triumph.

40:10 But as for those who disbelieve,
˹they˺ shall be addressed by ˹the angels
as they suffer in Hellfire˺:
Most surely, God's ˹utter˺ abhorrence
˹of you in the world˺
is ˹far˺ greater than your abhorrence
of yourselves ˹this Day—
and of eternal consequence˺!
Behold!
You were ˹in life˺ called to faith
˹by God's messengers˺. But you disbelieved.

40:11 They shall say: Our Lord!
Two times have You caused us to die.
And two times have You caused us to live.
We now confess our sins.
Is there, then, any way ˹for us˺
to come out ˹from eternal damnation?

40:12 It shall be said: No!˺
This ˹torment you endure˺ is because
whenever God alone was invoked ˹as One˺,
you disbelieved ˹in Him˺.
Yet when associate-gods were ascribed to Him,
you believed.
Assuredly, all judgment belongs to God ˹alone˺,
the Ever-Exalted, the All-Great.

40:13 He is the One
who shows you His ˹wondrous˺ signs

إِنَّكَ أَنتَ
ٱلْعَزِيزُ ٱلْحَكِيمُ
(٩) وَقِهِمُ ٱلسَّيِّـَٔاتِ ۚ
وَمَن تَقِ ٱلسَّيِّـَٔاتِ
يَوْمَئِذٍ فَقَدْ رَحِمْتَهُۥ ۚ
وَذَٰلِكَ هُوَ
ٱلْفَوْزُ ٱلْعَظِيمُ
(١٠) إِنَّ ٱلَّذِينَ كَفَرُوا۟
يُنَادَوْنَ لَمَقْتُ ٱللَّهِ
أَكْبَرُ مِن
مَّقْتِكُمْ أَنفُسَكُمْ
إِذْ تُدْعَوْنَ إِلَى ٱلْإِيمَٰنِ
فَتَكْفُرُونَ
(١١) قَالُوا۟ رَبَّنَآ أَمَتَّنَا ٱثْنَتَيْنِ
وَأَحْيَيْتَنَا ٱثْنَتَيْنِ
فَٱعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ
إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ
(١٢) ذَٰلِكُم بِأَنَّهُۥٓ
إِذَا دُعِىَ ٱللَّهُ وَحْدَهُۥ
كَفَرْتُمْ ۖ
وَإِن يُشْرَكْ بِهِۦ تُؤْمِنُوا۟ ۚ
فَٱلْحُكْمُ لِلَّهِ ٱلْعَلِىِّ ٱلْكَبِيرِ
(١٣) هُوَ ٱلَّذِى يُرِيكُمْ ءَايَٰتِهِۦ

⌜in creation⌝,
and who sends down for you,
from heaven, provision.
Yet, indeed, none is mindful ⌜of this⌝,
but one who turns ⌜to Him⌝ in penitence.

40:14 Therefore, ⌜O believers,⌝
call upon God ⌜and no other⌝,
making the ⌜practice of your⌝ religion
⌜pure and⌝ sincere to Him ⌜alone⌝—
even if the disbelievers hate ⌜it.

40:15 He alone is⌝ the All-Elevated of every lofty rank
⌜above His creation⌝—
Sole Possessor of the Throne!
He casts the spirit ⌜of the divine Law⌝
through His ⌜revealed⌝ commandments
upon whomever He so wills
of His servants ⌜chosen as messengers⌝,
to forewarn ⌜all people⌝
of the ⌜inevitable⌝ Day of ⌜His⌝ Meeting—

40:16 the Day they shall ⌜all⌝ come forward
⌜for Judgment before God⌝,
nothing of them hidden from God.
⌜Then shall it be asked:⌝
To whom
does all the dominion belong this Day?
To God, the One, the All-Dominating!

40:17 This Day, each soul shall be recompensed
for all that it has earned ⌜in life⌝.
No injustice is there this Day.
Indeed, God is swift in reckoning.

40:18 So forewarn them of the Impending Day
when hearts go up into choking throats—
⌜when⌝ there shall be no intimate friend
for the wrongdoers, nor any intercessor
to be heeded.

وَيُنَزِّلُ لَكُم
مِّنَ ٱلسَّمَآءِ رِزۡقٗاۚ
وَمَا يَتَذَكَّرُ
إِلَّا مَن يُنِيبُ
(١٤) فَٱدۡعُواْ ٱللَّهَ
مُخۡلِصِينَ لَهُ ٱلدِّينَ
وَلَوۡ كَرِهَ ٱلۡكَٰفِرُونَ
(١٥) رَفِيعُ ٱلدَّرَجَٰتِ
ذُو ٱلۡعَرۡشِ
يُلۡقِي ٱلرُّوحَ مِنۡ أَمۡرِهِۦ
عَلَىٰ مَن يَشَآءُ مِنۡ عِبَادِهِۦ
لِيُنذِرَ يَوۡمَ ٱلتَّلَاقِ
(١٦) يَوۡمَ هُم بَٰرِزُونَۖ
لَا يَخۡفَىٰ عَلَى ٱللَّهِ مِنۡهُمۡ شَيۡءٞۚ
لِّمَنِ ٱلۡمُلۡكُ ٱلۡيَوۡمَۖ
لِلَّهِ ٱلۡوَٰحِدِ ٱلۡقَهَّارِ
(١٧) ٱلۡيَوۡمَ تُجۡزَىٰ
كُلُّ نَفۡسِۭ بِمَا كَسَبَتۡۚ
لَا ظُلۡمَ ٱلۡيَوۡمَۚ
إِنَّ ٱللَّهَ سَرِيعُ ٱلۡحِسَابِ
(١٨) وَأَنذِرۡهُمۡ يَوۡمَ ٱلۡأٓزِفَةِ
إِذِ ٱلۡقُلُوبُ لَدَى ٱلۡحَنَاجِرِ
كَٰظِمِينَۚ مَا لِلظَّٰلِمِينَ
مِنۡ حَمِيمٖ وَلَا شَفِيعٖ يُطَاعُ

40:19 He knows every treacherous look of the eyes
and all that the ˹human˺ breast conceals.

40:20 Thus God judges by ˹nothing but˺ the truth.
But all that they call upon apart from Him
cannot judge by anything at all.
Indeed, it is ˹only˺ God
who is the All-Hearing, the All-Seeing.

40:21 ❊Have they not journeyed through the lands
to see how ˹devastating˺ was the end
of those ˹who denied faith˺ before them?
They were ˹far˺ greater than them in power—
and in the traces
˹they left˺ in the earth ˹as a legacy˺.
Then, suddenly, God seized them for their sins.
For never did they have any shield against God.

40:22 That was because their messengers came to them
with clear ˹and miraculous˺ proofs ˹of God˺.
Yet they disbelieved.
Then, suddenly, God seized them.
Indeed, He is all-powerful
˹and˺ most severe in punishment.

40:23 Now, very truly,
We sent Moses with Our ˹miraculous˺ signs
and manifest authority

40:24 to Pharaoh, and Hâmân, and Korah.
But they said:
A ˹mere˺ sorcerer! A sheer liar!

40:25 So when he came to them
with the truth from Us, they said:
Kill the sons of those who believe
˹who are˺ with him,
and keep their womenfolk alive
˹for us in bondage˺.
Yet never is the scheming of the disbelievers

(١٩) يَعْلَمُ خَائِنَةَ الْأَعْيُنِ
وَمَا تُخْفِي الصُّدُورُ
(٢٠) وَاللَّهُ يَقْضِي بِالْحَقِّ
وَالَّذِينَ يَدْعُونَ مِن دُونِهِ
لَا يَقْضُونَ بِشَيْءٍ إِنَّ اللَّهَ
هُوَ السَّمِيعُ الْبَصِيرُ
(٢١) ❊أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ
فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الَّذِينَ كَانُوا مِن قَبْلِهِمْ
كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً
وَآثَارًا فِي الْأَرْضِ
فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ
وَمَا كَانَ لَهُم مِّنَ اللَّهِ مِن وَاقٍ
(٢٢) ذَٰلِكَ بِأَنَّهُمْ كَانَت
تَّأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ
فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ
إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ
(٢٣) وَلَقَدْ أَرْسَلْنَا مُوسَىٰ
بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ
(٢٤) إِلَىٰ فِرْعَوْنَ وَهَامَانَ
وَقَارُونَ فَقَالُوا
سَاحِرٌ كَذَّابٌ
(٢٥) فَلَمَّا جَاءَهُم بِالْحَقِّ
مِنْ عِندِنَا قَالُوا اقْتُلُوا
أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ
وَاسْتَحْيُوا نِسَاءَهُمْ
وَمَا كَيْدُ الْكَافِرِينَ
إِلَّا فِي ضَلَالٍ

anything but misguided.

40:26 Moreover, Pharaoh said
⌜to his assembly of nobles⌝:
Leave me to kill Moses—
and let him call upon his Lord!
Indeed, I fear that he may change your religion
or cause corruption to prevail in the land
⌜of Egypt⌝.

40:27 Yet Moses said ⌜to the people⌝:
I have taken refuge in my Lord and your Lord
from every ⌜insolently⌝ arrogant person
who does not believe
in the ⌜inevitable⌝ Day of Reckoning.

40:28 Thereupon, a believing man
from the House of Pharaoh,
who had concealed his faith, said:
Will you kill a man for saying:
My Lord is God!
while truly he has come to you
with clear ⌜and miraculous⌝ proofs
from your Lord?
For if he is a liar,
then ⌜the consequence of⌝ his lying
is ⌜a great sin⌝ against him ⌜alone⌝:
Yet if he is truthful,
then some of what he promises you
shall strike you.
Indeed, God does not guide
one who is exceedingly rebellious
and a sheer liar.

40:29 O my people! Yours is the kingdom today.
You are predominant in the land.
But who will give us victory
against the mighty power of God
if it comes to us?

(٢٦) وَقَالَ فِرۡعَوۡنُ
ذَرُونِيٓ أَقۡتُلۡ مُوسَىٰ
وَلۡيَدۡعُ رَبَّهُۥٓۖ إِنِّيٓ أَخَافُ
أَن يُبَدِّلَ دِينَكُمۡ
أَوۡ أَن يُظۡهِرَ
فِي ٱلۡأَرۡضِ ٱلۡفَسَادَ
(٢٧) وَقَالَ مُوسَىٰٓ
إِنِّي عُذۡتُ بِرَبِّي وَرَبِّكُم
مِّن كُلِّ مُتَكَبِّرٖ
لَّا يُؤۡمِنُ بِيَوۡمِ ٱلۡحِسَابِ
(٢٨) وَقَالَ رَجُلٞ مُّؤۡمِنٞ
مِّنۡ ءَالِ فِرۡعَوۡنَ
يَكۡتُمُ إِيمَٰنَهُۥٓ
أَتَقۡتُلُونَ رَجُلًا أَن يَقُولَ
رَبِّيَ ٱللَّهُ وَقَدۡ جَآءَكُم
بِٱلۡبَيِّنَٰتِ مِن رَّبِّكُمۡۖ
وَإِن يَكُ كَٰذِبٗا
فَعَلَيۡهِ كَذِبُهُۥۖ
وَإِن يَكُ صَادِقٗا يُصِبۡكُم
بَعۡضُ ٱلَّذِي يَعِدُكُمۡۖ
إِنَّ ٱللَّهَ لَا يَهۡدِي
مَنۡ هُوَ مُسۡرِفٞ كَذَّابٞ
(٢٩) يَٰقَوۡمِ لَكُمُ ٱلۡمُلۡكُ ٱلۡيَوۡمَ
ظَٰهِرِينَ فِي ٱلۡأَرۡضِ
فَمَن يَنصُرُنَا مِنۢ بَأۡسِ ٱللَّهِ
إِن جَآءَنَاۚ

Pharaoh said:
I do not present to you
other than what I myself see ˹to be best for you˺.
Nor do I guide you
to other than the path of right guidance.

40:30 But he who believed said:
O my people!
I fear for you ˹a fate˺ similar to the ˹dreadful˺ day
of the ˹ungodly˺ alliances ˹of the past˺—

40:31 like the case of the people of Noah
and ˹that of the peoples of˺ ʿÂd and Thamûd,
and those ˹who came˺ after them.
For God does not desire
˹any˺ injustice for ˹His˺ servants.

40:32 And O my people!
I fear for you ˹the nearing of˺
a day of crying out ˹vainly for help˺,

40:33 a day when you shall ˹seek in vain
to˺ turn away in retreat ˹from God's affliction˺.
You have none to preserve you from God.
For whomever God leaves to stray,
no guide shall there ever be for him.

40:34 And very truly, Joseph came to you before
with clear ˹and miraculous˺ proofs ˹from God,
like those of Moses˺.
Yet never did you cease to be in doubt
about ˹the message˺ that he had brought you—
˹so much so˺ that even when he perished,
you said:
God shall never send forth
a messenger after him.
And so it is that God leaves to stray
whoever is exceedingly rebellious
˹and˺ doubting.

قَالَ فِرْعَوْنُ
مَآ أُرِيكُمْ إِلَّا مَآ أَرَىٰ
وَمَآ أَهْدِيكُمْ
إِلَّا سَبِيلَ ٱلرَّشَادِ
(٣٠) وَقَالَ ٱلَّذِىٓ ءَامَنَ يَٰقَوْمِ
إِنِّىٓ أَخَافُ عَلَيْكُم
مِّثْلَ يَوْمِ ٱلْأَحْزَابِ
(٣١) مِثْلَ دَأْبِ
قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ
وَٱلَّذِينَ مِنۢ بَعْدِهِمْ ۚ
وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ
(٣٢) وَيَٰقَوْمِ إِنِّىٓ أَخَافُ عَلَيْكُمْ
يَوْمَ ٱلتَّنَادِ
(٣٣) يَوْمَ تُوَلُّونَ مُدْبِرِينَ
مَا لَكُم مِّنَ ٱللَّهِ مِنْ عَاصِمٍ ۗ
وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ
(٣٤) وَلَقَدْ جَآءَكُمْ يُوسُفُ
مِن قَبْلُ بِٱلْبَيِّنَٰتِ
فَمَا زِلْتُمْ فِى شَكٍّ
مِّمَّا جَآءَكُم بِهِۦ ۖ
حَتَّىٰٓ إِذَا هَلَكَ قُلْتُمْ
لَن يَبْعَثَ ٱللَّهُ
مِنۢ بَعْدِهِۦ رَسُولًا ۚ
كَذَٰلِكَ يُضِلُّ ٱللَّهُ
مَنْ هُوَ مُسْرِفٌ مُّرْتَابٌ
(٣٥) ٱلَّذِينَ يُجَٰدِلُونَ
فِىٓ ءَايَٰتِ ٱللَّهِ
بِغَيْرِ سُلْطَٰنٍ أَتَىٰهُمْ ۖ

40:35 ˹Such are˺ the ones who argue against
the signs of God, ˹revealed to His messengers,
to nullify them˺,
without any ˹divine˺ authority
˹ever˺ having come to them!
How greatly abhorrent ˹this is˺ to God
and to those who believe!
Thus does God set a seal upon the heart
of every ˹insolently˺ arrogant,
overbearing person.

40:36 Thus Pharaoh said: O Hâmân!
Build for me a ˹lofty˺ tower,
so that I may reach ˹up to˺ the spheres,

40:37 the spheres of the heavens ˹themselves˺,
so that I may ˹ascend
to˺ look upon the God of Moses.
For, most surely, I think he is a liar.
And so it was that Pharaoh's evil deeds
were made fair-seeming to him.
Thus was he ˹forever˺ barred
from the ˹straight˺ path.
And the scheming of Pharaoh
was but ˹doomed to end˺ in ruin!

40:38 Nevertheless, the one who had believed said:
O my people! Follow me.
I shall guide you to the rightly guided path.

40:39 O my people!
This worldly life is but a ˹fleeting˺ enjoyment.
For, indeed, it is the Hereafter
that is the abode of enduring settlement.

40:40 One who does a misdeed
shall not be recompensed but with its like.
But ˹as to˺ one who does righteous deeds,
whether male or female—

كَبُرَ مَقْتًا عِندَ ٱللَّهِ
وَعِندَ ٱلَّذِينَ ءَامَنُوا۟ۚ
كَذَٰلِكَ يَطْبَعُ ٱللَّهُ
عَلَىٰ كُلِّ قَلْبِ
مُتَكَبِّرٍ جَبَّارٍ
٣٦ وَقَالَ فِرْعَوْنُ يَٰهَٰمَٰنُ
ٱبْنِ لِى صَرْحًا
لَّعَلِّىٓ أَبْلُغُ ٱلْأَسْبَٰبَ
٣٧ أَسْبَٰبَ ٱلسَّمَٰوَٰتِ
فَأَطَّلِعَ إِلَىٰٓ إِلَٰهِ مُوسَىٰ
وَإِنِّى لَأَظُنُّهُۥ كَٰذِبًاۚ
وَكَذَٰلِكَ زُيِّنَ لِفِرْعَوْنَ
سُوٓءُ عَمَلِهِۦ
وَصُدَّ عَنِ ٱلسَّبِيلِۚ
وَمَا كَيْدُ فِرْعَوْنَ
إِلَّا فِى تَبَابٍ
٣٨ وَقَالَ ٱلَّذِىٓ ءَامَنَ
يَٰقَوْمِ ٱتَّبِعُونِ أَهْدِكُمْ
سَبِيلَ ٱلرَّشَادِ
٣٩ يَٰقَوْمِ إِنَّمَا هَٰذِهِ
ٱلْحَيَوٰةُ ٱلدُّنْيَا مَتَٰعٌ وَإِنَّ
ٱلْءَاخِرَةَ هِىَ دَارُ ٱلْقَرَارِ
٤٠ مَنْ عَمِلَ سَيِّئَةً
فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَاۖ
وَمَنْ عَمِلَ صَٰلِحًا
مِّن ذَكَرٍ أَوْ أُنثَىٰ
وَهُوَ مُؤْمِنٌ

while being a believer—then ˹it is such as˺ these
who shall enter the Garden ˹of Paradise˺,
forever provided therein, without measure.

40:41 ❊And, O my people!
How is it that I call you to deliverance,
while you call me to the Fire ˹of Hell˺?

40:42 You call me to disbelieve
in ˹the true and only˺ God
and to associate with Him ˹false gods˺
of which I have no knowledge,
while I call you to ˹believe
in˺ the Overpowering ˹One˺,
the Most Forgiving.

40:43 There is no doubt
that all that you call me to ˹worship˺
has nothing worthy for which to be invoked—
˹neither˺ in this world nor in the Hereafter.
For ˹there is no doubt˺
that our ˹inevitable˺ return
is ˹but˺ to God ˹alone˺—
and that it is ˹only˺ the exceedingly rebellious
who are the Companions of the Fire ˹of Hell˺.

40:44 It is ˹only˺ then ˹in Hellfire˺
that you shall ˹all˺ remember
what I say to you ˹now˺!
Yet I commend ˹myself and˺ my affair
to God ˹alone˺.
Indeed, God is all-seeing of ˹all His˺ servants.

40:45 So God saved him from the great evil
that they plotted,
while the ˹very˺ worst of torments
whelmed the House of Pharaoh from every side.

40:46 ˹Moreover,˺ to the Fire
are they exposed ˹in their graves˺,

فَأُوْلَـٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ
يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ

(٤١) ۞ وَيَـٰقَوْمِ مَا لِىٓ
أَدْعُوكُمْ إِلَى ٱلنَّجَوٰةِ
وَتَدْعُونَنِىٓ إِلَى ٱلنَّارِ

(٤٢) تَدْعُونَنِى لِأَكْفُرَ بِٱللَّهِ
وَأُشْرِكَ بِهِۦ
مَا لَيْسَ لِى بِهِۦ عِلْمٌ
وَأَنَا۠ أَدْعُوكُمْ
إِلَى ٱلْعَزِيزِ ٱلْغَفَّـٰرِ

(٤٣) لَا جَرَمَ أَنَّمَا تَدْعُونَنِىٓ إِلَيْهِ
لَيْسَ لَهُۥ دَعْوَةٌ فِى ٱلدُّنْيَا
وَلَا فِى ٱلْـَٔاخِرَةِ
وَأَنَّ مَرَدَّنَآ إِلَى ٱللَّهِ
وَأَنَّ ٱلْمُسْرِفِينَ
هُمْ أَصْحَـٰبُ ٱلنَّارِ

(٤٤) فَسَتَذْكُرُونَ
مَآ أَقُولُ لَكُمْ ۚ
وَأُفَوِّضُ أَمْرِىٓ إِلَى ٱللَّهِ ۚ
إِنَّ ٱللَّهَ بَصِيرٌۢ بِٱلْعِبَادِ

(٤٥) فَوَقَىٰهُ ٱللَّهُ
سَيِّـَٔاتِ مَا مَكَرُوا۟ ۖ
وَحَاقَ بِـَٔالِ فِرْعَوْنَ
سُوٓءُ ٱلْعَذَابِ

(٤٦) ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا
غُدُوًّا وَعَشِيًّا ۖ

morning and evening, ˹until the end of time˺.
Then on the Day
the Hour ˹of Doom˺ shall arise,
˹it shall be said to the angels˺:
Commit the House of Pharaoh
into the severest torment!

40:47 And behold!
They shall argue with one another
in the Fire ˹of Hell˺.
Thus the weak ˹of the world˺ shall say
to those who were ˹insolently˺ arrogant:
Indeed, we were ˹devoted˺ followers of yours!
So can you avail us, ˹even a little,˺
against any portion of the Fire?

40:48 Those who were ˹insolently˺ arrogant shall say:
Indeed, we are all of us ˹steeped˺ in it.
God has already judged
between ˹all His˺ servants ˹with justice˺.

40:49 Then ˹all˺ those in the Fire shall say
to the keepers of Hell:
Call upon your Lord
to lighten ˹just˺ a day of the torment for us.

40:50 ˹The keepers˺ shall say:
Is it not ˹true˺, then, that your messengers
have come to you ˹in life˺
with clear ˹and miraculous˺ proofs ˹from God˺?
The ˹dwellers of the Fire˺ shall say:
Yes, indeed!
They ˹who are the keepers˺ shall then say:
Cry out, ˹then, in vain˺!
For never is the cry of the disbelievers
anything but misguided.

40:51 Indeed, We shall, most surely,
make Our messengers triumphant,

وَيَوۡمَ تَقُومُ ٱلسَّاعَةُ
أَدۡخِلُوٓاْ ءَالَ فِرۡعَوۡنَ
أَشَدَّ ٱلۡعَذَابِ

(٤٧) وَإِذۡ يَتَحَآجُّونَ فِي ٱلنَّارِ
فَيَقُولُ ٱلضُّعَفَٰٓؤُاْ
لِلَّذِينَ ٱسۡتَكۡبَرُوٓاْ
إِنَّا كُنَّا لَكُمۡ تَبَعٗا
فَهَلۡ أَنتُم مُّغۡنُونَ عَنَّا
نَصِيبٗا مِّنَ ٱلنَّارِ

(٤٨) قَالَ ٱلَّذِينَ ٱسۡتَكۡبَرُوٓاْ
إِنَّا كُلّٞ فِيهَآ إِنَّ ٱللَّهَ
قَدۡ حَكَمَ بَيۡنَ ٱلۡعِبَادِ

(٤٩) وَقَالَ ٱلَّذِينَ فِي ٱلنَّارِ
لِخَزَنَةِ جَهَنَّمَ
ٱدۡعُواْ رَبَّكُمۡ يُخَفِّفۡ عَنَّا
يَوۡمٗا مِّنَ ٱلۡعَذَابِ

(٥٠) قَالُوٓاْ أَوَلَمۡ تَكُ تَأۡتِيكُمۡ
رُسُلُكُم بِٱلۡبَيِّنَٰتِۖ
قَالُواْ بَلَىٰۚ قَالُواْ فَٱدۡعُواْۗ
وَمَا دُعَٰٓؤُاْ ٱلۡكَٰفِرِينَ
إِلَّا فِي ضَلَٰلٍ

(٥١) إِنَّا لَنَنصُرُ رُسُلَنَا
وَٱلَّذِينَ ءَامَنُواْ
فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا

as well as ˹all˺ those who believe—
˹both˺ in the life of this world
and on the Day ˹Hereafter
when˺ the witnesses
˹for God's message to the nations˺
shall stand forth—

40:52 a Day the ˹godless˺ wrongdoers
shall not benefit from their excuses.
Rather, for them, there is ˹only˺
the curse ˹of God˺!
And for them ˹in just recompense˺,
there is the most evil abode
˹in Hellfire awaiting˺.

40:53 And very truly, We gave Moses
the guidance ˹of divine revelation˺.
Thus, We bequeathed to the Children of Israel
the Book ˹of the Torah˺—

40:54 as a ˹means of˺ guidance ˹to salvation˺
and a reminder ˹of the divine Law,˺
for those endowed
with ˹discretion and˺ understanding
˹who thus heed admonition˺.

40:55 Therefore, be patient, ˹O Prophet˺.
Indeed, the promise
of ˹victory from˺ God is ˹ever˺ true.
Moreover, ˹steadfastly˺ seek ˹much˺ forgiveness
for your sin.
And highly exalt your Lord with ˹all˺ praise
in the evenings and ˹in˺ the mornings.

40:56 Indeed, those who argue
against the signs of God
˹revealed to His messengers
in order to nullify them˺—
without any ˹divine˺ authority

وَيَوۡمَ يَقُومُ ٱلۡأَشۡهَٰدُ
(٥٢) يَوۡمَ لَا يَنفَعُ
ٱلظَّٰلِمِينَ مَعۡذِرَتُهُمۡۖ
وَلَهُمُ ٱللَّعۡنَةُ
وَلَهُمۡ سُوٓءُ ٱلدَّارِ
(٥٣) وَلَقَدۡ ءَاتَيۡنَا مُوسَى ٱلۡهُدَىٰ
وَأَوۡرَثۡنَا بَنِيٓ إِسۡرَٰٓءِيلَ
ٱلۡكِتَٰبَ
(٥٤) هُدٗى وَذِكۡرَىٰ
لِأُوْلِي ٱلۡأَلۡبَٰبِ
(٥٥) فَٱصۡبِرۡ
إِنَّ وَعۡدَ ٱللَّهِ حَقّٞ
وَٱسۡتَغۡفِرۡ لِذَنۢبِكَ
وَسَبِّحۡ بِحَمۡدِ رَبِّكَ
بِٱلۡعَشِيِّ وَٱلۡإِبۡكَٰرِ
(٥٦) إِنَّ ٱلَّذِينَ يُجَٰدِلُونَ
فِيٓ ءَايَٰتِ ٱللَّهِ
بِغَيۡرِ سُلۡطَٰنٍ أَتَىٰهُمۡ
إِن فِي صُدُورِهِمۡ
إِلَّا كِبۡرٞ
مَّا هُم بِبَٰلِغِيهِۚ

⌜ever⌝ having come to them—
there is nothing but ⌜great⌝ arrogance
in their breast.
For that ⌜is an aspiration
to which⌝ they shall never attain.
Yet seek ⌜much⌝ refuge in God ⌜from their evil⌝.
Indeed, it is He ⌜alone⌝
who is the All-Hearing, the All-Seeing.

40:57 Most surely, the creation of the heavens
and the earth is ⌜a far⌝ greater ⌜wonder⌝
than the human creation.
But most people
do not know ⌜God's awesome might⌝.

40:58 And so, not equal
are the blind and the seeing;
nor those who believe and do good deeds
and the doer of misdeeds.
⌜But⌝ little are you ⌜human beings⌝ mindful
⌜of God's admonitions⌝.

40:59 Indeed, the Hour ⌜of Doom⌝
is, most surely, coming.
Of this, there can be no doubt.
But most people ⌜neglect its signs,
for they⌝ do not believe ⌜in the Hereafter⌝.

40:60 Yet the Lord of ⌜all of⌝ you, ⌜O humankind,⌝
has said:
Call upon Me ⌜in prayer⌝. I shall answer you.
Indeed, those who are disdainful of My worship
shall enter Hell, utterly humiliated.

40:61 God is the One
who has made the night
for you to repose therein
and the daylight ⌜by which⌝ to see.
Indeed, God is ever bountiful to ⌜all⌝ people.

فَٱسْتَعِذْ بِٱللَّهِ إِنَّهُۥ
هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ
٥٧ لَخَلْقُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ أَكْبَرُ
مِنْ خَلْقِ ٱلنَّاسِ
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ
لَا يَعْلَمُونَ
٥٨ وَمَا يَسْتَوِى
ٱلْأَعْمَىٰ وَٱلْبَصِيرُ
وَٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
وَلَا ٱلْمُسِىٓءُ
قَلِيلًا مَّا تَتَذَكَّرُونَ
٥٩ إِنَّ ٱلسَّاعَةَ لَءَاتِيَةٌ
لَّا رَيْبَ فِيهَا وَلَٰكِنَّ
أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ
٦٠ وَقَالَ رَبُّكُمُ
ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ
إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ
عَنْ عِبَادَتِى سَيَدْخُلُونَ
جَهَنَّمَ دَاخِرِينَ
٦١ ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ
ٱلَّيْلَ لِتَسْكُنُوا۟ فِيهِ
وَٱلنَّهَارَ مُبْصِرًا
إِنَّ ٱللَّهَ
لَذُو فَضْلٍ عَلَى ٱلنَّاسِ
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ
لَا يَشْكُرُونَ

But most people do not give thanks
˹for the plenty God gives them.

40:62 O humanity!˺
That is God, your Lord,
the Creator of everything!
There is no God but Him.
How, then, are you turned away
˹from worshipping Him alone˺?

40:63 Even so, those who have disavowed the ˹natural and revealed˺ signs of God turn away.

40:64 God is the One who ˹alone˺ has made the earth
a ˹hospitable˺ place of settlement for you,
and the sky a ˹sheltering˺ edifice;
and who ˹alone˺ has fashioned you
and, moreover, made most excellent your forms;
and who ˹alone˺ has provided you
with all that is wholesome ˹in life.
O humanity!˺ That is God, your Lord.
So blessed be God, Lord of ˹All˺ the Worlds!

40:65 He ˹alone˺ is the All-Living One.
There is no God but Him.
So call upon Him ˹and no other˺,
making the ˹practice of your˺ religion
˹pure and˺ sincere to Him.
All praise is for God ˹alone˺,
Lord of ˹All˺ the Worlds.

40:66 ❊Say ˹to the disbelievers, O Prophet˺:
Indeed, I have been forbidden
to worship ˹all˺ those whom you call upon
apart from God.
For the clear proofs ˹of God˺
have, ˹indeed˺, come to me from my Lord.
Moreover, I have been commanded
to submit ˹my whole being˺, willingly,

(٦٢) ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ
خَٰلِقُ كُلِّ شَىْءٍ
لَّآ إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ
(٦٣) كَذَٰلِكَ يُؤْفَكُ ٱلَّذِينَ
كَانُوا۟ بِـَٔايَٰتِ ٱللَّهِ يَجْحَدُونَ
(٦٤) ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ
ٱلْأَرْضَ قَرَارًا
وَٱلسَّمَآءَ بِنَآءً
وَصَوَّرَكُمْ
فَأَحْسَنَ صُوَرَكُمْ
وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ ۚ
ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ ۖ
فَتَبَارَكَ ٱللَّهُ
رَبُّ ٱلْعَٰلَمِينَ
(٦٥) هُوَ ٱلْحَىُّ
لَآ إِلَٰهَ إِلَّا هُوَ فَٱدْعُوهُ
مُخْلِصِينَ لَهُ ٱلدِّينَ ۗ
ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ
(٦٦) ۞ قُلْ إِنِّى نُهِيتُ أَنْ أَعْبُدَ
ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ
لَمَّا جَآءَنِىَ ٱلْبَيِّنَٰتُ مِن رَّبِّى
وَأُمِرْتُ أَنْ أُسْلِمَ
لِرَبِّ ٱلْعَٰلَمِينَ

to the Lord of ⌜All⌝ the Worlds.

40:67 He is the One
who has created ⌜all of⌝ you from dust,
then from a sperm-drop,
then from a clinging clot.
Then He brings you forth as children,
that you may then reach full maturity,
that you may then become elderly—
though among you are those
who are made to die before ⌜this.
It is thus,⌝ so that you may all reach
a preordained term ⌜of death⌝,
and so that you may all ⌜come to⌝ understand
⌜that God alone could do this⌝.

40:68 He ⌜alone⌝ is the One
who gives life and gives death.
For when He decrees a matter,
He but says to it: Be! And so it is.

40:69 Have you not considered, ⌜O Prophet,
the utter futility of⌝ those who argue
against the ⌜revealed⌝ signs of God
⌜to nullify them⌝?
How, then, are they turned away
⌜from self-evident truth⌝?

40:70 It is these who have belied ⌜the Quran
as⌝ the Book ⌜of God⌝,
and ⌜who have belied⌝ all ⌜the commandments⌝
which We have sent with Our messengers.
Thus they shall soon know
⌜the consequence of their denial⌝—

40:71 when yokes are about their necks
and ⌜they are in⌝ chains!
They shall be dragged

40:72 into the scalding fluid.

(٦٧) هُوَ ٱلَّذِى خَلَقَكُم
مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ
ثُمَّ مِنْ عَلَقَةٍ
ثُمَّ يُخْرِجُكُمْ طِفْلًا
ثُمَّ لِتَبْلُغُوٓا۟ أَشُدَّكُمْ
ثُمَّ لِتَكُونُوا۟ شُيُوخًا ۚ
وَمِنكُم مَّن يُتَوَفَّىٰ
مِن قَبْلُ ۖ
وَلِتَبْلُغُوٓا۟ أَجَلًا مُّسَمًّى
وَلَعَلَّكُمْ تَعْقِلُونَ

(٦٨) هُوَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ ۖ
فَإِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا
يَقُولُ لَهُۥ كُن فَيَكُونُ

(٦٩) أَلَمْ تَرَ إِلَى ٱلَّذِينَ
يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ
أَنَّىٰ يُصْرَفُونَ

(٧٠) ٱلَّذِينَ كَذَّبُوا۟
بِٱلْكِتَٰبِ
وَبِمَآ أَرْسَلْنَا بِهِۦ رُسُلَنَا ۖ
فَسَوْفَ يَعْلَمُونَ

(٧١) إِذِ ٱلْأَغْلَٰلُ فِىٓ أَعْنَٰقِهِمْ
وَٱلسَّلَٰسِلُ يُسْحَبُونَ

(٧٢) فِى ٱلْحَمِيمِ
ثُمَّ فِى ٱلنَّارِ يُسْجَرُونَ

Then in the Fire ⌜of Hell⌝
shall they burn ⌜as fuel⌝.

40:73 Then it shall be said to them:
Where, ⌜now,⌝ are those
you used to take as associate-gods

40:74 apart from God?
They shall say: They have strayed ⌜far⌝ from us!
Rather,
we were calling on nothing ⌜but illusions⌝
before ⌜in the world⌝!
Thus does God leave the disbelievers to stray.

40:75 That is because you ⌜who in life disbelieved⌝
used to exult in the land without any right,
and because you used to be elated
⌜by your worldly indulgence⌝.

40:76 Enter the gates of Hell,
wherein you shall abide forever—
and a most woeful dwelling ⌜it is⌝
for the ⌜insolently⌝ arrogant!

40:77 Therefore, be patient, ⌜O Prophet⌝.
Indeed, the promise of God is ⌜ever⌝ true.
For ⌜regardless of⌝ whether We show you
some of ⌜the affliction⌝
that We have promised them ⌜in this life⌝,
or We take your soul ⌜first⌝—
to Us shall they ⌜all⌝ be returned ⌜for Judgment⌝.

40:78 For very truly,
We have sent ⌜mortal⌝ messengers
⌜to their own people⌝ before you.
Among them are those
whose ⌜accounts⌝ We have related to you
⌜in this Quran⌝.
And among them are those
whose ⌜accounts⌝ We have not related to you.
Yet never was it ⌜possible⌝

٧٣ ثُمَّ قِيلَ لَهُمْ
أَيْنَ مَا كُنتُمْ تُشْرِكُونَ
٧٤ مِن دُونِ ٱللَّهِ قَالُوا۟
ضَلُّوا۟ عَنَّا بَل لَّمْ نَكُن
نَّدْعُوا۟ مِن قَبْلُ شَيْـًٔا
كَذَٰلِكَ يُضِلُّ ٱللَّهُ ٱلْكَٰفِرِينَ
٧٥ ذَٰلِكُم بِمَا كُنتُمْ تَفْرَحُونَ
فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ
وَبِمَا كُنتُمْ تَمْرَحُونَ
٧٦ ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ
خَٰلِدِينَ فِيهَا
فَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ
٧٧ فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ
فَإِمَّا نُرِيَنَّكَ
بَعْضَ ٱلَّذِى نَعِدُهُمْ
أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ
٧٨ وَلَقَدْ أَرْسَلْنَا رُسُلًا
مِّن قَبْلِكَ مِنْهُم
مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُم
مَّن لَّمْ نَقْصُصْ عَلَيْكَ
وَمَا كَانَ لِرَسُولٍ أَن
يَأْتِىَ بِـَٔايَةٍ إِلَّا بِإِذْنِ ٱللَّهِ

for any messenger to come ⸢forth to his people⸣
with a ⸢miraculous⸣ sign
without the permission of God.
But when the command of God comes
⸢to bring judgment upon a people⸣,
it is decreed with the ⸢decisive⸣ truth.
And right then and there,
the ⸢real⸣ progenitors of falsehood lose ⸢all⸣.

40:79 God is the One
who has made for you ⸢all types of⸣ cattle,
so that you may ride upon some
and from some you may eat.

40:80 And therein are ⸢other⸣ benefits for you.
Moreover, by means of them
you may attain to some ⸢other far-reaching⸣ need
within your breast.
For upon them, and upon ships, you are carried
⸢through land and sea⸣.

40:81 And so it is that He shows you ⸢human beings⸣
His ⸢revealed and natural⸣ signs.
Then which of God's signs would you reject?

40:82 Have they not, then,
journeyed through the earth
to see how ⸢devastating⸣ was the end
of those ⸢who belied God's messengers⸣
before them?
They were more numerous than them,
and superior in power,
and ⸢far greater⸣ in the traces
⸢they left⸣ in the earth ⸢as a legacy⸣.
Yet all that they earned never availed them
⸢against the judgment of God⸣.

40:83 For when their messengers came to them
with clear ⸢and miraculous⸣ proofs ⸢from God⸣,

فَإِذَا جَآءَ أَمۡرُ ٱللَّهِ
قُضِيَ بِٱلۡحَقِّ
وَخَسِرَ هُنَالِكَ
ٱلۡمُبۡطِلُونَ
(٧٩) ٱللَّهُ ٱلَّذِي جَعَلَ لَكُمُ
ٱلۡأَنۡعَٰمَ لِتَرۡكَبُواْ مِنۡهَا
وَمِنۡهَا تَأۡكُلُونَ
(٨٠) وَلَكُمۡ فِيهَا مَنَٰفِعُ
وَلِتَبۡلُغُواْ عَلَيۡهَا حَاجَةٗ
فِي صُدُورِكُمۡ وَعَلَيۡهَا
وَعَلَى ٱلۡفُلۡكِ تُحۡمَلُونَ
(٨١) وَيُرِيكُمۡ ءَايَٰتِهِۦ
فَأَيَّ ءَايَٰتِ ٱللَّهِ تُنكِرُونَ
(٨٢) أَفَلَمۡ يَسِيرُواْ فِي ٱلۡأَرۡضِ
فَيَنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ
ٱلَّذِينَ مِن قَبۡلِهِمۡۚ
كَانُوٓاْ أَكۡثَرَ مِنۡهُمۡ
وَأَشَدَّ قُوَّةٗ
وَءَاثَارٗا فِي ٱلۡأَرۡضِ
فَمَآ أَغۡنَىٰ عَنۡهُم
مَّا كَانُواْ يَكۡسِبُونَ
(٨٣) فَلَمَّا جَآءَتۡهُمۡ
رُسُلُهُم بِٱلۡبَيِّنَٰتِ
فَرِحُواْ بِمَا عِندَهُم
مِّنَ ٱلۡعِلۡمِ

they exulted ⌜instead⌝
in what ⌜trifling⌝ knowledge they had.
So the ⌜very punishment⌝ they used to mock at
whelmed them from every side.

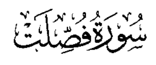
40:84 Then, when they saw Our ⌜deadly⌝ affliction,
they said ⌜frantically⌝:
We believe in God alone, and we disbelieve
in all that we used to associate as gods
⌜with Him⌝!

40:85 But their ⌜sudden⌝ faith—
when ⌜at last⌝ they saw Our ⌜deadly⌝ affliction—
did not benefit them.
That is the way of God—
⌜the way⌝ that has ever been ⌜decreed⌝
for His servants.
And right then and there,
the disbelievers lose ⌜all⌝.

وَحَاقَ بِهِم
مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ

(٨٤) فَلَمَّا رَأَوْا۟ بَأْسَنَا قَالُوٓا۟
ءَامَنَّا بِٱللَّهِ وَحْدَهُۥ
وَكَفَرْنَا
بِمَا كُنَّا بِهِۦ مُشْرِكِينَ

(٨٥) فَلَمْ يَكُ يَنفَعُهُمْ إِيمَٰنُهُمْ
لَمَّا رَأَوْا۟ بَأْسَنَا ۖ سُنَّتَ ٱللَّهِ
ٱلَّتِى قَدْ خَلَتْ فِى عِبَادِهِۦ ۖ
وَخَسِرَ هُنَالِكَ ٱلْكَٰفِرُونَ

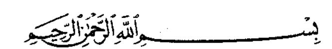


The surah that describes the Quran as THE LUCIDLY DISTINCT *Heavenly revelation for those who would give it heed.*

Surah 41 / 54 VERSES / REVEALED AT MAKKAH

Fuṣṣilat

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



41:1 *Ḥâ Mîm*

41:2 This is ⌜a revelation⌝ sent down
from the All-Merciful, the Mercy-Giving—
41:3 a Book whose verses
⌜of Heavenly guidance⌝
have been made lucidly distinct
as an Arabic Quran,
for a people who would know ⌜and give heed⌝.
41:4 It is ⌜a Heavenly Recitation
that is⌝ a bearer of glad tidings
⌜of the good life and everlasting reward,⌝
and a forewarner ⌜of God's nearing Judgment⌝.
Yet ⌜when it is recited⌝,
most of them turn away ⌜from it⌝,
for they do not ⌜truly⌝ hear ⌜its message⌝.
41:5 Thus they say:
Our hearts are ensheathed
against what you are calling us to.
In our ears, moreover,
there is an utter deafness ⌜to it⌝.
For between us and you,
there is an ⌜impenetrable⌝ veil.

(١) حمٓ
(٢) تَنزِيلٌ مِّنَ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
(٣) كِتَٰبٌ فُصِّلَتْ ءَايَٰتُهُۥ
قُرْءَانًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ
(٤) بَشِيرًا وَنَذِيرًا
فَأَعْرَضَ أَكْثَرُهُمْ
فَهُمْ لَا يَسْمَعُونَ
(٥) وَقَالُوا۟ قُلُوبُنَا فِىٓ أَكِنَّةٍ
مِّمَّا تَدْعُونَآ إِلَيْهِ
وَفِىٓ ءَاذَانِنَا وَقْرٌ
وَمِنۢ بَيْنِنَا وَبَيْنِكَ حِجَابٌ

So do ⌜as you will⌝!
We shall, indeed, do ⌜as we see fit⌝!

41:6 Say ⌜to them, O Prophet⌝:
Indeed, I am only a human being like you.
Revealed to me is that your God
is ⌜but⌝ One God.
Therefore, seek ⌜for your own souls⌝
the straight ⌜way⌝ to Him.
Moreover, seek His forgiveness.
For woe to those who associate gods with God,

41:7 those who do not give the Zakât-Charity,
and those who are disbelievers in the Hereafter.

41:8 As for those who believe
and do righteous deeds,
for them ⌜in the Hereafter⌝
there is an unfailing reward ⌜awaiting.

41:9 ❊O Prophet!⌝
Say ⌜to those who associate partners with God⌝:
Do you truly disbelieve in the One
who ⌜alone⌝ created the Earth
in ⌜a span of⌝ two ⌜Heavenly⌝ days?
And do you set up rivals to Him
⌜in His divinity⌝?
This is the ⌜sole Creator⌝,
Lord of ⌜All⌝ the Worlds!

41:10 Moreover, ⌜it is⌝ He ⌜alone
who⌝ has set therein anchoring mountains,
⌜towering⌝ above ⌜the Earth,
to balance⌝ it ⌜as it spins⌝.
And ⌜it is⌝ He ⌜alone
who⌝ has bestowed ⌜abundant⌝ blessings in it
and decreed therein all its sustenance.
⌜All this has He done⌝,
in ⌜a span of⌝ four equal ⌜Heavenly⌝ days.
⌜This do We reveal⌝

فَٱعۡمَلۡ إِنَّنَا عَٰمِلُونَ
(٦) قُلۡ إِنَّمَآ أَنَا۠ بَشَرٞ مِّثۡلُكُمۡ
يُوحَىٰٓ إِلَيَّ
أَنَّمَآ إِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞ
فَٱسۡتَقِيمُوٓاْ إِلَيۡهِ
وَٱسۡتَغۡفِرُوهُۗ
وَوَيۡلٞ لِّلۡمُشۡرِكِينَ
(٧) ٱلَّذِينَ لَا يُؤۡتُونَ ٱلزَّكَوٰةَ
وَهُم بِٱلۡأٓخِرَةِ هُمۡ كَٰفِرُونَ
(٨) إِنَّ ٱلَّذِينَ ءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
لَهُمۡ أَجۡرٌ غَيۡرُ مَمۡنُونٖ
(٩) ۞ قُلۡ أَئِنَّكُمۡ لَتَكۡفُرُونَ
بِٱلَّذِي خَلَقَ ٱلۡأَرۡضَ فِي يَوۡمَيۡنِ
وَتَجۡعَلُونَ لَهُۥٓ أَندَادٗاۚ
ذَٰلِكَ رَبُّ ٱلۡعَٰلَمِينَ
(١٠) وَجَعَلَ فِيهَا رَوَٰسِيَ مِن فَوۡقِهَا
وَبَٰرَكَ فِيهَا
وَقَدَّرَ فِيهَآ أَقۡوَٰتَهَا
فِيٓ أَرۡبَعَةِ أَيَّامٖ سَوَآءٗ لِّلسَّآئِلِينَ

for those who would inquire ˹into creation˺.

41:11 Then He directed Himself toward the heaven,
while it was yet smoke.
Then He said to it, and to the Earth:
Come ˹into form˺, willingly or unwillingly!
They ˹both˺ said: We come willingly!

41:12 So He determined them as seven heavens,
in ˹a span of˺ two ˹more Heavenly˺ days,
revealing within each heaven
its own ˹natural and spiritual˺ order.
Moreover, We have adorned the nearest heaven
with lights,
and, ˹thereby,˺ it is safeguarded, ˹as well˺.
Such is the ˹mighty˺ decree
of the Overpowering ˹One˺, the All-Knowing.

41:13 But if they ˹who disbelieve˺ turn away,
then say ˹to them˺:
I forewarn you of ˹the destruction
of˺ a thunderbolt,
like the thunderbolt ˹that struck
the peoples˺ of ʿÂd and Thamûd.

41:14 Behold!
The messengers approached them
from before them and from behind them,
˹and in every conceivable way, saying˺:
Worship none but God!
Yet they ˹only˺ said:
Had our Lord so willed
˹to send us Heavenly guidance˺,
most surely, He would have sent down
angels ˹as messengers˺.
Therefore, in all that you have been sent with
we are ˹inveterate˺ disbelievers.

41:15 As for ˹the people of˺ ʿÂd,
they grew so very arrogant in the land

(١١) ثُمَّ ٱسۡتَوَىٰٓ
إِلَى ٱلسَّمَآءِ وَهِيَ دُخَانٞ
فَقَالَ لَهَا وَلِلۡأَرۡضِ
ٱئۡتِيَا طَوۡعًا أَوۡ كَرۡهٗا
قَالَتَآ أَتَيۡنَا طَآئِعِينَ
(١٢) فَقَضَىٰهُنَّ سَبۡعَ سَمَٰوَاتٖ
فِي يَوۡمَيۡنِ
وَأَوۡحَىٰ فِي كُلِّ سَمَآءٍ أَمۡرَهَاۚ
وَزَيَّنَّا ٱلسَّمَآءَ ٱلدُّنۡيَا
بِمَصَٰبِيحَ وَحِفۡظٗاۚ
ذَٰلِكَ تَقۡدِيرُ ٱلۡعَزِيزِ ٱلۡعَلِيمِ
(١٣) فَإِنۡ أَعۡرَضُواْ
فَقُلۡ أَنذَرۡتُكُمۡ صَٰعِقَةٗ
مِّثۡلَ صَٰعِقَةِ عَادٖ وَثَمُودَ
(١٤) إِذۡ جَآءَتۡهُمُ ٱلرُّسُلُ
مِنۢ بَيۡنِ أَيۡدِيهِمۡ
وَمِنۡ خَلۡفِهِمۡ
أَلَّا تَعۡبُدُوٓاْ إِلَّا ٱللَّهَۖ قَالُواْ
لَوۡ شَآءَ رَبُّنَا لَأَنزَلَ مَلَٰٓئِكَةٗ
فَإِنَّا بِمَآ أُرۡسِلۡتُم بِهِۦ كَٰفِرُونَ
(١٥) فَأَمَّا عَادٞ فَٱسۡتَكۡبَرُواْ
فِي ٱلۡأَرۡضِ بِغَيۡرِ ٱلۡحَقِّ

without any right.
Thus they said:
Who is greater than us in power?
Could they not see that God—
the One who had created them—
was Himself, most surely, greater than them
in power?
Nevertheless, they used to disavow
Our ˹message and miraculous˺ signs.

41:16 Then We sent against them
a thundering, raging-cold wind
in days of ˹continuing˺ ill-fate,
so that We might cause them to taste
˹something˺ of the ˹divine˺ torment of disgrace
in the life of this world,
while the torment of the Hereafter
shall be yet more disgracing.
For never shall they be helped.

41:17 And as for ˹the people of˺ Thamûd,
We guided them aright.
But they loved ˹worldly˺ blindness
more than ˹divine˺ guidance.
Thus the dishonoring torment
of a thunderbolt ˹of destruction˺
seized them, suddenly, because of all ˹the evil˺
that they had ˹duly˺ earned.

41:18 Yet We delivered ˹from destruction˺
those ˹among them˺ who believed
and were ever God-fearing.

41:19 Thus ˹remind of˺ the Day ˹of Judgment˺,
when the enemies of God
shall be assembled before the Fire ˹of Hell˺—
and thus shall they be ˹duly˺ marshaled—

41:20 until when they come to it

وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً
أَوَلَمْ يَرَوْا
أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ
هُوَ أَشَدُّ مِنْهُمْ قُوَّةً
وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ

(١٦) فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا
فِي أَيَّامٍ نَحِسَاتٍ
لِنُذِيقَهُمْ عَذَابَ الْخِزْيِ
فِي الْحَيَاةِ الدُّنْيَا
وَلَعَذَابُ الْآخِرَةِ أَخْزَى
وَهُمْ لَا يُنْصَرُونَ

(١٧) وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ
فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى
فَأَخَذَتْهُمْ صَاعِقَةُ
الْعَذَابِ الْهُونِ
بِمَا كَانُوا يَكْسِبُونَ

(١٨) وَنَجَّيْنَا الَّذِينَ آمَنُوا
وَكَانُوا يَتَّقُونَ

(١٩) وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ
إِلَى النَّارِ فَهُمْ يُوزَعُونَ

(٢٠) حَتَّى إِذَا مَا جَاءُوهَا

˹and are questioned
about their life in the world˺,
their ears, and their eyes, and their ˹very˺ skins
shall ˹all˺ bear witness against their own souls
for all that they used to do.

41:21 So they shall say to their ˹own˺ skins:
Why did you bear witness against us?
They shall say ˹in response˺:
God who causes everything to speak
has caused us to speak.
For it is He ˹alone˺
who has created you the first time.
And to Him are you ˹now˺ returned!

41:22 Moreover, you ˹yourselves˺
did not ˹care to˺ conceal ˹your godless ways˺,
so that ˹we who are˺ your ears
and your eyes and your skins
would not bear witness against you!
Rather, you thought that God
did not know much
about what you were doing ˹in life˺.

41:23 But that was ˹merely˺ your assumption
which you ˹ignorantly˺ assumed
about your Lord.
So it has brought you doom.
Thus you have become
among the losers ˹of an everlasting Paradise˺.

41:24 Then even if they are to have patience ˹therein˺,
still the Fire ˹of Hell˺ shall be
an ˹eternal˺ dwelling for them.
And should they seek ˹to return to the world˺
so as to propitiate ˹the wrath of God
for their former ungodliness˺,
never shall they be of those
allowed ˹such˺ propitiation.

شَهِدَ عَلَيْهِمْ سَمْعُهُمْ
وَأَبْصَٰرُهُمْ وَجُلُودُهُم
بِمَا كَانُوا۟ يَعْمَلُونَ
(٢١) وَقَالُوا۟ لِجُلُودِهِمْ
لِمَ شَهِدتُّمْ عَلَيْنَا
قَالُوٓا۟ أَنطَقَنَا ٱللَّهُ
ٱلَّذِىٓ أَنطَقَ كُلَّ شَىْءٍ
وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ
وَإِلَيْهِ تُرْجَعُونَ
(٢٢) وَمَا كُنتُمْ تَسْتَتِرُونَ
أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ
وَلَآ أَبْصَٰرُكُمْ وَلَا جُلُودُكُمْ
وَلَٰكِن ظَنَنتُمْ
أَنَّ ٱللَّهَ لَا يَعْلَمُ
كَثِيرًا مِّمَّا تَعْمَلُونَ
(٢٣) وَذَٰلِكُمْ ظَنُّكُمُ ٱلَّذِى
ظَنَنتُم بِرَبِّكُمْ أَرْدَىٰكُمْ
فَأَصْبَحْتُم مِّنَ ٱلْخَٰسِرِينَ
(٢٤) فَإِن يَصْبِرُوا۟
فَٱلنَّارُ مَثْوًى لَّهُمْ
وَإِن يَسْتَعْتِبُوا۟
فَمَا هُم مِّنَ ٱلْمُعْتَبِينَ

41:25 ❊Thus have We designated for them
intimate companions ˹in life˺
who make ˹them oblivious to the Judgment˺
that is before them,
and who make ˹the evil they have done˺
that is behind them, fair-seeming to them.
Then, ˹suddenly,˺ the word ˹of doom˺
comes to pass against them,
as ˹it did˺ with ˹those disbelieving˺ communities
of jinn and humans
that have already passed away before them.
Indeed, they were ˹all˺ losers
˹of an everlasting Paradise˺.

41:26 Still, those who disbelieve say ˹to the people˺:
Do not listen to this Quran,
but make ˹instead˺ senseless talk
˹that obscures its message,˺
so that you may prevail ˹against it˺.
41:27 Therefore, We shall, most surely,
make those who disbelieve
taste a severe torment
˹in both this life and the Hereafter˺.
Moreover,
We shall, most surely, recompense them
˹in the Hereafter,
in accordance˺ with
the very worst they ever did.
41:28 That is the recompense of the enemies of God:
The Fire ˹of Hell˺!
For them therein is the abode of eternity—
a ˹due˺ recompense,
for ˹in life˺ they used to disavow
Our ˹revealed˺ signs.
41:29 Thus ˹in Hell˺ those who disbelieved shall say:

(٢٥) ۞ وَقَيَّضْنَا لَهُمْ قُرَنَاءَ
فَزَيَّنُوا لَهُم مَّا بَيْنَ أَيْدِيهِمْ
وَمَا خَلْفَهُمْ
وَحَقَّ عَلَيْهِمُ الْقَوْلُ
فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم
مِّنَ الْجِنِّ وَالْإِنسِ ۖ
إِنَّهُمْ كَانُوا خَاسِرِينَ
(٢٦) وَقَالَ الَّذِينَ كَفَرُوا
لَا تَسْمَعُوا لِهَٰذَا الْقُرْآنِ
وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ
(٢٧) فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا
عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ
أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ
(٢٨) ذَٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ ۖ
لَهُمْ فِيهَا دَارُ الْخُلْدِ ۖ
جَزَاءً بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ
(٢٩) وَقَالَ الَّذِينَ كَفَرُوا

Our Lord!
Show us those who have led us astray
of the jinn and the humans.
We shall place them beneath our feet,
so that they may become
of the nethermost ˹in Hellfire˺!

41:30 As for those who ˹in life˺ say:
Our Lord is God ˹alone˺!
and continue upon the straight way,
the angels descend to them ˹and say˺:
Have no fear, neither grieve!
Rather, receive glad tidings
of the Garden ˹of Paradise˺,
which you were promised ˹in life˺.

41:31 We are your supporters
in the life of this world and in the Hereafter.
And for you therein is all that your souls desire.
And for you therein
is all for which you may ask—

41:32 an ˹everlasting˺ hospitality
˹extended˺ from One who is all-forgiving,
mercy-giving.

41:33 Thus who is of a fairer word
than one who calls to God,
and does righteous deeds, and says:
Indeed, I am of those who are *muslims*,
in willing submission to God ˹alone˺?

41:34 For not equal are the good deed
and the evil deed.
˹So˺ repel ˹their evildoing˺
with that which is best ˹in the sight of God˺.
Then, behold!
The one who had enmity for you,
and for whom you had enmity,
may become like a most intimate friend.

رَبَّنَآ أَرِنَا ٱلَّذَيْنِ أَضَلَّانَا
مِنَ ٱلْجِنِّ وَٱلْإِنسِ
نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا
لِيَكُونَا مِنَ ٱلْأَسْفَلِينَ
(٣٠) إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ
ثُمَّ ٱسْتَقَٰمُوا۟ تَتَنَزَّلُ
عَلَيْهِمُ ٱلْمَلَٰٓئِكَةُ
أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟
وَأَبْشِرُوا۟ بِٱلْجَنَّةِ
ٱلَّتِى كُنتُمْ تُوعَدُونَ
(٣١) نَحْنُ أَوْلِيَآؤُكُمْ
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا
وَفِى ٱلْءَاخِرَةِ
وَلَكُمْ فِيهَا
مَا تَشْتَهِىٓ أَنفُسُكُمْ
وَلَكُمْ فِيهَا مَا تَدَّعُونَ
(٣٢) نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ
(٣٣) وَمَنْ أَحْسَنُ قَوْلًا
مِّمَّن دَعَآ إِلَى ٱللَّهِ
وَعَمِلَ صَٰلِحًا
وَقَالَ إِنَّنِى مِنَ ٱلْمُسْلِمِينَ
(٣٤) وَلَا تَسْتَوِى ٱلْحَسَنَةُ
وَلَا ٱلسَّيِّئَةُ
ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ
فَإِذَا ٱلَّذِى
بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ
كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ

41:35 Yet none shall attain this
but those who are patient ˹in suffering˺.
And none shall attain this but one endowed with
a magnificent share ˹of goodness˺.

(٣٥) وَمَا يُلَقَّىٰهَآ
إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَمَا يُلَقَّىٰهَآ
إِلَّا ذُو حَظٍّ عَظِيمٍ

41:36 But should there be any insinuation
by Satan to instigate you ˹to do otherwise˺,
then seek refuge in God.
Indeed, it is He
who is the All-Hearing, the All-Knowing.

(٣٦) وَإِمَّا يَنزَغَنَّكَ
مِنَ ٱلشَّيْطَٰنِ نَزْغٌ
فَٱسْتَعِذْ بِٱللَّهِ
إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ

41:37 Now of His ˹wondrous˺ signs
are the night and the daylight,
and the sun and the moon.
You shall not bow ˹yourselves˺ down
to the sun, nor to the moon.
But you shall bow ˹yourselves˺ down
to God ˹alone˺, who created them,
if it is truly Him ˹alone˺ that you worship.

(٣٧) وَمِنْ ءَايَٰتِهِ
ٱلَّيْلُ وَٱلنَّهَارُ
وَٱلشَّمْسُ وَٱلْقَمَرُ
لَا تَسْجُدُوا۟ لِلشَّمْسِ
وَلَا لِلْقَمَرِ
وَٱسْجُدُوا۟ لِلَّهِ
ٱلَّذِى خَلَقَهُنَّ
إِن كُنتُمْ
إِيَّاهُ تَعْبُدُونَ

41:38 But if they ˹who worship false gods˺
grow ˹insolently˺ arrogant
˹against bowing down to God alone,
know that˺ those who are near your Lord
give due exaltation to Him ˹ceaselessly˺,
by night and by day.
And ˹of this˺, they never weary. ۩

(٣٨) فَإِنِ ٱسْتَكْبَرُوا۟
فَٱلَّذِينَ عِندَ رَبِّكَ
يُسَبِّحُونَ لَهُۥ بِٱلَّيْلِ وَٱلنَّهَارِ
وَهُمْ لَا يَسْـَٔمُونَ ۩

41:39 And of His ˹wondrous˺ signs
is that you see the land still and lifeless.
Then, when We send down upon it water,
it quivers and swells ˹with life˺.
Indeed, the One who gives it life
shall, most surely, give life to the dead.
Indeed, He is powerful over all things.

(٣٩) وَمِنْ ءَايَٰتِهِۦٓ
أَنَّكَ تَرَى ٱلْأَرْضَ خَٰشِعَةً
فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ
ٱهْتَزَّتْ وَرَبَتْ
إِنَّ ٱلَّذِىٓ أَحْيَاهَا لَمُحْىِ ٱلْمَوْتَىٰٓ
إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

41:40 As to those who profane Our verses,
they are not hidden from Us.
Yet is one who shall be cast

(٤٠) إِنَّ ٱلَّذِينَ يُلْحِدُونَ
فِىٓ ءَايَٰتِنَا لَا يَخْفَوْنَ عَلَيْنَآ

into the Fire ˹of Hell˺ better ˹off˺,
or one who comes on the Day of Resurrection
secure ˹with God˺?
Do whatever you so will ˹in life˺!
For, indeed, He is all-seeing of all that you do.

41:41 Indeed, those who have disbelieved
in the Remembrance ˹of this Quran˺
when it came to them ˹have lost their souls,
both in this world and in the Hereafter˺.
For, indeed, it is, most surely,
an overpowering ˹Heavenly˺ Book.

41:42 No falsehood can reach it ˹or repeal it
from any approach—
neither˺ before it nor ˹ever˺ after it.
It is ˹a revelation˺ sent down
from an all-wise, all-praised ˹God˺.

41:43 Whatever has been said
to ˹belie and malign˺ you, ˹O Prophet,˺
is but what has been said
˹by the ungodly˺
to ˹all˺ the messengers before you.
Indeed, your Lord ˹alone˺
is the Possessor of Forgiveness,
and the Possessor of a Painful Punishment.

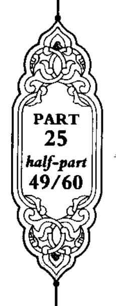
41:44 Thus even if We had made this Quran
˹a Heavenly Recitation
revealed to you as a sign˺ in an alien tongue,
they would ˹yet˺ say:
If only its verses
had been made lucidly distinct ˹in Arabic!
Would God reveal His Book
in˺ an alien tongue,
while ˹the messenger is˺ an Arab?
Say ˹to them˺:
For all those who believe ˹in it˺,

أَفَمَن يُلْقَىٰ فِي ٱلنَّارِ خَيْرٌ
أَم مَّن يَأْتِيٓ ءَامِنًا يَوْمَ ٱلْقِيَٰمَةِ
ٱعْمَلُوا۟ مَا شِئْتُمْ
إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ
(٤١) إِنَّ ٱلَّذِينَ كَفَرُوا۟
بِٱلذِّكْرِ لَمَّا جَآءَهُمْ
وَإِنَّهُۥ لَكِتَٰبٌ عَزِيزٌ
(٤٢) لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ
وَلَا مِنْ خَلْفِهِۦ
تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ
(٤٣) مَّا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ
لِلرُّسُلِ مِن قَبْلِكَ
إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ
وَذُو عِقَابٍ أَلِيمٍ
(٤٤) وَلَوْ جَعَلْنَٰهُ قُرْءَانًا أَعْجَمِيًّا
لَّقَالُوا۟ لَوْلَا فُصِّلَتْ ءَايَٰتُهُۥٓ
ءَا۬عْجَمِىٌّ وَعَرَبِىٌّ
قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟
هُدًى وَشِفَآءٌ

it is ˹unfailing˺ guidance
˹from every pathway of error˺
and a healing ˹for them˺.
But as to those who do not believe ˹in it˺,
it is a ˹spile of˺ utter deafness
˹thrust˺ in their ears;
moreover, it is a ˹pall of˺ blindness
˹cast˺ over them,
˹as though˺ they are being called
from a ˹bewilderingly˺ far-off place.

41:45 Now, very truly, it is We who gave Moses
the Book ˹of the Torah˺.
But there was ˹also˺ dispute
about ˹whether˺ it ˹was truly from God˺.
Yet were it not for a ˹preordained˺ word
that had preceded from your Lord, ˹O Prophet,
to requite all people in the Hereafter˺,
most surely, Judgment between them
would have been decided ˹at once,
and the disbelievers duly punished˺.
But, indeed, they remain
in much-perplexed doubt about it.

41:46 Anyone who does a righteous deed ˹in life˺
does it ˹purely˺ for ˹the good of˺ his own soul.
And anyone who does an evil deed
does it ˹only in detriment˺ against it.
For never does your Lord
wrong ˹His˺ servants ˹in the least˺.



41:47 ❊To Him ˹alone˺
the knowledge of the ˹appointed time
of the Last˺ Hour is referred.
Neither do any fruits come forth
from their sheaths,
nor does any female conceive, nor deliver,

وَالَّذِينَ لَا يُؤْمِنُونَ
فِيٓ ءَاذَانِهِمْ وَقْرٌ
وَهُوَ عَلَيْهِمْ عَمًى
أُوْلَٰٓئِكَ يُنَادَوْنَ
مِن مَّكَانٍۭ بَعِيدٍ
٤٥ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ
فَٱخْتُلِفَ فِيهِ
وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِن رَّبِّكَ
لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ
لَفِي شَكٍّ مِّنْهُ مُرِيبٍ
٤٦ مَّنْ عَمِلَ صَٰلِحًا فَلِنَفْسِهِۦ
وَمَنْ أَسَآءَ فَعَلَيْهَا
وَمَا رَبُّكَ بِظَلَّٰمٍ لِّلْعَبِيدِ
٤٧ ۞ إِلَيْهِ يُرَدُّ عِلْمُ ٱلسَّاعَةِ
وَمَا تَخْرُجُ مِن ثَمَرَٰتٍ
مِّنْ أَكْمَامِهَا
وَمَا تَحْمِلُ مِنْ أُنثَىٰ
وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ

but ⌜that it is⌝ with His knowledge.
Thus on the Day
when He shall call them ⌜all to Judgment,
He shall say to the disbelievers⌝:
Where, ⌜now,⌝ are My associate-gods?
They shall say:
We proclaim before You
that none of us is a witness ⌜to such associates⌝.

41:48 Thus all that they used to call upon ⌜in worship⌝
before ⌜in the world⌝
shall have strayed from them.
And they shall realize
that they do not have any asylum
⌜from God's Judgment⌝.

41:49 Man never grows weary of praying for good.
But when evil touches him,
he becomes despairing and despondent.

41:50 Thus if ever We cause him
to taste mercy from Us
after harm has touched him,
one ⌜who disbelieves⌝, most surely, says:
This is ⌜rightfully due⌝ to me!
Nor do I think that the Hour ⌜of Doom⌝
will ever come!
And even if I am brought back to my Lord
⌜in an Afterlife⌝,
most surely, there shall be for me
⌜a destiny of⌝ great goodness
⌜awaiting⌝ with Him.
Rather, We shall, most surely, tell those
who have disbelieved
⌜the dire consequences⌝ of all ⌜the evil⌝
that they have done ⌜in life⌝.
Then We shall cause them to taste
a stern torment ⌜for it⌝.

وَيَوْمَ يُنَادِيهِمْ
أَيْنَ شُرَكَآءِى
قَالُوٓا۟ ءَاذَنَّٰكَ
مَا مِنَّا مِن شَهِيدٍ
٤٨ وَضَلَّ عَنْهُم
مَّا كَانُوا۟ يَدْعُونَ مِن قَبْلُ
وَظَنُّوا۟ مَا لَهُم مِّن مَّحِيصٍ
٤٩ لَّا يَسْـَٔمُ ٱلْإِنسَٰنُ
مِن دُعَآءِ ٱلْخَيْرِ
وَإِن مَّسَّهُ ٱلشَّرُّ
فَيَـُٔوسٌ قَنُوطٌ
٥٠ وَلَئِنْ أَذَقْنَٰهُ رَحْمَةً مِّنَّا
مِنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ
لَيَقُولَنَّ هَٰذَا لِى
وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً
وَلَئِن رُّجِعْتُ إِلَىٰ رَبِّىٓ
إِنَّ لِى عِندَهُۥ لَلْحُسْنَىٰ
فَلَنُنَبِّئَنَّ ٱلَّذِينَ كَفَرُوا۟
بِمَا عَمِلُوا۟ وَلَنُذِيقَنَّهُم
مِّنْ عَذَابٍ غَلِيظٍ

41:51 For when We bestow grace
upon ˹such a˺ man,
he turns away ˹from God˺
and draws himself aside ˹from His worship˺.
But when evil touches him,
he becomes full of lengthy prayers.

(٥١) وَإِذَآ أَنْعَمْنَا عَلَى ٱلْإِنسَٰنِ
أَعْرَضَ وَنَـَٔا بِجَانِبِهِۦ
وَإِذَا مَسَّهُ ٱلشَّرُّ
فَذُو دُعَآءٍ عَرِيضٍ

41:52 Say ˹to the beliers of this Quran˺:
Have you considered ˹your destiny˺
if this ˹revelation˺ is, indeed, from God
and then you disbelieve in it?
Who, ˹then,˺ shall be further astray
than one who is in uttermost schism
˹with its truth?

(٥٢) قُلْ أَرَءَيْتُمْ
إِن كَانَ مِنْ عِندِ ٱللَّهِ
ثُمَّ كَفَرْتُم بِهِۦ
مَنْ أَضَلُّ مِمَّنْ هُوَ
فِى شِقَاقٍۭ بَعِيدٍ

41:53 Nevertheless,˺ We shall show them Our signs
in the horizons and in themselves—
until it becomes ˹utterly˺ clear to them
that this ˹Quran˺ is, indeed, the ˹divine˺ truth.
Is it not sufficient that your Lord Himself
is witness over all things?

(٥٣) سَنُرِيهِمْ ءَايَٰتِنَا
فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ
حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ ۗ
أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُۥ
عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ

41:54 Most surely, they are, indeed, ˹mired˺ in doubt
about the ˹promised˺ Meeting of their Lord
˹on Judgment Day˺.
Most surely, He is, indeed,
all-encompassing of all things.

(٥٤) أَلَآ إِنَّهُمْ
فِى مِرْيَةٍ مِّن لِّقَآءِ رَبِّهِمْ ۗ
أَلَآ إِنَّهُۥ بِكُلِّ شَىْءٍ مُّحِيطٌۢ

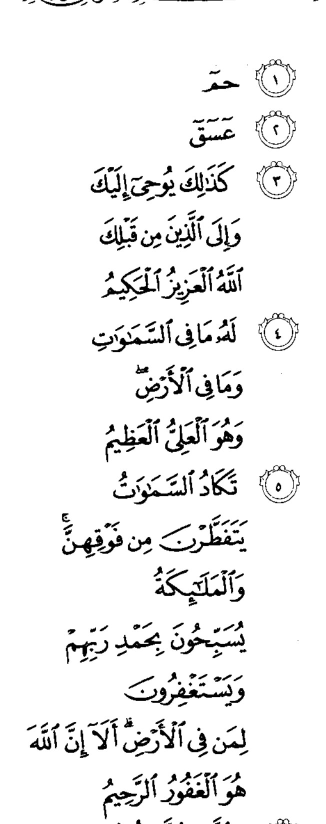


The surah that mentions mutual CONSULTATION *among the believers as the godly means by which to conduct their affairs and as a virtuous sign that they will gain the reward of God in the Hereafter.*

Surah 42 / 53 VERSES / REVEALED AT MAKKAH

Al-Shûrâ

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



42:1 *Ḥâ Mîm*

42:2 *ʿAyn Sîn Qâf*

42:3 And so it is that He reveals ˹this Quran˺
to you, ˹O Prophet˺.
And ˹so too did He reveal His former Scriptures˺
to those ˹messengers˺ before you.
˹Such is˺ God,
the Overpowering ˹One˺, the All-Wise.

42:4 To Him belongs all that is in the heavens
and all that is in the earth.
For He is the Ever-Exalted, the Magnificent.

42:5 The heavens nearly burst, one above the other,
˹in awe of His majesty,˺
while the angels exalt their Lord with all praise
and seek forgiveness for those on the earth.
Indeed, it is God
who is the All-Forgiving, the Mercy-Giving.

42:6 So ˹as for˺ those who have taken
˹false deities as˺ patrons apart from Him
God is ever-watching over them
˹to recompense them for their sins˺.
Thus it is not you who are guardian over them,

˹O Prophet, to register their deeds˺.
42:7 And so it is that We have revealed to you
an Arabic Quran,
to forewarn ˹therewith Makkah,˺
the Mother of Cities—
˹of God's nearing Judgment˺,
as well as those ˹dwelling˺ around it—
and ˹thereby˺ to forewarn ˹all of humanity˺
about the ˹inevitable˺ Day of Gathering
˹for Judgment˺, of which there is no doubt—
˹when˺ some shall be in the Garden ˹of Paradise˺,
and some shall be in the Flaming Fire ˹of Hell˺.
42:8 Had God so willed,
He would have made all of them
one ˹faith˺-community.
But He ˹tests people through revealed guidance
and˺ admits whomever He so wills
into His mercy.
Thus, ˹as to˺ the wrongdoers,
they do not have any patron
nor supporter ˹against God's Judgment˺.
42:9 Then shall they yet take to themselves
˹false deities as˺ patrons apart from Him?
It is God ˹alone˺ who is the ˹Sole˺ Patron
˹to be worshipped˺.
Moreover, it is He ˹alone˺
who gives life to the dead.
For He is powerful over all things.
42:10 ˹Say, O Prophet:˺
As to whatever thing
you differ about, ˹O people,˺
its ruling is with God.
That is God, my Lord!
On Him ˹alone˺ do I rely.
And to Him ˹alone˺ do I turn in penitence.

وَمَآ أَنتَ عَلَيۡهِم بِوَكِيلٖ
(٧) وَكَذَٰلِكَ أَوۡحَيۡنَآ إِلَيۡكَ
قُرۡءَانًا عَرَبِيّٗا
لِّتُنذِرَ أُمَّ ٱلۡقُرَىٰ
وَمَنۡ حَوۡلَهَا
وَتُنذِرَ يَوۡمَ ٱلۡجَمۡعِ لَا رَيۡبَ فِيهِۚ
فَرِيقٞ فِي ٱلۡجَنَّةِ
وَفَرِيقٞ فِي ٱلسَّعِيرِ
(٨) وَلَوۡ شَآءَ ٱللَّهُ
لَجَعَلَهُمۡ أُمَّةٗ وَٰحِدَةٗ
وَلَٰكِن يُدۡخِلُ
مَن يَشَآءُ فِي رَحۡمَتِهِۦۚ
وَٱلظَّٰلِمُونَ مَا لَهُم
مِّن وَلِيّٖ وَلَا نَصِيرٍ
(٩) أَمِ ٱتَّخَذُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَۖ
فَٱللَّهُ هُوَ ٱلۡوَلِيُّ
وَهُوَ يُحۡيِ ٱلۡمَوۡتَىٰ
وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ
(١٠) وَمَا ٱخۡتَلَفۡتُمۡ فِيهِ مِن شَيۡءٖ
فَحُكۡمُهُۥٓ إِلَى ٱللَّهِۚ
ذَٰلِكُمُ ٱللَّهُ رَبِّي
عَلَيۡهِ تَوَكَّلۡتُ

42:11 He is the ˹Sole˺ Originator
of the heavens and the earth
˹with no precedent˺.
It is He ˹alone˺ who has made for you
from among yourselves
mates, ˹males and females˺.
And out ˹of all kinds˺ of cattle,
He made ˹such˺ mates, ˹as well˺.
Thereby, He multiplies you.
There is nothing that is anything like Him.
For He is the All-Hearing, the All-Seeing.

42:12 To Him ˹alone˺ belongs the treasures
of the heavens and the earth.
It is He ˹alone˺
who extends ˹abundant˺ provision
to whomever He so wills.
And He ˹alone˺ restricts ˹it˺.
Indeed, He is all-knowing of all things.

42:13 ۞He has laid down for you, ˹O humankind—
in˺ whatever He has ˹already˺
revealed to you, ˹O Muhammad—
all the tenets˺ of ˹Heavenly˺ religion,
˹the likes˺ of which He had ˹first˺
enjoined upon Noah,
and that which He had ˹thereafter˺
enjoined upon Abraham,
and ˹upon˺ Moses and ˹upon˺ Jesus;
namely:
You shall be steadfast
in establishing the religion ˹of God˺.
And you shall not divide therein!
As to those who associate gods with God,
that to which you call them, ˹O Prophet,˺
is a great burden upon them.
It is God ˹alone˺

وَإِلَيْهِ أُنِيبُ
(١١) فَاطِرُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ
جَعَلَ لَكُم
مِّنْ أَنفُسِكُمْ أَزْوَٰجًا
وَمِنَ ٱلْأَنْعَٰمِ أَزْوَٰجًا ۖ
يَذْرَؤُكُمْ فِيهِ ۚ
لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ
وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ
(١٢) لَهُۥ مَقَالِيدُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ
يَبْسُطُ ٱلرِّزْقَ
لِمَن يَشَآءُ وَيَقْدِرُ ۚ
إِنَّهُۥ بِكُلِّ شَىْءٍ عَلِيمٌ
(١٣) ۞ شَرَعَ لَكُم مِّنَ ٱلدِّينِ
مَا وَصَّىٰ بِهِۦ نُوحًا
وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ
وَمَا وَصَّيْنَا بِهِۦٓ إِبْرَٰهِيمَ
وَمُوسَىٰ وَعِيسَىٰٓ ۖ
أَنْ أَقِيمُوا۟ ٱلدِّينَ
وَلَا تَتَفَرَّقُوا۟ فِيهِ ۚ
كَبُرَ عَلَى ٱلْمُشْرِكِينَ
مَا تَدْعُوهُمْ إِلَيْهِ ۚ

who chooses ⌜to draw near⌝ to Himself
whomever He so wills—
thus He guides to Himself
whoever turns ⌜to Him⌝ in penitence.

42:14 ⌜Humanity was at first of one faith-community,⌝
and they did not divide ⌜among themselves
regarding the true religion⌝
until after ⌜revealed⌝ knowledge ⌜from God⌝
had come to them
⌜on the tongues of the messengers,
and some belied them—
thereby⌝ exceeding the due bounds ⌜of God⌝
with one another—
⌜out of nothing but insolence and envy⌝.
And were it not for a ⌜preordained⌝ word
that had preceded from your Lord—
⌜to defer Judgment⌝ to a stated term
⌜in the Hereafter—
the matter⌝ between ⌜the believers
and the beliers opposing⌝ them
would have been decided ⌜at once,
and the disbelievers duly punished⌝.
Thus those who inherited the Scripture,
after ⌜the early generations⌝,
most surely, remain in much-perplexed doubt
about ⌜the truth to which they are called⌝.

42:15 So to this ⌜upright religion of all the prophets⌝
call ⌜everyone, O Prophet⌝.
Moreover, keep ⌜steadfastly⌝ straight
⌜upon God's path⌝,
even as you have been commanded.
Thus you shall not follow their whims,
⌜which have led them to division⌝.
Rather, say ⌜to them⌝:
I have believed in all that God has sent down

ٱللَّهُ يَجْتَبِىٓ إِلَيْهِ مَن يَشَآءُ
وَيَهْدِىٓ إِلَيْهِ مَن يُنِيبُ
﴿١٤﴾ وَمَا تَفَرَّقُوٓا۟ إِلَّا مِنۢ بَعْدِ مَا
جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۚ
وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِن رَّبِّكَ
إِلَىٰٓ أَجَلٍ مُّسَمًّى
لَّقُضِىَ بَيْنَهُمْ ۚ
وَإِنَّ ٱلَّذِينَ أُورِثُوا۟ ٱلْكِتَٰبَ
مِنۢ بَعْدِهِمْ
لَفِى شَكٍّ مِّنْهُ مُرِيبٍ
﴿١٥﴾ فَلِذَٰلِكَ فَٱدْعُ ۖ
وَٱسْتَقِمْ كَمَآ أُمِرْتَ ۖ
وَلَا تَتَّبِعْ أَهْوَآءَهُمْ ۖ

in every Scripture.
Moreover, I have been commanded
to do justice between ˹all of˺ you.
God is our Lord and your Lord.
For us ˹shall be the recompense of˺ our deeds.
And for you ˹shall be the recompense
of˺ your deeds.
˹Let there be˺ no dispute between us and you,
for God will gather us ˹all˺ together
˹on the Day of Judgment˺,
and to Him ˹alone˺ is the ultimate destiny.

42:16 As to those who ˹continue after this revelation
to˺ argue ˹with you˺ about God—
after the manifest response to Him
˹by those who have embraced Islam˺—
their argument is ˹hereby˺ refuted
in the sight of their Lord.
Thus upon them is ˹God's˺ wrath.
And for them, there is a severe torment
˹awaiting in the Hereafter˺.

42:17 God ˹alone˺ is the One
who has sent down the Book ˹of the Quran˺
with the ˹very essence of all˺ truth
and the ˹fair˺ balance ˹of justice
to judge between all people˺.
But what is it that shall make you realize
that perhaps the Hour ˹of Doom˺
is ˹already˺ very near?

42:18 Those who do not believe in it
˹scornfully˺ seek to hasten it on.
But those who believe are apprehensive of it.
For they know that it is, indeed, the truth.
Most surely, those who cast doubt
upon ˹the coming of˺ the Hour
are ˹lost˺ in uttermost misguidance.

وَقُلْ ءَامَنتُ بِمَآ أَنزَلَ ٱللَّهُ
مِن كِتَٰبٍۖ
وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُۖ
ٱللَّهُ رَبُّنَا وَرَبُّكُمْۖ
لَنَآ أَعْمَٰلُنَا
وَلَكُمْ أَعْمَٰلُكُمْۖ
لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُۖ
ٱللَّهُ يَجْمَعُ بَيْنَنَاۖ
وَإِلَيْهِ ٱلْمَصِيرُ
(١٦) وَٱلَّذِينَ يُحَآجُّونَ فِى ٱللَّهِ
مِنۢ بَعْدِ مَا ٱسْتُجِيبَ لَهُۥ
حُجَّتُهُمْ دَاحِضَةٌ عِندَ رَبِّهِمْ
وَعَلَيْهِمْ غَضَبٌ
وَلَهُمْ عَذَابٌ شَدِيدٌ
(١٧) ٱللَّهُ ٱلَّذِىٓ أَنزَلَ ٱلْكِتَٰبَ
بِٱلْحَقِّ وَٱلْمِيزَانَۗ
وَمَا يُدْرِيكَ
لَعَلَّ ٱلسَّاعَةَ قَرِيبٌ
(١٨) يَسْتَعْجِلُ بِهَا ٱلَّذِينَ
لَا يُؤْمِنُونَ بِهَاۖ
وَٱلَّذِينَ ءَامَنُوا۟
مُشْفِقُونَ مِنْهَا
وَيَعْلَمُونَ أَنَّهَا ٱلْحَقُّۗ

42:19 ˹Yet˺ God is all-kind ˹and gentle˺ to His servants.
He gives provision to whomever He so wills.
For He is the All-Powerful ˹One˺,
the Overpowering.

42:20 ˹So˺ whoever desires the tillage of the Hereafter,
We shall increase for him
his ˹reward for this˺ tillage.
But whoever desires
˹only˺ the tillage of this world,
We shall give him thereof.
But never in the Hereafter
shall there be for him any share ˹in Paradise˺.

42:21 Or is it that they have associate-gods
who have laid down for them
˹tenets˺ of religion,
for which God has not given permission?
And were it not for a decisive word
˹from Him about the Day of Judgment,
the matter˺ between ˹the believers
and the beliers opposing˺ them
would have been decided ˹at once,
and the disbelievers duly punished˺.
Yet, indeed, for the wrongdoers
˹who are godless in heart˺,
there is a most painful torment
˹awaiting in the Hereafter˺.

42:22 It is then that you shall see the wrongdoers
in great dread of ˹the punishment due them
for˺ all ˹the evil˺ that they have earned—
and it will, most surely, befall them.
But those who believe and do righteous deeds
shall be in the meadows
of the Gardens ˹of Paradise˺.
There shall be for them
all that they wish with their Lord.

أَلَآ إِنَّ ٱلَّذِينَ
يُمَارُونَ فِي ٱلسَّاعَةِ
لَفِي ضَلَٰلٍۭ بَعِيدٍ
(١٩) ٱللَّهُ لَطِيفُۢ بِعِبَادِهِۦ
يَرۡزُقُ مَن يَشَآءُۖ
وَهُوَ ٱلۡقَوِيُّ ٱلۡعَزِيزُ
(٢٠) مَن كَانَ يُرِيدُ
حَرۡثَ ٱلۡأٓخِرَةِ
نَزِدۡ لَهُۥ فِي حَرۡثِهِۦۖ
وَمَن كَانَ يُرِيدُ
حَرۡثَ ٱلدُّنۡيَا
نُؤۡتِهِۦ مِنۡهَا وَمَا لَهُۥ
فِي ٱلۡأٓخِرَةِ مِن نَّصِيبٍ
(٢١) أَمۡ لَهُمۡ شُرَكَٰٓؤُاْ
شَرَعُواْ لَهُم مِّنَ ٱلدِّينِ
مَا لَمۡ يَأۡذَنۢ بِهِ ٱللَّهُۚ
وَلَوۡلَا كَلِمَةُ ٱلۡفَصۡلِ
لَقُضِيَ بَيۡنَهُمۡۗ
وَإِنَّ ٱلظَّٰلِمِينَ
لَهُمۡ عَذَابٌ أَلِيمٞ
(٢٢) تَرَى ٱلظَّٰلِمِينَ
مُشۡفِقِينَ
مِمَّا كَسَبُواْ
وَهُوَ وَاقِعُۢ بِهِمۡۗ
وَٱلَّذِينَ ءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
فِي رَوۡضَاتِ ٱلۡجَنَّاتِۖ

It is this that is the great bounty!
42:23 That is the glad tidings
that God gives to His servants
who believe and do righteous deeds.
Say ˹to them, O Prophet˺:
I do not ask of you
any reward for ˹conveying˺ this ˹message˺,
except that you ˹offer˺ the genuine ˹mutual˺ love
˹that is due˺ among close relatives.
˹God says:˺
And ˹know that˺ whoever performs a good deed,
We shall increase for him
˹the reward of˺ its goodness.
Indeed, God is all-forgiving, ever-thankful.
42:24 Or is it that they ˹who disbelieve˺
say ˹of the Prophet˺:
He has, himself, forged a lie against God
˹in reciting this Quran˺?
Yet ˹were this so˺, if God willed,
He would set a seal upon your heart,
˹O Prophet,
and you would no longer reason nor speak˺!
Rather, it is God ˹alone˺
who obliterates all falsehood
and establishes the truth
with His ˹revealed˺ words.
Indeed, He is all-knowing
of all that is ˹harbored˺
within the breast ˹of people˺.
42:25 Moreover, He ˹alone˺ is the One
who accepts repentance from His servants
and pardons misdeeds.
For He ˹alone˺ knows all that you do.
42:26 Thus He ˹alone˺ answers ˹the prayers
of˺ those who believe and do righteous deeds.

لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمْۚ
ذَٰلِكَ هُوَ ٱلْفَضْلُ ٱلْكَبِيرُ
﴿٢٣﴾ ذَٰلِكَ ٱلَّذِى
يُبَشِّرُ ٱللَّهُ عِبَادَهُ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِۗ
قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا
إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰۗ
وَمَن يَقْتَرِفْ حَسَنَةً
نَّزِدْ لَهُۥ فِيهَا حُسْنًاۚ
إِنَّ ٱللَّهَ غَفُورٌ شَكُورٌ
﴿٢٤﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًاۖ
فَإِن يَشَإِ ٱللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَۗ
وَيَمْحُ ٱللَّهُ ٱلْبَٰطِلَ
وَيُحِقُّ ٱلْحَقَّ بِكَلِمَٰتِهِۦٓۚ
إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ
﴿٢٥﴾ وَهُوَ ٱلَّذِى
يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ
وَيَعْفُوا۟ عَنِ ٱلسَّيِّـَٔاتِ
وَيَعْلَمُ مَا تَفْعَلُونَ

And He ˹alone˺ increases them from His bounty.
But for the disbelievers—
for them there is a severe torment
˹awaiting in the Hereafter˺.

42:27 ❊Yet were God
to amply extend ˹His˺ provision
to ˹all˺ His servants,
they would, most surely,
commit injustice in the earth,
˹transgressing one another˺.
But He sends down in ˹due˺ measure
whatever ˹provision˺ He so wills.
Indeed, He is all-aware ˹and˺ all-seeing
˹of the deeds˺ of His servants.

42:28 And He ˹alone˺ is the One
who sends down rain ˹in relief of drought˺
after they have become despondent.
Thus does He spread wide His mercy.
For He ˹alone˺ is the Patron, the All-Praised.

42:29 And of His ˹wondrous˺ signs
is the creation of the heavens and the earth,
and all the creatures He ˹alone˺ has spread about
in both of them.
And He ˹alone˺ is all-able
to gather them together whenever He so wills.

42:30 Not a single affliction strikes you ˹human beings˺
but that it is for what your own hands
have earned—and He pardons much.

42:31 Yet never shall you be able to elude
˹the Hand of the Almighty
anywhere˺ in the earth.
Nor have you apart from God
any patron or supporter ˹to help you˺.

42:32 Moreover, of His ˹wondrous˺ signs
are the ships
˹running with hoisted sail˺ in the sea

(٢٦) وَيَسْتَجِيبُ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
وَيَزِيدُهُم مِّن فَضْلِهِۦ
وَٱلْكَٰفِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ
(٢٧) ۞ وَلَوْ بَسَطَ ٱللَّهُ
ٱلرِّزْقَ لِعِبَادِهِۦ
لَبَغَوْا۟ فِى ٱلْأَرْضِ
وَلَٰكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَآءُ
إِنَّهُۥ بِعِبَادِهِۦ خَبِيرٌۢ بَصِيرٌ
(٢٨) وَهُوَ ٱلَّذِى يُنَزِّلُ ٱلْغَيْثَ
مِنۢ بَعْدِ مَا قَنَطُوا۟
وَيَنشُرُ رَحْمَتَهُۥ
وَهُوَ ٱلْوَلِىُّ ٱلْحَمِيدُ
(٢٩) وَمِنْ ءَايَٰتِهِۦ
خَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَمَا بَثَّ فِيهِمَا مِن دَآبَّةٍ
وَهُوَ عَلَىٰ جَمْعِهِمْ
إِذَا يَشَآءُ قَدِيرٌ
(٣٠) وَمَآ أَصَٰبَكُم
مِّن مُّصِيبَةٍ
فَبِمَا كَسَبَتْ أَيْدِيكُمْ
وَيَعْفُوا۟ عَن كَثِيرٍ
(٣١) وَمَآ أَنتُم
بِمُعْجِزِينَ فِى ٱلْأَرْضِ
وَمَا لَكُم مِّن دُونِ ٱللَّهِ
مِن وَلِىٍّ وَلَا نَصِيرٍ
(٣٢) وَمِنْ ءَايَٰتِهِ
ٱلْجَوَارِ فِى ٱلْبَحْرِ كَٱلْأَعْلَٰمِ

like mountains.
42:33 If He so wills, He stills the wind,
and they remain motionless on its surface.
Indeed, in ⌜all of⌝ this
there are ⌜sure⌝ signs ⌜of God's power⌝
for every patient, ever-thankful ⌜soul⌝.
42:34 Or He wrecks them
for what they have ⌜duly⌝ earned—
though He pardons much—
42:35 so that those who argue
against Our ⌜natural and revealed⌝ signs
may know that they do not have any asylum
⌜from God's Judgment⌝.
42:36 Yet all that you have been given
of anything ⌜in life⌝
is ⌜no more than⌝ the ⌜mere⌝ enjoyment
of the life of this world.
But what is ⌜awaiting⌝ with God
is ⌜far⌝ better and everlasting—
for those who believe
and on their Lord ⌜alone⌝ rely;
42:37 those, moreover,
who keep away from the great sins
and indecencies—
and forgive ⌜for the sake of God⌝
whenever they become angry;
42:38 those who furthermore
answer ⌜the call of⌝ their Lord ⌜to faith⌝
and ⌜duly⌝ establish the Prayer—
and ⌜conduct⌝ their affairs
by consultation among themselves
and spend ⌜charitably⌝
out of what We have provided them;
42:39 and those, indeed,
who when afflicted by injustice,
they themselves defend ⌜their rights and honor⌝.

(٣٣) إِن يَشَأْ يُسْكِنِ ٱلرِّيحَ
فَيَظْلَلْنَ رَوَاكِدَ عَلَىٰ ظَهْرِهِۦٓۚ
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ
لِّكُلِّ صَبَّارٍ شَكُورٍ
(٣٤) أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا۟
وَيَعْفُ عَن كَثِيرٍ
(٣٥) وَيَعْلَمَ ٱلَّذِينَ
يُجَٰدِلُونَ فِىٓ ءَايَٰتِنَا
مَا لَهُم مِّن مَّحِيصٍ
(٣٦) فَمَآ أُوتِيتُم مِّن شَىْءٍ
فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَاۖ
وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰ
لِلَّذِينَ ءَامَنُوا۟
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ
(٣٧) وَٱلَّذِينَ يَجْتَنِبُونَ
كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ
وَإِذَا مَا غَضِبُوا۟ هُمْ يَغْفِرُونَ
(٣٨) وَٱلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمْ
وَأَقَامُوا۟ ٱلصَّلَوٰةَ
وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ
وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ

42:40 For the recompense of a misdeed
shall be a misdeed like it.
Yet one who ⌜instead⌝ pardons ⌜an offender⌝
and sets things aright,
his reward shall be with God.
⌜For⌝, indeed, He does not love the wrongdoers.

42:41 But ⌜as to⌝ those
who ⌜choose to⌝ defend themselves,
after having been wronged,
there is no cause ⌜whatever
for blame⌝ against them.

42:42 But the ⌜rightful⌝ cause shall be only against
those who wrong people
and who commit injustice in the land
without any right.
It is these who shall have
a most painful torment ⌜in the Hereafter⌝.

42:43 But, most surely, one who remains patient
and who forgives,
⌜though retribution may be his,
great shall be his reward.
For⌝, indeed, these are among
the ⌜foremost⌝ commandments of ⌜God
that must be kept with⌝ diligent resolve.

42:44 Yet whomever God leaves to stray,
never shall he have, then,
any patron after Him
⌜to guide him upon the right way⌝.
Thus ⌜on Judgment Day⌝,
you shall see the ⌜godless⌝ wrongdoers
when they behold the torment ⌜of Hellfire⌝
saying ⌜to their Lord⌝:
Is there any way of returning
⌜back to the world⌝?

42:45 Rather, you shall see them

(٣٩) وَٱلَّذِينَ إِذَآ أَصَابَهُمُ ٱلْبَغْىُ
هُمْ يَنتَصِرُونَ

(٤٠) وَجَزَٰٓؤُا۟ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا
فَمَنْ عَفَا وَأَصْلَحَ
فَأَجْرُهُۥ عَلَى ٱللَّهِ
إِنَّهُۥ لَا يُحِبُّ ٱلظَّٰلِمِينَ

(٤١) وَلَمَنِ ٱنتَصَرَ بَعْدَ ظُلْمِهِۦ
فَأُو۟لَٰٓئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ

(٤٢) إِنَّمَا ٱلسَّبِيلُ عَلَى
ٱلَّذِينَ يَظْلِمُونَ ٱلنَّاسَ وَيَبْغُونَ
فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ
أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

(٤٣) وَلَمَن صَبَرَ وَغَفَرَ
إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ ٱلْأُمُورِ

(٤٤) وَمَن يُضْلِلِ ٱللَّهُ
فَمَا لَهُۥ مِن وَلِىٍّ مِّنۢ بَعْدِهِۦ
وَتَرَى ٱلظَّٰلِمِينَ
لَمَّا رَأَوُا۟ ٱلْعَذَابَ يَقُولُونَ
هَلْ إِلَىٰ مَرَدٍّ مِّن سَبِيلٍ

exposed to its ⌜blaze⌝ downcast in humiliation,
glimpsing ⌜it⌝ with a furtive glance,
while those who believe
shall be saying ⌜in Paradise⌝:
Indeed, the ⌜real⌝ losers
are those who have lost their souls
and their families on the Day of Resurrection.
Most surely, the wrongdoers
shall fall into enduring torment.

42:46 Never shall they have any patrons
to help them apart from God.
Thus whomever God leaves to stray,
no path ⌜to salvation⌝ is there for him.

42:47 ⌜Therefore,⌝ answer ⌜the call of⌝ your Lord,
⌜O disbelievers,⌝ before there comes
a Day ⌜of Reckoning⌝ from God
that cannot be turned back.
On that Day, you shall not have any refuge,
nor shall you have
any ⌜grounds for⌝ denial ⌜of your sins⌝.

42:48 Yet if they turn away ⌜from God's call,
O Prophet,⌝
then ⌜know that⌝ We have not sent you
to be a keeper over them.
For nothing is incumbent upon you
but the ⌜clear⌝ conveyance ⌜of His message.
So do not grieve over their rejection.⌝
For when We cause the human being
to taste ⌜blessings out of⌝ mercy from Us,
he rejoices because of it.
But if an affliction touches ⌜any of⌝ them—
because of ⌜the evil⌝
that their ⌜own⌝ hands have advanced—
then, indeed, the human being
becomes an ⌜unbelieving⌝ ingrate.

42:49 To God ⌜alone⌝ belongs all dominion

(٤٥) وَتَرَىٰهُمْ يُعْرَضُونَ عَلَيْهَا
خَٰشِعِينَ مِنَ ٱلذُّلِّ
يَنظُرُونَ مِن طَرْفٍ خَفِيٍّ ۗ
وَقَالَ ٱلَّذِينَ ءَامَنُوٓا۟
إِنَّ ٱلْخَٰسِرِينَ ٱلَّذِينَ
خَسِرُوٓا۟ أَنفُسَهُمْ وَأَهْلِيهِمْ
يَوْمَ ٱلْقِيَٰمَةِ ۗ
أَلَآ إِنَّ ٱلظَّٰلِمِينَ
فِى عَذَابٍ مُّقِيمٍ
(٤٦) وَمَا كَانَ لَهُم مِّنْ أَوْلِيَآءَ
يَنصُرُونَهُم مِّن دُونِ ٱللَّهِ ۗ
وَمَن يُضْلِلِ ٱللَّهُ
فَمَا لَهُۥ مِن سَبِيلٍ
(٤٧) ٱسْتَجِيبُوا۟ لِرَبِّكُم
مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ
لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِ ۚ
مَا لَكُم مِّن مَّلْجَإٍ يَوْمَئِذٍ
وَمَا لَكُم مِّن نَّكِيرٍ
(٤٨) فَإِنْ أَعْرَضُوا۟
فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ۖ
إِنْ عَلَيْكَ إِلَّا ٱلْبَلَٰغُ ۗ
وَإِنَّآ إِذَآ أَذَقْنَا ٱلْإِنسَٰنَ
مِنَّا رَحْمَةً فَرِحَ بِهَا ۖ
وَإِن تُصِبْهُمْ سَيِّئَةٌۢ
بِمَا قَدَّمَتْ أَيْدِيهِمْ
فَإِنَّ ٱلْإِنسَٰنَ كَفُورٌ

over the heavens and the earth.
He creates whatever He so wills.
Thus He grants to whomever He so wills
female ˹children˺.
And He grants to whomever He so wills
male ˹children˺.

42:50 Or He bestows ˹upon some˺
both males and females.
And He makes barren whomever He so wills.
Indeed, He is all-knowing, almighty.

42:51 ۞Moreover, it is not for any human being
that God should speak to him,
except by Revelation, or from behind a veil,
or by sending a messenger-angel that reveals—
by His permission—whatever He so wills.
Indeed, He is ever-exalted, all-wise.

42:52 And so it is that We have revealed to you,
˹O Prophet, this Quran˺—
a ˹guiding˺ Spirit of ˹the divine Law
with˺ Our ˹revealed˺ command.
Never ˹before it˺ did you know
what the Book ˹of God˺ was,
nor ˹what Heavenly˺ faith ˹was˺.
Thus have We made it a light
by which We guide
whomever We so will of Our servants.
And, indeed, ˹thereby,˺ you guide ˹humanity˺
to a straight way ˹of salvation˺—

42:53 the way of God, to whom belongs
all that is in the heavens
and all that is in the earth.
Most surely, it is to God ˹alone˺
that all affairs are destined.

(٤٩) لِّلَّهِ مُلْكُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ
يَخْلُقُ مَا يَشَآءُ ۚ
يَهَبُ لِمَن يَشَآءُ إِنَٰثًا
وَيَهَبُ لِمَن يَشَآءُ ٱلذُّكُورَ
(٥٠) أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَٰثًا ۖ
وَيَجْعَلُ مَن يَشَآءُ عَقِيمًا ۚ
إِنَّهُۥ عَلِيمٌ قَدِيرٌ
(٥١) ۞ وَمَا كَانَ لِبَشَرٍ
أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا
أَوْ مِن وَرَآئِ حِجَابٍ
أَوْ يُرْسِلَ رَسُولًا
فَيُوحِىَ بِإِذْنِهِۦ مَا يَشَآءُ ۚ
إِنَّهُۥ عَلِىٌّ حَكِيمٌ
(٥٢) وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ
رُوحًا مِّنْ أَمْرِنَا ۚ
مَا كُنتَ تَدْرِى مَا ٱلْكِتَٰبُ
وَلَا ٱلْإِيمَٰنُ
وَلَٰكِن جَعَلْنَٰهُ نُورًا نَّهْدِى بِهِۦ
مَن نَّشَآءُ مِنْ عِبَادِنَا ۚ
وَإِنَّكَ لَتَهْدِىٓ
إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ
(٥٣) صِرَٰطِ ٱللَّهِ ٱلَّذِى لَهُۥ
مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ ۗ
أَلَآ إِلَى ٱللَّهِ تَصِيرُ ٱلْأُمُورُ

سورة الزخرف *The surah that mentions the solid* GOLD ORNAMENTS, *and other precious commodities and appointments, which God would have granted in this life to all the unbelievers—had it not been that this would have driven humankind to unite in godlessness—for the trinkets of life are the true hearts' desire of the ungodly. Yet fleeting are all the things of this world, and far finer and everlasting the joy of Paradise for the believers; and that is their true hearts' desire.*

Surah 43 / 89 VERSES / REVEALED AT MAKKAH

Al-Zukhruf

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



43:1 *Ḥâ Mîm*

(١) حمٓ

43:2 ˹I swear˺ by ˹the Quran,˺ the clear Book!

(٢) وَٱلۡكِتَٰبِ ٱلۡمُبِينِ

43:3 We have made it an Arabic Quran,
so that you may understand
˹its prolific meaning˺.

(٣) إِنَّا جَعَلۡنَٰهُ قُرۡءَٰنًا عَرَبِيّٗا
لَّعَلَّكُمۡ تَعۡقِلُونَ

43:4 And, indeed,
this ˹Quran˺ is ˹preserved on high˺ with Us
in the mother of the Book
˹of all God's commands;
thus, it is˺ highly exalted, all-wise.

(٤) وَإِنَّهُۥ
فِيٓ أُمِّ ٱلۡكِتَٰبِ لَدَيۡنَا
لَعَلِيٌّ حَكِيمٌ

43:5 Shall We, then, turn the ˹Quran's
revealed˺ Reminder away from ˹all of˺ you,
forsaking you ˹of Heavenly guidance˺,
because you are
an exceedingly rebellious people?

(٥) أَفَنَضۡرِبُ عَنكُمُ
ٱلذِّكۡرَ صَفۡحًا أَن
كُنتُمۡ قَوۡمٗا مُّسۡرِفِينَ

43:6 For how many a prophet
did We send among the peoples of old!

(٦) وَكَمۡ أَرۡسَلۡنَا مِن نَّبِيّٖ
فِي ٱلۡأَوَّلِينَ

43:7 Yet not a prophet came to ˹any of˺ them,
but that they made a mockery of him,
˹as they have with you, O Prophet˺.

(٧) وَمَا يَأۡتِيهِم مِّن نَّبِيٍّ
إِلَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ

43:8 Thus We destroyed ˹even those
who were far˺ superior to these ˹disbelievers˺

(٨) فَأَهۡلَكۡنَآ أَشَدَّ مِنۡهُم بَطۡشٗا

in ⌜their capability of⌝ violent assault.
So much for the example
that has already gone before
of the ⌜doomed⌝ peoples of old.

43:9 Now, were you to ask them:
Who is it
that has created the heavens and the earth?
They would, most surely, say:
The Overpowering ⌜One⌝, the All-Knowing
has created them.
⌜Say to them:⌝
43:10 He ⌜alone⌝
has made the earth a cradle for you
and placed therein roadways for you,
so that you may be guided ⌜through it⌝.
43:11 And He ⌜alone⌝
has sent down, from the sky, water
in ⌜due⌝ measure—
then ⌜it is⌝ We ⌜alone
who⌝ revive with it a lifeless land!
Even so shall you ⌜all⌝ be brought forth
⌜after you die⌝.
43:12 And He ⌜alone⌝ has created all ⌜things in⌝ pairs
and made for you ⌜as means⌝ of ⌜transport⌝—
ships and cattle, upon which you ride,
43:13 so that you may settle yourselves
upon their backs,
such that you remember
the grace of your Lord
when you settle upon them, and say:
Highly exalted is the One
who has subjugated this to us!
For never were we ourselves
capable of doing so.

وَمَضَىٰ مَثَلُ ٱلْأَوَّلِينَ
(٩) وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ
خَلَقَهُنَّ ٱلْعَزِيزُ ٱلْعَلِيمُ
(١٠) ٱلَّذِى جَعَلَ لَكُمُ
ٱلْأَرْضَ مَهْدًا
وَجَعَلَ لَكُمْ فِيهَا سُبُلًا
لَّعَلَّكُمْ تَهْتَدُونَ
(١١) وَٱلَّذِى نَزَّلَ
مِنَ ٱلسَّمَآءِ مَآءًۢ بِقَدَرٍ
فَأَنشَرْنَا بِهِۦ بَلْدَةً مَّيْتًا
كَذَٰلِكَ تُخْرَجُونَ
(١٢) وَٱلَّذِى خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا
وَجَعَلَ لَكُم مِّنَ ٱلْفُلْكِ
وَٱلْأَنْعَٰمِ مَا تَرْكَبُونَ
(١٣) لِتَسْتَوُۥا عَلَىٰ ظُهُورِهِۦ
ثُمَّ تَذْكُرُوا۟ نِعْمَةَ رَبِّكُمْ
إِذَا ٱسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا۟
سُبْحَٰنَ ٱلَّذِى
سَخَّرَ لَنَا هَٰذَا
وَمَا كُنَّا لَهُۥ مُقْرِنِينَ

43:14 And, indeed, to our Lord
we are, most surely, returning.

43:15 Yet they ⌜who disbelieve⌝
have ⌜instead⌝ ascribed to Him,
from His own servants,
a constituency ⌜of goddesses⌝.
Indeed, the human being
is openly an ⌜unbelieving⌝ ingrate.

43:16 Is it, then, that He has taken for Himself
⌜the angels as divine⌝ daughters—
from all that He has created—
while favoring you with sons?

43:17 Yet whenever any of them
⌜who belie you, O Prophet,⌝
is given the glad tidings ⌜of a female child⌝—
the like of which he ascribes
to the All-Merciful ⌜as an associate-god⌝—
his very face grows dark, for ⌜in his ignorance⌝
he is filled with suppressed rage.

43:18 Then is one reared amid ornaments,
and obscure in ⌜the midst of⌝ conflict,
⌜to be God's offspring⌝?

43:19 Moreover, they render the angels—
who are themselves but servants
of the All-Merciful—females!
Did they witness their creation?
Their ⌜false⌝ witness shall be written!
And they shall be questioned ⌜about it
on Judgment Day⌝!

43:20 Moreover, they say:
Had ⌜God⌝, the All-Merciful, so willed,
we would not have worshipped them ⌜as divine⌝.
Yet about this, they have no sure knowledge.
They do nothing but bring forth lies.

١٤ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ

١٥ وَجَعَلُوا۟ لَهُۥ
مِنْ عِبَادِهِۦ جُزْءًا ۚ
إِنَّ ٱلْإِنسَٰنَ لَكَفُورٌ مُّبِينٌ

١٦ أَمِ ٱتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ
وَأَصْفَىٰكُم بِٱلْبَنِينَ

١٧ وَإِذَا بُشِّرَ أَحَدُهُم
بِمَا ضَرَبَ لِلرَّحْمَٰنِ مَثَلًا
ظَلَّ وَجْهُهُۥ مُسْوَدًّا
وَهُوَ كَظِيمٌ

١٨ أَوَمَن يُنَشَّؤُا۟ فِى ٱلْحِلْيَةِ
وَهُوَ فِى ٱلْخِصَامِ غَيْرُ مُبِينٍ

١٩ وَجَعَلُوا۟ ٱلْمَلَٰٓئِكَةَ
ٱلَّذِينَ هُمْ عِبَٰدُ ٱلرَّحْمَٰنِ
إِنَٰثًا ۚ أَشَهِدُوا۟ خَلْقَهُمْ ۚ
سَتُكْتَبُ شَهَٰدَتُهُمْ
وَيُسْـَٔلُونَ

٢٠ وَقَالُوا۟ لَوْ شَآءَ ٱلرَّحْمَٰنُ
مَا عَبَدْنَٰهُم ۗ
مَّا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ
إِنْ هُمْ إِلَّا يَخْرُصُونَ

43:21 Or is it
that We have given them a ˹Heavenly˺ Book
before ˹this Quran˺
to which they ˹now˺ hold firm?

43:22 Rather, they say:
Indeed, we found our forefathers
adhering to a certain religion.
And upon their traces,
we ˹ourselves˺ shall be guided.

43:23 And so it is, ˹O Prophet,˺
that We have never sent before you
a forewarner to any community,
without its affluent saying:
Indeed, we found our forefathers
adhering to a certain religion.
And upon their traces,
we ˹ourselves˺ shall follow.

43:24 ۞ ˹Thus each messenger˺ said:
˹Will you continue thereupon˺
even if I bring you ˹to˺ a more guided way
than the ˹path˺ to which you have found
your forefathers ˹adhering?
Always˺, they said:
Indeed, we are disbelievers in all that you ˹claim
to˺ have been sent with ˹from God˺.

43:25 Thus We took vengeance on them.
So see how ˹devastating˺ was the end
of those who belied ˹God's words
and messengers˺.

43:26 Thus behold!
Abraham said to his father and his people:
Indeed, I am innocent of ˹worshipping˺
all ˹the false gods˺ that you worship.

43:27 ˹I˺ but ˹worship˺ the One who originated me.

(٢١) أَمْ ءَاتَيْنَٰهُمْ
كِتَٰبًا مِّن قَبْلِهِۦ
فَهُم بِهِۦ مُسْتَمْسِكُونَ
(٢٢) بَلْ قَالُوٓا۟
إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ
وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّهْتَدُونَ
(٢٣) وَكَذَٰلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ
فِى قَرْيَةٍ مِّن نَّذِيرٍ
إِلَّا قَالَ مُتْرَفُوهَآ
إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ
وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقْتَدُونَ
(٢٤) ۞ قَٰلَ أَوَلَوْ جِئْتُكُم
بِأَهْدَىٰ مِمَّا
وَجَدتُّمْ عَلَيْهِ ءَابَآءَكُمْ ۖ
قَالُوٓا۟ إِنَّا
بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ
(٢٥) فَٱنتَقَمْنَا مِنْهُمْ ۖ
فَٱنظُرْ كَيْفَ كَانَ
عَٰقِبَةُ ٱلْمُكَذِّبِينَ
(٢٦) وَإِذْ قَالَ إِبْرَٰهِيمُ
لِأَبِيهِ وَقَوْمِهِۦٓ
إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ
(٢٧) إِلَّا ٱلَّذِى فَطَرَنِى
فَإِنَّهُۥ سَيَهْدِينِ

For, indeed, it is He ˹alone˺ who shall guide me.
43:28 Thereby, he made this ˹witness to the One God˺
a lasting word among his posterity,
so that they might ˹always˺ return
˹to God and worship Him alone˺.
43:29 Yet, indeed, I let these ˹disbelievers˺
and their forefathers enjoy ˹life,
but they returned not to faith˺—
until ˹at last˺ the ˹revealed˺ truth came to them,
and a Messenger
elucidating ˹My commandments˺.
43:30 But when the ˹revealed˺ truth came to them
˹with God's Messenger˺,
they ˹but˺ said ˹of this Quran˺:
This is mere sorcery!
And, indeed,
we are ˹set on being˺ disbelievers in it!
43:31 Yet they say:
If only this Quran had been sent down
to a man of greatness
from either of the two ˹leading Arabian˺ cities,
˹we could be sure of its truth˺!
43:32 Are they the ones, then,
who apportion the mercy of your Lord,
˹O Prophet˺?
Rather, it is We ˹alone˺
who apportion among them
˹even˺ their very livelihood
in the life of this world.
Moreover, it is We ˹alone˺
who have raised some of them
above others, by degrees,
so that they may employ one another in service.
Yet the mercy of your Lord
is better than all that they amass.

(٢٨) وَجَعَلَهَا كَلِمَةً بَاقِيَةً
فِي عَقِبِهِۦ لَعَلَّهُمْ يَرْجِعُونَ
(٢٩) بَلْ مَتَّعْتُ هَٰٓؤُلَآءِ وَءَابَآءَهُمْ
حَتَّىٰ جَآءَهُمُ ٱلْحَقُّ
وَرَسُولٌ مُّبِينٌ
(٣٠) وَلَمَّا جَآءَهُمُ ٱلْحَقُّ قَالُوا۟
هَٰذَا سِحْرٌ وَإِنَّا بِهِۦ كَٰفِرُونَ
(٣١) وَقَالُوا۟ لَوْلَا نُزِّلَ هَٰذَا ٱلْقُرْءَانُ
عَلَىٰ رَجُلٍ مِّنَ ٱلْقَرْيَتَيْنِ عَظِيمٍ
(٣٢) أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ
نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ
فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا
وَرَفَعْنَا بَعْضَهُمْ
فَوْقَ بَعْضٍ دَرَجَٰتٍ
لِّيَتَّخِذَ بَعْضُهُم
بَعْضًا سُخْرِيًّا
وَرَحْمَتُ رَبِّكَ خَيْرٌ
مِّمَّا يَجْمَعُونَ
(٣٣) وَلَوْلَآ أَن يَكُونَ ٱلنَّاسُ
أُمَّةً وَٰحِدَةً

43:33 And were it not that people
would, ⌜therefore,⌝ become one community
⌜united in godlessness⌝,
We, most surely, would have made
for those who disbelieve in the All-Merciful,
roofs of silver for their houses,
and ⌜silver⌝ stairways upon which to ascend,
43:34 and doors ⌜of silver⌝ for their houses,
and settees ⌜of silver⌝
on which they could recline—
43:35 and ⌜solid⌝ gold ornaments!
Yet all of this
is nothing but ⌜the fleeting⌝ enjoyment
of the life of this world.
For ⌜endless joy in⌝ the Hereafter,
near your Lord, is for the God-fearing ⌜alone⌝.
43:36 Thus, whoever turns a blind eye
to ⌜this Quran, as⌝ the ⌜last revealed⌝ Reminder
from ⌜God⌝, the All-Merciful,
We shall assign to him a ⌜personal⌝ satan
who shall then become
⌜ever⌝ his close companion.
43:37 And, indeed, they shall ⌜then⌝, most surely,
bar them ⌜forever⌝
from the path ⌜of salvation⌝,
though they ⌜would⌝ think
that they are rightly guided—
43:38 until when ⌜at last⌝ one comes to Us
⌜for Judgment⌝,
he shall say ⌜to his satan⌝:
Oh, how I wish
there were between me and you
the distance between the East and the West—
for a most woeful companion ⌜you have been⌝!
43:39 Yet never shall it benefit

لَجَعَلْنَا لِمَن يَكْفُرُ بِٱلرَّحْمَٰنِ
لِبُيُوتِهِمْ سُقُفًا مِّن فِضَّةٍ
وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ
(٣٤) وَلِبُيُوتِهِمْ أَبْوَٰبًا وَسُرُرًا
عَلَيْهَا يَتَّكِـُٔونَ
(٣٥) وَزُخْرُفًا ۚ وَإِن كُلُّ ذَٰلِكَ
لَمَّا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ
وَٱلْءَاخِرَةُ عِندَ رَبِّكَ
لِلْمُتَّقِينَ
(٣٦) وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ
نُقَيِّضْ لَهُۥ شَيْطَٰنًا
فَهُوَ لَهُۥ قَرِينٌ
(٣٧) وَإِنَّهُمْ
لَيَصُدُّونَهُمْ عَنِ ٱلسَّبِيلِ
وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ
(٣٨) حَتَّىٰٓ إِذَا جَآءَنَا
قَالَ يَٰلَيْتَ بَيْنِى وَبَيْنَكَ
بُعْدَ ٱلْمَشْرِقَيْنِ
فَبِئْسَ ٱلْقَرِينُ
(٣٩) وَلَن يَنفَعَكُمُ ٱلْيَوْمَ
إِذ ظَّلَمْتُمْ أَنَّكُمْ
فِى ٱلْعَذَابِ مُشْتَرِكُونَ

⌜either of⌝ you this Day—
if you ⌜blame each other
for doing⌝ wrong ⌜in the world⌝—
for ⌜now⌝ you are partners
in the torment ⌜of Hell⌝.

43:40 Then is it you, ⌜O Prophet,⌝
who shall make the deaf ⌜of heart⌝ hear,
or who shall guide the blind ⌜in heart⌝
or one who is ⌜utterly lost⌝
in clear misguidance?

43:41 Yet if it is to be, ⌜O Prophet,⌝
that We take you away ⌜in death
before you prevail⌝, then, indeed,
We shall take vengeance on these
⌜who reject you⌝.

43:42 But if ⌜it is to be
that⌝ We let you see ⌜the punishment⌝
that We have promised them—
⌜then shall you know,⌝ indeed,
We have invincible power over them.

43:43 So hold fast to what has been revealed to you.
Indeed, you are ⌜guided⌝
upon a straight way ⌜of salvation⌝.

43:44 For this ⌜Quran⌝ is, most surely,
⌜an enduring⌝ Remembrance ⌜of great honor⌝
for you, ⌜O Muhammad,⌝ and for your people,
⌜in whose language it has been revealed⌝.
Thus all of you
shall be questioned ⌜on Judgment Day
about your obligations to it⌝.

43:45 So ask ⌜the faithful adherents
of⌝ those of Our messengers
whom We sent before you, ⌜O Prophet⌝:
Have We ever ordained
apart from ⌜God,⌝ the All-Merciful,

(٤٠) أَفَأَنتَ تُسْمِعُ ٱلصُّمَّ
أَوْ تَهْدِى ٱلْعُمْىَ
وَمَن كَانَ
فِى ضَلَٰلٍ مُّبِينٍ

(٤١) فَإِمَّا نَذْهَبَنَّ بِكَ
فَإِنَّا مِنْهُم مُّنتَقِمُونَ

(٤٢) أَوْ نُرِيَنَّكَ ٱلَّذِى وَعَدْنَٰهُمْ
فَإِنَّا عَلَيْهِم مُّقْتَدِرُونَ

(٤٣) فَٱسْتَمْسِكْ
بِٱلَّذِىٓ أُوحِىَ إِلَيْكَ
إِنَّكَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ

(٤٤) وَإِنَّهُۥ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ
وَسَوْفَ تُسْـَٔلُونَ

(٤٥) وَسْـَٔلْ مَنْ أَرْسَلْنَا
مِن قَبْلِكَ مِن رُّسُلِنَآ
أَجَعَلْنَا مِن دُونِ ٱلرَّحْمَٰنِ
ءَالِهَةً يُعْبَدُونَ

any ⌜other⌝ gods to be worshipped?
43:46 For very truly, We sent Moses
with Our ⌜miraculous⌝ signs to Pharaoh
and ⌜to⌝ his ⌜assembly of⌝ nobles.
Thus he said ⌜to them⌝:
Indeed, I am the messenger
of the Lord of ⌜All⌝ the Worlds.
43:47 But when he came to them
with Our ⌜miraculous⌝ signs,
behold, they laughed at them.
43:48 And not a sign did We show them
but that it was greater than its predecessor.
Thus We seized them
with torment ⌜after torment⌝,
so that they might return ⌜to belief in One God⌝.
43:49 And they ⌜repeatedly⌝ said ⌜to Moses⌝:
O ⌜learned⌝ sorcerer!
Call upon your Lord for us ⌜to relieve us⌝
by virtue of what He has covenanted with you.
Indeed, we shall ⌜then,⌝ most surely,
be rightly guided.
43:50 But whenever We removed
⌜any of⌝ the torment from them,
at once they would breach ⌜their promise⌝.
43:51 Then Pharaoh called out among his people.
He said: O my people!
Is it not ⌜true⌝ that dominion over Egypt is mine,
and that these ⌜very⌝ rivers
flow from beneath me?
Do you not see?
43:52 Am I not, then, better
than this one who is contemptible
and can barely make himself clear?
43:53 ⌜If he is truly God's messenger,⌝
why, then, have bracelets of gold

(٤٦) وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَـٰتِنَآ
إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦ
فَقَالَ إِنِّى
رَسُولُ رَبِّ ٱلْعَـٰلَمِينَ
(٤٧) فَلَمَّا جَآءَهُم بِـَٔايَـٰتِنَآ
إِذَا هُم مِّنْهَا يَضْحَكُونَ
(٤٨) وَمَا نُرِيهِم مِّنْ ءَايَةٍ
إِلَّا هِىَ أَكْبَرُ مِنْ أُخْتِهَا ۖ
وَأَخَذْنَـٰهُم بِٱلْعَذَابِ
لَعَلَّهُمْ يَرْجِعُونَ
(٤٩) وَقَالُوا۟ يَـٰٓأَيُّهَ ٱلسَّاحِرُ
ٱدْعُ لَنَا رَبَّكَ
بِمَا عَهِدَ عِندَكَ
إِنَّنَا لَمُهْتَدُونَ
(٥٠) فَلَمَّا كَشَفْنَا عَنْهُمُ ٱلْعَذَابَ
إِذَا هُمْ يَنكُثُونَ
(٥١) وَنَادَىٰ فِرْعَوْنُ فِى قَوْمِهِۦ
قَالَ يَـٰقَوْمِ
أَلَيْسَ لِى مُلْكُ مِصْرَ
وَهَـٰذِهِ ٱلْأَنْهَـٰرُ
تَجْرِى مِن تَحْتِىٓ ۖ
أَفَلَا تُبْصِرُونَ
(٥٢) أَمْ أَنَا۠ خَيْرٌ
مِّنْ هَـٰذَا ٱلَّذِى هُوَ مَهِينٌ
وَلَا يَكَادُ يُبِينُ
(٥٣) فَلَوْلَآ أُلْقِىَ عَلَيْهِ
أَسْوِرَةٌ مِّن ذَهَبٍ

not been cast upon him,
or the angels come ˹down to us˺,
marshaled together with him?

43:54 And so it was that he incited his people
˹to belie the miracles of Moses˺.
And they obeyed him.
Indeed, they were an ungodly people.

43:55 Thus when they displeased Us,
We took vengeance on them.
So We drowned them, all together.

43:56 And We made them a precedent and an example
for the latter generations.

43:57 ۞Now, when ˹Jesus˺, the son of Mary,
was likened ˹by the Makkans to their idols˺—
as an exemplar ˹of something worshipped
apart from God,
all of which the Quran condemned to Hell˺—
at once your people, ˹O Prophet,˺
clamored ˹with boisterous joy˺ because of it,

43:58 wherefore they said ˹in derision˺:
Shall our gods, ˹in the Hereafter,˺
be ˹placed in˺ as excellent ˹a standing˺ as he is?
They did not put this forth
but for ˹the purpose of devious˺ argumentation.
For, indeed,
they are an utterly contentious people.

43:59 ˹As for Jesus,˺ he, ˹like his mother Mary,˺
is not but a servant ˹of God˺
upon whom We have bestowed grace.
Thus We made him a ˹miraculous˺ exemplar
for the Children of Israel.

43:60 Yet were We ever to so will ˹it˺,
We could, most surely, ˹eliminate all of you
and˺ make angels in place of you,

أَوْ جَآءَ مَعَهُ ٱلْمَلَٰٓئِكَةُ
مُقْتَرِنِينَ

(٥٤) فَٱسْتَخَفَّ قَوْمَهُۥ فَأَطَاعُوهُ ۚ
إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ

(٥٥) فَلَمَّآ ءَاسَفُونَا
ٱنتَقَمْنَا مِنْهُمْ
فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ

(٥٦) فَجَعَلْنَٰهُمْ سَلَفًا
وَمَثَلًا لِّلْءَاخِرِينَ

(٥٧) ۞ وَلَمَّا
ضُرِبَ ٱبْنُ مَرْيَمَ مَثَلًا
إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ

(٥٨) وَقَالُوٓا۟ ءَأَٰلِهَتُنَا خَيْرٌ
أَمْ هُوَ ۚ
مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًۢا ۚ
بَلْ هُمْ قَوْمٌ خَصِمُونَ

(٥٩) إِنْ هُوَ إِلَّا عَبْدٌ
أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَٰهُ مَثَلًا
لِّبَنِىٓ إِسْرَٰٓءِيلَ

(٦٠) وَلَوْ نَشَآءُ
لَجَعَلْنَا مِنكُم مَّلَٰٓئِكَةً
فِى ٱلْأَرْضِ يَخْلُفُونَ

succeeding ˹one another˺ on the earth.

43:61 But ˹when Jesus returns,˺
he shall, most surely, be a portent
˹of the imminence˺ of the Hour ˹of Doom˺.
So have no doubt in this!
Thus ˹say to them, O Prophet˺: Follow me.
This is a straight way ˹to salvation˺.

43:62 Therefore, do not let Satan
turn you aside ˹from it˺.
Indeed, he is to you a clear enemy.

43:63 Indeed, when Jesus came ˹to his people˺
with clear ˹and miraculous˺ proofs
˹confirming his truth˺,
he said ˹the very same as this Prophet˺:
Truly, I have come to you
with ˹prophetic˺ wisdom,
and to make clear to you
some of that about which you dispute
˹in your religion˺.
So fear God! And obey me!

43:64 Indeed, God is my Lord and your Lord.
So worship Him ˹alone˺.
This is a straight way ˹to salvation˺.

43:65 Yet ˹after Jesus˺,
the sects disputed ˹about him˺ among themselves.
So woe to those who do wrong
˹by worshipping him˺
from the torment of a painful Day ˹Hereafter˺!

43:66 Do they ˹who disbelieve˺
await other than the Hour ˹of Doom˺,
which shall come upon them suddenly
while they are entirely unaware ˹of it˺?

43:67 Close friends on that Day
shall become ˹implacable˺ foes to one another—
except for the God-fearing,

(٦١) وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ
فَلَا تَمْتَرُنَّ بِهَا وَٱتَّبِعُونِ ۚ
هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ
(٦٢) وَلَا يَصُدَّنَّكُمُ ٱلشَّيْطَٰنُ ۖ
إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ
(٦٣) وَلَمَّا جَآءَ عِيسَىٰ بِٱلْبَيِّنَٰتِ
قَالَ قَدْ جِئْتُكُم بِٱلْحِكْمَةِ
وَلِأُبَيِّنَ لَكُم
بَعْضَ ٱلَّذِى تَخْتَلِفُونَ فِيهِ ۖ
فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ
(٦٤) إِنَّ ٱللَّهَ
هُوَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ ۚ
هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ
(٦٥) فَٱخْتَلَفَ
ٱلْأَحْزَابُ مِنۢ بَيْنِهِمْ ۖ
فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا۟
مِنْ عَذَابِ يَوْمٍ أَلِيمٍ
(٦٦) هَلْ يَنظُرُونَ
إِلَّا ٱلسَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً
وَهُمْ لَا يَشْعُرُونَ
(٦٧) ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ
بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ
إِلَّا ٱلْمُتَّقِينَ

˹to whom God shall say˺:

43:68 O My servants!
There is no fear upon you this Day,
nor shall you grieve,

43:69 ˹O you˺ who have believed
in Our ˹revealed˺ signs
and who were ˹ever˺ *muslims*,
in willing submission to God ˹alone˺.

43:70 Enter into ˹the bliss of˺ the Garden ˹of Paradise˺,
you and your ˹spouses, rejoicing together!

43:71 Passed round among them
are platters of gold and ˹gold˺ cups.
And, therein,
is all that the souls ˹of human beings so˺ desire—
and all that delights the eyes.
And herein shall you abide forever!

43:72 This is the Garden ˹of Paradise˺
you are given to inherit
for all ˹the good˺ that you have done ˹in life˺.

43:73 For you, therein, is fruit aplenty,
from which you may eat.

43:74 As to the defiant unbelievers,
they shall be in the torment of Hell forever.

43:75 Never shall it be lessened for them.
Thus, therein,
they shall ˹ever˺ be utterly despondent.

43:76 Yet it is not We who have wronged them.
But, rather, it was they themselves
who were the wrongdoers, ˹godless in heart˺.

43:77 Thus shall they call out
˹to the guardian angel of Hell˺: O Mâlik!
Let your Lord put an end to us!
He shall say: Rather, so shall you ˹ever˺ remain!

43:78 Truly, We have brought you ˹human beings˺
the truth ˹in this Quran˺.

(٦٨) يَٰعِبَادِ
لَا خَوْفٌ عَلَيْكُمُ ٱلْيَوْمَ
وَلَآ أَنتُمْ تَحْزَنُونَ

(٦٩) ٱلَّذِينَ ءَامَنُوا۟ بِـَٔايَٰتِنَا
وَكَانُوا۟ مُسْلِمِينَ

(٧٠) ٱدْخُلُوا۟ ٱلْجَنَّةَ
أَنتُمْ وَأَزْوَٰجُكُمْ تُحْبَرُونَ

(٧١) يُطَافُ عَلَيْهِم
بِصِحَافٍ مِّن ذَهَبٍ وَأَكْوَابٍ ۖ
وَفِيهَا مَا تَشْتَهِيهِ ٱلْأَنفُسُ
وَتَلَذُّ ٱلْأَعْيُنُ ۖ
وَأَنتُمْ فِيهَا خَٰلِدُونَ

(٧٢) وَتِلْكَ ٱلْجَنَّةُ
ٱلَّتِىٓ أُورِثْتُمُوهَا
بِمَا كُنتُمْ تَعْمَلُونَ

(٧٣) لَكُمْ فِيهَا فَٰكِهَةٌ كَثِيرَةٌ
مِّنْهَا تَأْكُلُونَ

(٧٤) إِنَّ ٱلْمُجْرِمِينَ
فِى عَذَابِ جَهَنَّمَ خَٰلِدُونَ

(٧٥) لَا يُفَتَّرُ عَنْهُمْ
وَهُمْ فِيهِ مُبْلِسُونَ

(٧٦) وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن
كَانُوا۟ هُمُ ٱلظَّٰلِمِينَ

(٧٧) وَنَادَوْا۟ يَٰمَٰلِكُ
لِيَقْضِ عَلَيْنَا رَبُّكَ ۖ
قَالَ إِنَّكُم مَّٰكِثُونَ

(٧٨) لَقَدْ جِئْنَٰكُم بِٱلْحَقِّ

Yet most of you
are ⌜utterly⌝ abhorrent of the truth.

43:79 So is it that they ⌜who disbelieve⌝
are firmly resolved to do something ⌜evil⌝?
For, indeed, We are firmly resolved
⌜to punish them for it⌝.

43:80 Or is it that they think
that We do not hear their secrets
and their concealed conversations?
Oh yes, indeed!
Moreover, Our messenger-angels are with them,
writing ⌜down every thought and act⌝.

43:81 Say ⌜to humanity, O Prophet⌝:
If ever the All-Merciful had a son,
then I would be foremost
among ⌜his⌝ worshippers.

43:82 ⌜Yet⌝ highly exalted
is the Lord of the heavens and the earth—
the Lord of the Throne—
above all that they ascribe ⌜to Him⌝!

43:83 So leave them, ⌜O Prophet,⌝
to indulge ⌜in vanity⌝ and ⌜to⌝ play—
until they meet their ⌜ill-fated⌝ Day,
which they have been promised.

43:84 For He ⌜alone⌝ is the One
who is God in the Heaven and God in the earth.
And He ⌜alone⌝
is the All-Wise, the All-Knowing.

43:85 Then blessed be the One
to whom belongs all dominion
over the heavens and the earth
and all that is between them.
For in His providence ⌜alone⌝
is the knowledge of the ⌜coming

وَلَٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَٰرِهُونَ
(٧٩) أَمْ أَبْرَمُوٓا۟ أَمْرًا فَإِنَّا مُبْرِمُونَ
(٨٠) أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ
سِرَّهُمْ وَنَجْوَىٰهُم
بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ
(٨١) قُلْ إِن كَانَ لِلرَّحْمَٰنِ وَلَدٌ
فَأَنَا۠ أَوَّلُ ٱلْعَٰبِدِينَ
(٨٢) سُبْحَٰنَ رَبِّ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
رَبِّ ٱلْعَرْشِ عَمَّا يَصِفُونَ
(٨٣) فَذَرْهُمْ يَخُوضُوا۟ وَيَلْعَبُوا۟
حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ
ٱلَّذِى يُوعَدُونَ
(٨٤) وَهُوَ ٱلَّذِى فِى ٱلسَّمَآءِ إِلَٰهٌ
وَفِى ٱلْأَرْضِ إِلَٰهٌ
وَهُوَ ٱلْحَكِيمُ ٱلْعَلِيمُ
(٨٥) وَتَبَارَكَ ٱلَّذِى لَهُۥ
مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَمَا بَيْنَهُمَا
وَعِندَهُۥ عِلْمُ ٱلسَّاعَةِ

of the⌝ Hour ⌜of Doom⌝.
Thus to Him shall you all be returned.

43:86 So all those that they call upon apart from Him
hold no ⌜power of⌝ intercession.
Excepted are those ⌜of God's servants
whom He permits to intercede,
and⌝ who bear witness to the truth—
and they know well ⌜from Him
for whom it may be made⌝.

43:87 Now, indeed, if you asked these ⌜disbelievers⌝
who ⌜is it that⌝ has created them,
they would, most surely, say: It is God.
How, then, are they turned away
⌜from worshipping Him alone⌝?

43:88 Moreover, ⌜We know well
the Prophet's suffering⌝
and his word ⌜of supplication⌝:
O my Lord!
These are a people who do not believe.

43:89 ⌜We but say:⌝ Then pardon them ⌜for now⌝,
and say ⌜only⌝: Peace!
For ⌜to their utter horror⌝
they shall ⌜soon come to⌝ know
⌜the judgment of truth⌝.

وَإِلَيْهِ تُرْجَعُونَ

(٨٦) وَلَا يَمْلِكُ الَّذِينَ
يَدْعُونَ مِن دُونِهِ الشَّفَاعَةَ
إِلَّا مَن شَهِدَ بِالْحَقِّ
وَهُمْ يَعْلَمُونَ

(٨٧) وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ
لَيَقُولُنَّ اللَّهُ فَأَنَّىٰ يُؤْفَكُونَ

(٨٨) وَقِيلِهِ يَا رَبِّ إِنَّ هَٰؤُلَاءِ
قَوْمٌ لَّا يُؤْمِنُونَ

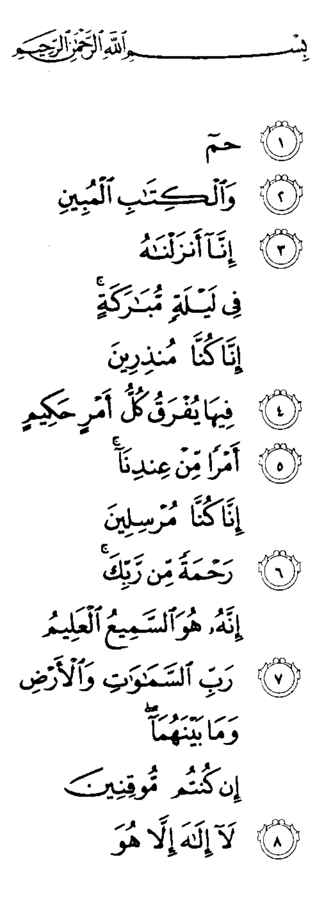
(٨٩) فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ
فَسَوْفَ يَعْلَمُونَ

سُورَةُ الدُّخَان *The surah that mentions a divine portent of an evil destiny that will come in the appearance of something unknown called* THE SMOKE. *It manifests in the sky and enveils the unbelievers on the earth, until they cry in vain to God that they shall believe in the Quran and its Messenger ﷺ if only He delivers them from this torment.*

Surah 44 / 59 VERSES / REVEALED AT MAKKAH

Al-Dukhân

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



44:1 *Ḥâ Mîm*

44:2 ˹I swear˺ by ˹the Quran,˺ the clear Book!
44:3 Indeed, it is We ˹alone˺
who have sent it down in a blessed night.
For, indeed, it is We ˹alone˺
who are giving ˹humanity˺
forewarning ˹of a nearing Judgment˺.
44:4 In that ˹blessed night˺
every wise affair is determined
44:5 by a ˹divine˺ command from Our providence.
For, indeed, it is We ˹alone˺
who have been sending messengers
˹to humanity˺—
44:6 as a mercy from your Lord, ˹O Prophet˺.
For, indeed, it is He ˹alone˺
who is the All-Hearing, the All-Knowing—
44:7 Lord of the heavens and the earth
and all that is between them!
If ever you were to have certainty,
˹then be certain of this˺:
44:8 There is no God but Him.
He gives life. And He gives death.

He is your Lord
and the Lord of your forefathers of old.

44:9 Yet, they ˹who disbelieve˺
are ˹immersed˺ in doubt ˹about this˺,
playing ˹their lives away˺.

44:10 But watch ˹them, in wait of˺ the day
the sky brings forth a smoke, manifest ˹to all˺,

44:11 enveiling the people ˹who disbelieve,
until they cry out˺:
This is a most painful torment!

44:12 Our Lord!
Remove from us the torment,
˹and˺ we shall, indeed, be believers!

44:13 How shall the Remembrance ˹of faith˺
be ˹of any benefit˺ to them ˹now,
when the torment has alighted˺,
and a Messenger
elucidating ˹My commandments˺
had already come to them?

44:14 Whereupon they turned away from him
and said:
He is but taught ˹this by a human being!
Or˺ he is possessed!

44:15 Behold!
We shall, then, remove the torment
for a little while.
˹But˺, indeed, you ˹disbelievers˺
shall revert ˹to unbelief.

44:16 Yet˺ on the Day We assault ˹the earth˺
with the Great Assault ˹that ends time˺,
then, indeed,
shall We take Our ˹just˺ vengeance.

44:17 ❊Now, very truly before them,

يُحْيِۦ وَيُمِيتُۖ رَبُّكُمْ
وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ
(٩) بَلْ هُمْ فِى شَكٍّ يَلْعَبُونَ
(١٠) فَٱرْتَقِبْ يَوْمَ تَأْتِى ٱلسَّمَآءُ
بِدُخَانٍ مُّبِينٍ
(١١) يَغْشَى ٱلنَّاسَۖ
هَٰذَا عَذَابٌ أَلِيمٌ
(١٢) رَّبَّنَا ٱكْشِفْ عَنَّا ٱلْعَذَابَ
إِنَّا مُؤْمِنُونَ
(١٣) أَنَّىٰ لَهُمُ ٱلذِّكْرَىٰ
وَقَدْ جَآءَهُمْ رَسُولٌ مُّبِينٌ
(١٤) ثُمَّ تَوَلَّوْا۟ عَنْهُ
وَقَالُوا۟ مُعَلَّمٌ مَّجْنُونٌ
(١٥) إِنَّا كَاشِفُوا۟ ٱلْعَذَابِ قَلِيلًاۚ
إِنَّكُمْ عَآئِدُونَ
(١٦) يَوْمَ نَبْطِشُ ٱلْبَطْشَةَ ٱلْكُبْرَىٰٓ
إِنَّا مُنتَقِمُونَ

We tried the people of Pharaoh.
For there came to them
a noble messenger, as well, saying:

44:18 You shall, indeed, deliver to me
the servants of God, the Children of Israel.
Indeed, I am a trustworthy messenger
sent to you by God.

44:19 Nor shall you exalt yourselves against God.
For, indeed, I have come to you
with manifest authority from Him.

44:20 Moreover,
I have, indeed, taken refuge in my Lord—
and your Lord—
should you seek to stone me to death
in defiance.

44:21 Yet if you will not believe
in the miraculous signs given to me,
then you are duly forewarned
to withdraw from your persecution of me.

44:22 Thus when they belied him,
he called upon his Lord:
Indeed, these are a defiantly unbelieving people!

44:23 God said to him:
Set out by night with My servants,
the Children of Israel.
You shall, most surely, be followed
by Pharaoh and his forces.

44:24 Yet have no fear, and leave the sea parted wide
after crossing through it.
Indeed, they are a force
destined to be drowned—

44:25 and how many a garden growing
and spring flowing did they leave behind!

44:26 And how many a plantation,
and gracious station!

(١٧) ۞ وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَآءَهُمْ رَسُولٌ كَرِيمٌ

(١٨) أَنْ أَدُّوٓا۟ إِلَىَّ عِبَادَ ٱللَّهِ ۖ إِنِّى لَكُمْ رَسُولٌ أَمِينٌ

(١٩) وَأَن لَّا تَعْلُوا۟ عَلَى ٱللَّهِ ۖ إِنِّىٓ ءَاتِيكُم بِسُلْطَٰنٍ مُّبِينٍ

(٢٠) وَإِنِّى عُذْتُ بِرَبِّى وَرَبِّكُمْ أَن تَرْجُمُونِ

(٢١) وَإِن لَّمْ تُؤْمِنُوا۟ لِى فَٱعْتَزِلُونِ

(٢٢) فَدَعَا رَبَّهُۥٓ أَنَّ هَٰٓؤُلَآءِ قَوْمٌ مُّجْرِمُونَ

(٢٣) فَأَسْرِ بِعِبَادِى لَيْلًا إِنَّكُم مُّتَّبَعُونَ

(٢٤) وَٱتْرُكِ ٱلْبَحْرَ رَهْوًا ۖ إِنَّهُمْ جُندٌ مُّغْرَقُونَ

(٢٥) كَمْ تَرَكُوا۟ مِن جَنَّٰتٍ وَعُيُونٍ

(٢٦) وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ

44:27 And ˹what great˺ prosperity,
in which they were rejoicing!
44:28 Thus did We bequeath it ˹all˺ to another people.
44:29 Yet neither the heaven, nor the earth,
wept over them.
Nor were they given respite.
44:30 So, very truly, We delivered
the Children of Israel
from the disgracing torment
44:31 of Pharaoh.
Indeed, he was ˹ever˺ a haughty one
from the exceedingly rebellious.
44:32 For very truly, We had chosen them—
in ˹the fullness of Our˺ knowledge—
above the people of ˹their time in all˺ the world.
44:33 Thus to them, ˹as well,˺ did We give some
˹of Our most miraculous˺ signs—
wherein there was
a manifest test ˹of faith for them˺.

44:34 As to these ˹who belie you, O Prophet,˺
most surely, they say:
44:35 There is nothing beyond our first death.
For never shall we be resurrected ˹for Judgment˺.
44:36 So bring our forefathers back ˹to life˺,
if, indeed, you are truthful!
44:37 Is it that they are better
than the ˹disbelieving˺ people of Tubba[c]
or those ˹godless nations˺ that preceded them?
We destroyed them ˹all˺.
Indeed, they were defiant disbelievers.
44:38 For We have not created the heavens
and the earth and all that is between them
for mere sport.
44:39 We but created them in accordance

(٢٧) وَنَعْمَةٍ كَانُوا۟ فِيهَا فَٰكِهِينَ
(٢٨) كَذَٰلِكَ ۖ وَأَوْرَثْنَٰهَا
قَوْمًا ءَاخَرِينَ
(٢٩) فَمَا بَكَتْ عَلَيْهِمُ
ٱلسَّمَآءُ وَٱلْأَرْضُ
وَمَا كَانُوا۟ مُنظَرِينَ
(٣٠) وَلَقَدْ نَجَّيْنَا بَنِىٓ إِسْرَٰٓءِيلَ
مِنَ ٱلْعَذَابِ ٱلْمُهِينِ
(٣١) مِن فِرْعَوْنَ ۚ
إِنَّهُۥ كَانَ عَالِيًا مِّنَ ٱلْمُسْرِفِينَ
(٣٢) وَلَقَدِ ٱخْتَرْنَٰهُمْ عَلَىٰ عِلْمٍ
عَلَى ٱلْعَٰلَمِينَ
(٣٣) وَءَاتَيْنَٰهُم مِّنَ ٱلْءَايَٰتِ
مَا فِيهِ بَلَٰٓؤٌا۟ مُّبِينٌ
(٣٤) إِنَّ هَٰٓؤُلَآءِ لَيَقُولُونَ
(٣٥) إِنْ هِىَ إِلَّا مَوْتَتُنَا ٱلْأُولَىٰ
وَمَا نَحْنُ بِمُنشَرِينَ
(٣٦) فَأْتُوا۟ بِـَٔابَآئِنَآ
إِن كُنتُمْ صَٰدِقِينَ
(٣٧) أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ
وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ أَهْلَكْنَٰهُمْ ۖ
إِنَّهُمْ كَانُوا۟ مُجْرِمِينَ
(٣٨) وَمَا خَلَقْنَا
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
وَمَا بَيْنَهُمَا لَٰعِبِينَ

with ⌜the very essence of⌝ all truth—
though ⌜this truth⌝ most of them do not know.

44:40 Indeed, the Day of Decision
is their fixed time ⌜of destiny⌝—
all ⌜of them⌝ together—

44:41 a Day a patron shall avail none in his patronage
⌜against God's Judgment⌝ in the least.
Nor shall they ever be helped ⌜in any way⌝—

44:42 except for ⌜those believers⌝
upon whom God will show mercy.
Indeed, He ⌜alone⌝
is the Overpowering ⌜One⌝, the Mercy-Giving.

44:43 Indeed, the ⌜Impalatable⌝ Tree of Zaqqûm,
⌜from the nethermost of Hell,⌝

44:44 is the food of the sinful—

44:45 ⌜its fruit⌝ like molten brass,
boiling in the bellies

44:46 like the boiling of scalding fluid!

44:47 ⌜Then shall it be said
concerning every disbeliever⌝:
Seize him!
And drag him into the midst of Hellfire!

44:48 Then pour over his head
⌜some⌝ of the torment of scalding fluid,

44:49 ⌜whereupon it shall be said
to each of them in scorn⌝:
Taste it, ⌜O disbeliever⌝!
For, indeed,
you were ⌜considered⌝ of the mighty,
the noble ones, ⌜among your people⌝!

44:50 Indeed, this is ⌜the eternal punishment⌝
that you were, ⌜in the world,⌝ doubting.

44:51 As to the God-fearing,
they shall, indeed, be ⌜gathered⌝

(٣٩) مَا خَلَقْنَٰهُمَآ إِلَّا بِٱلْحَقِّ
وَلَٰكِنَّ أَكْثَرَهُمْ
لَا يَعْلَمُونَ

(٤٠) إِنَّ يَوْمَ ٱلْفَصْلِ
مِيقَٰتُهُمْ أَجْمَعِينَ

(٤١) يَوْمَ لَا يُغْنِى مَوْلًى
عَن مَّوْلًى شَيْـًٔا
وَلَا هُمْ يُنصَرُونَ

(٤٢) إِلَّا مَن رَّحِمَ ٱللَّهُ
إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ

(٤٣) إِنَّ شَجَرَتَ ٱلزَّقُّومِ

(٤٤) طَعَامُ ٱلْأَثِيمِ

(٤٥) كَٱلْمُهْلِ يَغْلِى فِى ٱلْبُطُونِ

(٤٦) كَغَلْىِ ٱلْحَمِيمِ

(٤٧) خُذُوهُ فَٱعْتِلُوهُ
إِلَىٰ سَوَآءِ ٱلْجَحِيمِ

(٤٨) ثُمَّ صُبُّوا۟ فَوْقَ رَأْسِهِۦ
مِنْ عَذَابِ ٱلْحَمِيمِ

(٤٩) ذُقْ إِنَّكَ أَنتَ
ٱلْعَزِيزُ ٱلْكَرِيمُ

(٥٠) إِنَّ هَٰذَا
مَا كُنتُم بِهِۦ تَمْتَرُونَ

in a station of ⌜honor and everlasting⌝ sanctuary
44:52 amid Gardens ⌜of Paradise⌝ and springs.
44:53 They shall dress in garments
of sarcenet and rich brocade, facing one another.
44:54 Thus!
And We shall wed them to wide-eyed beauties.
44:55 Therein, they shall call for every fruit—
being ⌜forever⌝ secure.
44:56 Therein, they shall never ⌜again⌝ taste death—
after the first death ⌜in life⌝.
For He shall spare them
the torment of Hellfire—
44:57 a bounty from your Lord.
It is this that is the magnificent triumph!

44:58 Thus We have, indeed,
⌜revealed this Quran to you
and⌝ made it easy ⌜to understand⌝
in your ⌜native⌝ tongue, ⌜O Prophet,⌝
so that they ⌜who disbelieve⌝
might become mindful
⌜of God's commandments⌝.
44:59 So watch ⌜them in wait of God's Judgment⌝!
For, indeed, they too are watching
⌜in wait of your end⌝.

٥١ إِنَّ ٱلْمُتَّقِينَ فِى مَقَامٍ أَمِينٍ
٥٢ فِى جَنَّٰتٍ وَعُيُونٍ
٥٣ يَلْبَسُونَ مِن سُندُسٍ
وَإِسْتَبْرَقٍ مُّتَقَٰبِلِينَ
٥٤ كَذَٰلِكَ
وَزَوَّجْنَٰهُم بِحُورٍ عِينٍ
٥٥ يَدْعُونَ فِيهَا
بِكُلِّ فَٰكِهَةٍ ءَامِنِينَ
٥٦ لَا يَذُوقُونَ فِيهَا
ٱلْمَوْتَ
إِلَّا ٱلْمَوْتَةَ ٱلْأُولَىٰ
وَوَقَىٰهُمْ عَذَابَ ٱلْجَحِيمِ
٥٧ فَضْلًا مِّن رَّبِّكَ
ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ
٥٨ فَإِنَّمَا يَسَّرْنَٰهُ بِلِسَانِكَ
لَعَلَّهُمْ يَتَذَكَّرُونَ
٥٩ فَٱرْتَقِبْ إِنَّهُم مُّرْتَقِبُونَ

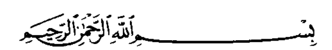


The surah that mentions THE KNEELING *of every community around the brink of Hellfire on the Day of Doom in wait of its divine judgment.*

Surah 45 / 37 VERSES / REVEALED AT MAKKAH

Al-Jâthiyah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



45:1 *Ḥâ Mîm*

حمٓ ﴿١﴾

45:2 The revelation of this Book
is from God ˹on high˺,
the Overpowering ˹One, the All-Wise.

تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿٢﴾

45:3 Indeed in the heavens and ˹in˺ the earth,
there are sure signs ˹of God˺
for all ˹who would be˺ believers.

إِنَّ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَءَايَٰتٍ لِّلْمُؤْمِنِينَ ﴿٣﴾

45:4 Thus, in your ˹own˺ creation,
and in ˹that of˺ every kind of creature
He ˹diversifies and˺ spreads about ˹in the earth˺,
there are ˹natural˺ signs
˹of God's creative might˺,
for a people who would have certainty ˹of faith˺.

وَفِى خَلْقِكُمْ وَمَا يَبُثُّ مِن دَآبَّةٍ ءَايَٰتٌ لِّقَوْمٍ يُوقِنُونَ ﴿٤﴾

45:5 So too, in the alternation
of the night and the daylight;
and in all the provision
that God has sent down from the sky,
with which He gives life to the earth
after its death;
and ˹in˺ the shifting of the winds—
there are ˹natural˺ signs ˹of God's Oneness˺
for a people who would ˹reflect

وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن رِّزْقٍ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ ٱلرِّيَٰحِ ءَايَٰتٌ لِّقَوْمٍ يَعْقِلُونَ ﴿٥﴾

on the wonder of creation and⌝ understand.

45:6 These ⌜verses, as well,⌝ are the ⌜revealed⌝ signs
⌜of the last message⌝ of God ⌜to humankind⌝.
We recite them to you, ⌜O Prophet,⌝
with the ⌜very essence of all⌝ truth.
Then in what ⌜other revelation⌝—
after ⌜hearing⌝ this divine pronouncement
of God,
and ⌜this articulation of⌝ His ⌜guiding⌝ verses—
shall they ⌜with minds to understand⌝
ever believe?

45:7 Woe to each and every sinful liar

45:8 who hears the verses of God recited to him
and persists in ⌜his⌝ arrogance,
as if he had not heard them.
So give him ⌜heavy⌝ tidings
of a most painful torment ⌜in the Hereafter⌝!

45:9 For when ⌜such a⌝ one
comes to know anything from Our verses,
he takes them as a mockery.
For such as these,
there is a disgracing torment ⌜awaiting⌝.

45:10 Beyond them ⌜only⌝ Hell ⌜awaits⌝.
For nothing ⌜of the world⌝
that they have earned shall avail them ⌜against it⌝
in the least—
nor all ⌜the false divines⌝
that they have taken as patrons apart from God.
Thus for them,
there is a great torment ⌜awaiting⌝.

45:11 This ⌜Quran⌝ is ⌜divine⌝ guidance.
But ⌜as to⌝ those who disbelieve ⌜in it,
they have disbelieved⌝
in the ⌜revealed⌝ signs of their Lord.
⌜Thus⌝ for them, there is ⌜only⌝ a torment
of most painful castigation

(٦) تِلْكَ ءَايَٰتُ ٱللَّهِ
نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ
فَبِأَيِّ حَدِيثٍۭ بَعْدَ ٱللَّهِ
وَءَايَٰتِهِۦ يُؤْمِنُونَ
(٧) وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ
(٨) يَسْمَعُ ءَايَٰتِ ٱللَّهِ تُتْلَىٰ عَلَيْهِ
ثُمَّ يُصِرُّ مُسْتَكْبِرًا
كَأَن لَّمْ يَسْمَعْهَا
فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ
(٩) وَإِذَا عَلِمَ مِنْ ءَايَٰتِنَا شَيْـًٔا
ٱتَّخَذَهَا هُزُوًا
أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ
(١٠) مِّن وَرَآئِهِمْ جَهَنَّمُ
وَلَا يُغْنِى عَنْهُم
مَّا كَسَبُوا۟ شَيْـًٔا وَلَا مَا ٱتَّخَذُوا۟
مِن دُونِ ٱللَّهِ أَوْلِيَآءَ
وَلَهُمْ عَذَابٌ عَظِيمٌ
(١١) هَٰذَا هُدًى
وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ رَبِّهِمْ
لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ

⌜awaiting in the Hereafter⌝.

45:12 ۞God ⌜alone⌝ is the One
who has subjugated for ⌜all of⌝ you the sea,
that through it the ships may run—
by His command—
so that you may seek of His bounty,
and that, ⌜therefore,⌝
you might give thanks ⌜to God alone⌝.

45:13 And He has subjugated for you
all that is in the heavens
and all that is in the earth—
all of it from Him ⌜and no other⌝!
Indeed, in this
there are sure signs ⌜of God's Oneness⌝
for a people who would reflect
⌜on the wonder of creation⌝.

45:14 Say, ⌜O Prophet,⌝ to those who believe,
that they should forgive ⌜the wrong
done to them by⌝ those
who have no hope ⌜of reward or salvation⌝
in the ⌜looming⌝ Days of God,
whereupon He ⌜duly⌝ recompenses a people
for all that they have earned ⌜in life⌝.

45:15 Anyone who does a righteous deed ⌜in life⌝
does it ⌜purely⌝ for ⌜the good of⌝ his own soul.
And anyone who does an evil deed
does it ⌜only in detriment⌝ against it.
Then to your Lord shall you all be returned.

45:16 Now, very truly,
We had given the Children of Israel
the Book ⌜of the Torah⌝,
and ⌜Heavenly⌝ wisdom ⌜and sound judgment⌝,
and ⌜the seed of⌝ prophethood.
And We provided them

(١٢) ۞ ٱللَّهُ ٱلَّذِى سَخَّرَ لَكُمُ ٱلْبَحْرَ
لِتَجْرِىَ ٱلْفُلْكُ فِيهِ بِأَمْرِهِۦ
وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ
وَلَعَلَّكُمْ تَشْكُرُونَ
(١٣) وَسَخَّرَ لَكُم مَّا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ جَمِيعًا مِّنْهُ ۚ
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ
لِّقَوْمٍ يَتَفَكَّرُونَ
(١٤) قُل لِّلَّذِينَ ءَامَنُوا۟
يَغْفِرُوا۟ لِلَّذِينَ
لَا يَرْجُونَ أَيَّامَ ٱللَّهِ
لِيَجْزِىَ قَوْمًۢا
بِمَا كَانُوا۟ يَكْسِبُونَ
(١٥) مَنْ عَمِلَ صَٰلِحًا
فَلِنَفْسِهِۦ ۖ
وَمَنْ أَسَآءَ فَعَلَيْهَا ۖ
ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ
(١٦) وَلَقَدْ ءَاتَيْنَا بَنِىٓ إِسْرَٰٓءِيلَ
ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ
وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ

with all that is wholesome ⸢in life⸣.
Thus had We shown them preference
above the peoples of ⸢their time in all⸣ the world.

45:17 Moreover, We gave them clear proofs
of ⸢Our⸣ divine commandments.
Thus they did not dispute ⸢among themselves
regarding the true religion⸣,
until after ⸢revealed⸣ knowledge
⸢of the Scripture⸣ had come to them
⸢on the tongues of the messengers,
and some belied them—
thereby⸣ exceeding the due bounds ⸢of God⸣
with one another—
⸢out of nothing but insolence and envy⸣.
Indeed, your Lord shall judge between them all
on the Day of Resurrection as to that wherein
they have been disputing.

45:18 Then, ⸢after Moses⸣,
We have set you, ⸢O Prophet,⸣
upon the ⸢straight⸣ course of a Divine Law.
Thus shall you follow it.
And you shall not follow the whims
of those who do not know ⸢the truth⸣.

45:19 Indeed, they would not avail you ⸢in that case⸣
against ⸢the judgment of⸣ God in the least.
For the wrongdoers ⸢who are godless in heart⸣
are ⸢but⸣ patrons of one another.
Yet it is God who is the Patron
of the God-fearing.

45:20 This ⸢Quran⸣ is a manifest proof ⸢of God's truth⸣
for all people—
and ⸢divine⸣ guidance,
and a ⸢sure way to God's⸣ mercy,
for a people who have certainty ⸢of faith⸣.

45:21 As for those who commit misdeeds,
do they think that We will make them equal—

وَفَضَّلْنَٰهُمْ عَلَى ٱلْعَٰلَمِينَ
(١٧) وَءَاتَيْنَٰهُم
بَيِّنَٰتٍ مِّنَ ٱلْأَمْرِ ۖ
فَمَا ٱخْتَلَفُوٓا۟ إِلَّا
مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ
بَغْيًۢا بَيْنَهُمْ ۚ إِنَّ رَبَّكَ
يَقْضِى بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ
فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ
(١٨) ثُمَّ جَعَلْنَٰكَ
عَلَىٰ شَرِيعَةٍ مِّنَ ٱلْأَمْرِ
فَٱتَّبِعْهَا وَلَا تَتَّبِعْ
أَهْوَآءَ ٱلَّذِينَ لَا يَعْلَمُونَ
(١٩) إِنَّهُمْ لَن يُغْنُوا۟ عَنكَ
مِنَ ٱللَّهِ شَيْـًٔا ۚ وَإِنَّ ٱلظَّٰلِمِينَ
بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۖ
وَٱللَّهُ وَلِىُّ ٱلْمُتَّقِينَ
(٢٠) هَٰذَا بَصَٰٓئِرُ لِلنَّاسِ
وَهُدًى وَرَحْمَةٌ
لِّقَوْمٍ يُوقِنُونَ
(٢١) أَمْ حَسِبَ ٱلَّذِينَ
ٱجْتَرَحُوا۟ ٱلسَّيِّـَٔاتِ
أَن نَّجْعَلَهُمْ كَٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ

in both their life and their death—
to those who believe and do righteous deeds?
So very grievous is the judgment they make!

45:22 For it is God ⌜alone⌝
who has created the heavens and the earth
with ⌜the very essence of⌝ all truth,
to recompense each soul
with all that it has earned ⌜in life⌝.
And never shall they be wronged ⌜in the least⌝.

45:23 Have you, then, seen such ⌜a one⌝
as ⌜rejects God's guidance
and⌝ makes his own desire his god?
Thus does God lead one astray,
despite ⌜the clear authority
of the revealed⌝ knowledge ⌜He offered him⌝.
Therefore, He has set a seal
upon his hearing and his heart,
and placed over his eyes a veil.
Who, then, shall guide one
after God ⌜has sealed his fate⌝?
Will you not, then, become mindful, ⌜O people,
of God's commandments⌝?

45:24 Moreover, they ⌜who reject resurrection⌝
have said:
There is nothing but our life in this world:
We die ⌜once⌝. And we live ⌜once⌝.
Therefore, nothing destroys us
but ⌜the passage of⌝ time.
Yet about this, they have no sure knowledge.
Indeed, they do nothing but conjecture.

45:25 Thus when Our ⌜revealed⌝ verses
are recited to them
as clear evidence ⌜of the life to come⌝,
their only argument is to say:
Then bring our forefathers back ⌜to life⌝,
if, indeed, you are truthful.

سَوَآءٗ مَّحۡيَاهُمۡ وَمَمَاتُهُمۡۚ
سَآءَ مَا يَحۡكُمُونَ

(٢٢) وَخَلَقَ ٱللَّهُ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّ
وَلِتُجۡزَىٰ كُلُّ نَفۡسِۭ
بِمَا كَسَبَتۡ
وَهُمۡ لَا يُظۡلَمُونَ

(٢٣) أَفَرَءَيۡتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ
وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلۡمٖ
وَخَتَمَ عَلَىٰ سَمۡعِهِۦ وَقَلۡبِهِۦ
وَجَعَلَ عَلَىٰ بَصَرِهِۦ غِشَٰوَةٗ
فَمَن يَهۡدِيهِ مِنۢ بَعۡدِ ٱللَّهِۚ
أَفَلَا تَذَكَّرُونَ

(٢٤) وَقَالُواْ مَا هِيَ إِلَّا حَيَاتُنَا ٱلدُّنۡيَا
نَمُوتُ وَنَحۡيَا
وَمَا يُهۡلِكُنَآ إِلَّا ٱلدَّهۡرُۚ
وَمَا لَهُم بِذَٰلِكَ مِنۡ عِلۡمٍۖ
إِنۡ هُمۡ إِلَّا يَظُنُّونَ

(٢٥) وَإِذَا تُتۡلَىٰ عَلَيۡهِمۡ ءَايَٰتُنَا بَيِّنَٰتٖ
مَّا كَانَ حُجَّتَهُمۡ إِلَّآ أَن قَالُواْ
ٱئۡتُواْ بِـَٔابَآئِنَآ
إِن كُنتُمۡ صَٰدِقِينَ

45:26 Say ˹to them˺:
It is God ˹alone˺ who gives you life.
Then He shall cause you to die.
Then He shall gather you
to the Day of Resurrection.
There is no doubt about this.
But most people do not know
˹that God's promise is ever true˺.

(٢٦) قُلِ ٱللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ
ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ
لَا رَيْبَ فِيهِ
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ

45:27 For to God ˹alone˺ belongs the dominion
over the heavens and the earth.
Thus the Day the Hour ˹of Doom˺
shall come—on that Day,
the ˹real˺ progenitors of falsehood shall lose ˹all˺.

(٢٧) وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ
وَيَوْمَ تَقُومُ ٱلسَّاعَةُ
يَوْمَئِذٍ يَخْسَرُ ٱلْمُبْطِلُونَ

45:28 For, ˹then,˺ you shall see
every community on its knees—
every community called to its Book ˹of Record,
whereupon it shall be said˺:
This Day you shall be recompensed
for all that you used to do ˹in the world˺.

(٢٨) وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً ۚ
كُلُّ أُمَّةٍ تُدْعَىٰٓ إِلَىٰ كِتَٰبِهَا
ٱلْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ

45:29 This is Our ˹Preserved˺ Book ˹of Record˺!
It speaks about ˹all of˺ you with all truth.
Indeed, We have registered
all that you have ever done ˹in life˺.

(٢٩) هَٰذَا كِتَٰبُنَا
يَنطِقُ عَلَيْكُم بِٱلْحَقِّ ۚ
إِنَّا كُنَّا نَسْتَنسِخُ
مَا كُنتُمْ تَعْمَلُونَ

45:30 As for those who believed
and did righteous deeds ˹in the world˺,
their Lord shall admit them into His mercy.
˹It is this˺ that is the manifest triumph!

(٣٠) فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
فَيُدْخِلُهُمْ رَبُّهُمْ فِى رَحْمَتِهِۦ ۚ
ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْمُبِينُ

45:31 But as for those who disbelieved,
˹it shall be said to them˺:
Were not My verses recited to you,
yet you grew ˹so very˺ arrogant
and thus were a people of defiant unbelief?

(٣١) وَأَمَّا ٱلَّذِينَ كَفَرُوٓا۟
أَفَلَمْ تَكُنْ ءَايَٰتِى
تُتْلَىٰ عَلَيْكُمْ فَٱسْتَكْبَرْتُمْ
وَكُنتُمْ قَوْمًا مُّجْرِمِينَ

45:32 Moreover, when it was said ˹to you˺:
Indeed, the promise of God is ˹ever˺ true,
and there is no doubt about the ˹coming
of the˺ Hour ˹of Doom˺, you said:

(٣٢) وَإِذَا قِيلَ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ
وَٱلسَّاعَةُ لَا رَيْبَ فِيهَا

We do not know what this Hour ˹of Doom˺ is!
Never do we think about it,
except as a ˹passing˺ thought.
Nor are we certain ˹of it˺.

45:33 Then there shall appear to them
the evil ˹consequence˺ of all that they have done.
And the ˹very punishment˺
at which they used to mock
shall have whelmed them from every side.

45:34 And it shall be said:
This Day We shall forget you
as you have ˹in life˺ forgotten
the ˹destined˺ Meeting of ˹God for Judgment,
on˺ this Day of yours.
Hence, your ˹eternal˺ abode is the Fire ˹of Hell˺.
And for ˹the likes of˺ you,
there shall not be any helper
˹against God's punishment˺.

45:35 That is because
you have taken the ˹revealed˺ signs of God
as a mockery.
For the life of the world ˹utterly˺ deluded you.
Therefore, ˹as of˺ this Day,
they ˹are consigned to the Fire of Hell
and˺ shall not be brought out of it.
Nor shall they be allowed
to propitiate ˹the wrath of God
for their ungodliness˺.

45:36 Then for God ˹alone˺ is all praise—
Lord of the heavens and Lord of the earth,
Lord of ˹All˺ the Worlds.

45:37 To Him ˹alone˺ belongs all majesty
in the heavens and ˹in˺ the earth.
For He ˹alone˺
is the Overpowering ˹One˺, the All-Wise.

قُلْتُم مَّا نَدْرِى مَا ٱلسَّاعَةُ
إِن نَّظُنُّ إِلَّا ظَنًّا
وَمَا نَحْنُ بِمُسْتَيْقِنِينَ

(٣٣) وَبَدَا لَهُمْ سَيِّـَٔاتُ مَا عَمِلُوا۟
وَحَاقَ بِهِم
مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ

(٣٤) وَقِيلَ ٱلْيَوْمَ نَنسَىٰكُمْ
كَمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا
وَمَأْوَىٰكُمُ ٱلنَّارُ
وَمَا لَكُم مِّن نَّٰصِرِينَ

(٣٥) ذَٰلِكُم بِأَنَّكُمُ
ٱتَّخَذْتُمْ ءَايَٰتِ ٱللَّهِ هُزُوًا
وَغَرَّتْكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ
فَٱلْيَوْمَ لَا يُخْرَجُونَ مِنْهَا
وَلَا هُمْ يُسْتَعْتَبُونَ

(٣٦) فَلِلَّهِ ٱلْحَمْدُ رَبِّ ٱلسَّمَٰوَٰتِ
وَرَبِّ ٱلْأَرْضِ رَبِّ ٱلْعَٰلَمِينَ

(٣٧) وَلَهُ ٱلْكِبْرِيَآءُ
فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ
وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ



The surah that mentions the fatal lesson of the ancient people of ʿÂd who dwelled in THE DUNE VALLEYS OF AL-AḤQÂF, *whose prophet warned them to give up idolatry and worship only God, but to no avail.*

Surah 46 / 35 VERSES / REVEALED AT MAKKAH

Al-Aḥqâf

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

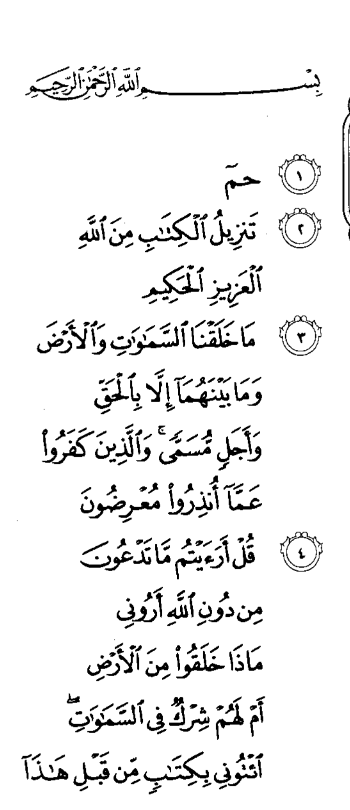
PART 26 half-part 51/60

46:1 *Ḥâ Mîm*

46:2 The revelation of this Book
is from God ˹on high˺,
the Overpowering ˹One˺, the All-Wise.

46:3 We have not created the heavens and the earth,
and all that is between them,
but in accordance
with the ˹very essence of all˺ truth—
and for a stated term,
˹whereupon they shall pass away
into Judgment Day˺.
But from all that they are ˹divinely˺ forewarned,
those who disbelieve are ˹ever˺ turning away.

46:4 Say ˹to them, O Prophet˺:
Have you considered ˹the true nature˺
of all ˹the false divines˺
that you call upon apart from God?
Show me what they have created of the earth!
Or do they have any share ˹with God˺
in ˹the creation or sovereignty of˺ the heavens?
˹Or˺ bring me a ˹Heavenly˺ Book
˹revealed˺ before this ˹Quran˺—



بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

(١) حمٓ
(٢) تَنزِيلُ ٱلۡكِتَٰبِ مِنَ ٱللَّهِ
ٱلۡعَزِيزِ ٱلۡحَكِيمِ
(٣) مَا خَلَقۡنَا ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ
وَمَا بَيۡنَهُمَآ إِلَّا بِٱلۡحَقِّ
وَأَجَلٖ مُّسَمّٗىۚ وَٱلَّذِينَ كَفَرُواْ
عَمَّآ أُنذِرُواْ مُعۡرِضُونَ
(٤) قُلۡ أَرَءَيۡتُم مَّا تَدۡعُونَ
مِن دُونِ ٱللَّهِ أَرُونِي
مَاذَا خَلَقُواْ مِنَ ٱلۡأَرۡضِ
أَمۡ لَهُمۡ شِرۡكٞ فِي ٱلسَّمَٰوَٰتِۖ
ٱئۡتُونِي بِكِتَٰبٖ مِّن قَبۡلِ هَٰذَآ

or ˹bring me˺ any trace
of knowledge ˹from the learned of old—
that proves they are associate-gods˺,
if, indeed, you are truthful!

46:5 Rather, who is further astray
than one who calls upon ˹false gods˺
apart from God,
which will never answer him
until the Day of Resurrection,
˹when they shall disavow him˺?
For, indeed, these ˹false gods˺ are themselves
˹utterly˺ unaware of the call
˹of those who worship them˺.

46:6 Thus when humanity is assembled
˹for Judgment˺,
those ˹taken as false gods˺ will be enemies
to those ˹who worshipped them˺
and will belie their worship.

46:7 Yet ˹now˺ when Our ˹revealed˺ verses
are recited to ˹guide˺ them,
with clear evidences ˹that God is One˺,
those who have disbelieved say of the truth—
˹even˺ after it has come to them ˹from God˺:
This is clear sorcery!

46:8 Or is it that they say:
˹The Quran is not from God;
rather,˺ he ˹among us who claims prophethood˺
has forged it!
Say ˹to them, O Prophet˺:
If ever I had forged it,
˹even still˺ you would hold no authority
˹to help˺ me against ˹the punishment of˺ God.
He knows best
what ˹aspersions˺ you indulge in ˹casting˺
upon this ˹Quran˺.

أَوْ أَثَٰرَةٍ مِّنْ عِلْمٍ
إِن كُنتُمْ صَٰدِقِينَ
وَمَنْ أَضَلُّ ﴿٥﴾
مِمَّن يَدْعُواْ مِن دُونِ ٱللَّهِ
مَن لَّا يَسْتَجِيبُ لَهُۥٓ
إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ
وَهُمْ عَن دُعَآئِهِمْ غَٰفِلُونَ
وَإِذَا حُشِرَ ٱلنَّاسُ ﴿٦﴾
كَانُواْ لَهُمْ أَعْدَآءً
وَكَانُواْ بِعِبَادَتِهِمْ كَٰفِرِينَ
وَإِذَا تُتْلَىٰ عَلَيْهِمْ ﴿٧﴾
ءَايَٰتُنَا بَيِّنَٰتٍ
قَالَ ٱلَّذِينَ كَفَرُواْ
لِلْحَقِّ لَمَّا جَآءَهُمْ
هَٰذَا سِحْرٌ مُّبِينٌ
أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ﴿٨﴾
قُلْ إِنِ ٱفْتَرَيْتُهُۥ
فَلَا تَمْلِكُونَ لِى مِنَ ٱللَّهِ شَيْـًٔا
هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ

Sufficient is He as a witness
between me and you.
Yet He ˹alone˺
is the All-Forgiving, the Mercy-Giving.

46:9 Say ˹to them˺:
I am not a novelty
among the messengers ˹of God
in conveying His eternal truths˺.
Nor do I ˹claim even to˺ know
what shall be done with me ˹in this world˺,
nor with you.
I do not follow ˹anything˺ other
than what is revealed to me.
For I am only a clear forewarner
˹of God's nearing Judgment˺.

46:10 Say ˹to the disbelievers˺:
Have you considered ˹your fate˺
if this ˹Quran˺ is, indeed, from God
and you disbelieve in it?
Indeed, a witness
from among the Children of Israel
has ˹already˺ borne witness to ˹you
of˺ its resemblance ˹to the Commandments
and the tidings of the Torah˺—
whereupon he believed ˹in it˺,
while you have grown arrogant ˹against it˺!
Indeed, God does not guide
the wrongdoing people
˹who belie His revealed signs˺.

46:11 Moreover, those who disbelieve
have said ˹in disparagement˺
of those who believe:
Had this ˹faith˺ been ˹truly˺ good,
they ˹who are our inferiors˺
would not have preceded

كَفَىٰ بِهِۦ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ
وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ

٩ قُلْ مَا كُنتُ بِدْعًا مِّنَ ٱلرُّسُلِ
وَمَآ أَدْرِى
مَا يُفْعَلُ بِى وَلَا بِكُمْ
إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ
وَمَآ أَنَا۠ إِلَّا نَذِيرٌ مُّبِينٌ

١٠ قُلْ أَرَءَيْتُمْ
إِن كَانَ مِنْ عِندِ ٱللَّهِ
وَكَفَرْتُم بِهِۦ وَشَهِدَ شَاهِدٌ
مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ مِثْلِهِۦ
فَـَٔامَنَ وَٱسْتَكْبَرْتُمْ إِنَّ ٱللَّهَ
لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ

١١ وَقَالَ ٱلَّذِينَ كَفَرُوا۟
لِلَّذِينَ ءَامَنُوا۟
لَوْ كَانَ خَيْرًا مَّا سَبَقُونَآ إِلَيْهِ

˹the eminent among˺ us to ˹believe in˺ it.
Indeed, since they are not ˹blessed
to be˺ guided by it,
they will ˹continue to˺ say ˹of the Quran˺:
This is ˹but˺ an old fabrication.

46:12 Yet before it
the Book of Moses ˹was similarly revealed˺
as an exemplar and mercy.
And this ˹Quran, too,˺ is a ˹revealed˺ Book—
˹indeed,˺ a confirmation in an Arabic tongue
˹of all the Heavenly Scriptures
that preceded it˺—
to forewarn ˹of God's nearing Judgment˺
all those who have done wrong
˹by false worship˺.
Moreover, it is a glad tiding
˹of everlasting delight in Paradise
sent˺ to ˹all˺ those who ˹believe
and˺ excel in ˹doing˺ good.

46:13 Indeed, those who ˹in life˺ say:
Our Lord is God ˹alone˺!
and continue upon the straight way,
there shall be no fear upon them
˹when they assemble for Judgment˺.
Nor shall they ever grieve
˹over the life of the world˺.

46:14 These are the Companions
of the Garden ˹of Paradise˺,
wherein they shall abide forever—
a reward for all ˹the good˺
that they used to do ˹in life˺.

46:15 Thus have We enjoined on every human being
˹goodness and˺ loving-kindness
toward one's parents.
One's mother bore one in pain

وَإِذْ لَمْ يَهْتَدُوا۟ بِهِۦ
فَسَيَقُولُونَ
هَٰذَآ إِفْكٌ قَدِيمٌ
(١٢) وَمِن قَبْلِهِۦ
كِتَٰبُ مُوسَىٰٓ
إِمَامًا وَرَحْمَةً ۚ
وَهَٰذَا كِتَٰبٌ
مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا
لِّيُنذِرَ ٱلَّذِينَ ظَلَمُوا۟
وَبُشْرَىٰ لِلْمُحْسِنِينَ
(١٣) إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ
ثُمَّ ٱسْتَقَٰمُوا۟
فَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ
(١٤) أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ
خَٰلِدِينَ فِيهَا
جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ
(١٥) وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ
إِحْسَٰنًا ۖ

and delivered one in pain.
And the term of one's bearing and weaning
is thirty months ˹in all˺—
until ˹at last˺ when one reaches full maturity—
reaching forty years ˹of age˺—
one shall say: My Lord!
Dispose me always
to give thanks for Your grace,
with which You have graced me
and my parents,
and that I do righteous deeds
with which You are pleased.
And make righteous for me my children.
Indeed, I have repented to You.
And, most surely,
I am of those who are *muslims*,
in willing submission to God ˹alone˺.

46:16 These are the ones from whom We shall accept
the best ˹deeds˺ they have ever done.
And We shall pass over ˹all˺ their misdeeds.
They are among the Companions
of the Garden ˹of Paradise—
a fulfillment of˺ the promise of truth
that they were promised ˹in the world˺!

46:17 Therefore, ˹woe to˺ one who says to his parents:
Fie upon both of you!
Do you still promise me
that I shall be brought back ˹from the dead˺,
when so many generations
have already passed away before me?
˹For each of them is heard
when˺ they cry out to God, and say:
Woe to you, ˹child˺! Believe!
For, indeed, the promise of God is ever true!—
while he says:

حَمَلَتْهُ أُمُّهُۥ كُرْهًا
وَوَضَعَتْهُ كُرْهًا
وَحَمْلُهُۥ وَفِصَٰلُهُۥ
ثَلَٰثُونَ شَهْرًا
حَتَّىٰٓ إِذَا بَلَغَ أَشُدَّهُۥ
وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ
رَبِّ أَوْزِعْنِىٓ
أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ
أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ
وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ
وَأَصْلِحْ لِى فِى ذُرِّيَّتِىٓ
إِنِّى تُبْتُ إِلَيْكَ
وَإِنِّى مِنَ ٱلْمُسْلِمِينَ
(١٦) أُو۟لَٰٓئِكَ ٱلَّذِينَ نَتَقَبَّلُ عَنْهُمْ
أَحْسَنَ مَا عَمِلُوا۟
وَنَتَجَاوَزُ عَن سَيِّـَٔاتِهِمْ
فِىٓ أَصْحَٰبِ ٱلْجَنَّةِ وَعْدَ ٱلصِّدْقِ
ٱلَّذِى كَانُوا۟ يُوعَدُونَ
(١٧) وَٱلَّذِى قَالَ لِوَٰلِدَيْهِ
أُفٍّ لَّكُمَآ أَتَعِدَانِنِىٓ أَنْ أُخْرَجَ
وَقَدْ خَلَتِ ٱلْقُرُونُ مِن قَبْلِى
وَهُمَا يَسْتَغِيثَانِ ٱللَّهَ
وَيْلَكَ ءَامِنْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ
فَيَقُولُ مَا هَٰذَآ
إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ

This is nothing but tales of the ancients!
46:18 These are the ones
against whom the word ⌜of doom⌝
shall come to pass,
as ⌜it has⌝ with ⌜those disbelieving⌝ communities
of jinn and humans
that have already passed away before them.
Indeed, they were ⌜all⌝ losers
⌜of an everlasting Paradise⌝.
46:19 And thus for each ⌜group⌝,
there shall be ranks
in accordance with all
that they have done ⌜in life⌝,
in order that He may fully recompense them
for their deeds—
and never shall they be wronged ⌜in the least⌝.
46:20 Therefore, the Day those who have disbelieved
are exposed to the Fire ⌜of Hell,
they shall be told⌝:
You have thoroughly made away
with your ⌜share of⌝ good things
during your life in the world.
And, indeed, you had full enjoyment in them.
So this Day, you shall be recompensed
by the torment of utter humiliation—
for you were so very arrogant in the land
without any right,
and for the ⌜deeds of⌝ ungodliness
you were committing!

46:21 ❊So mention ⌜in this revelation
the lesson of Prophet Hûd,⌝
the brother of ⌜the people of⌝ ʿÂd.
Behold!
He forewarned his people

١٨ أُوْلَٰٓئِكَ ٱلَّذِينَ
حَقَّ عَلَيۡهِمُ ٱلۡقَوۡلُ
فِيٓ أُمَمٖ قَدۡ خَلَتۡ مِن قَبۡلِهِم
مِّنَ ٱلۡجِنِّ وَٱلۡإِنسِۖ
إِنَّهُمۡ كَانُواْ خَٰسِرِينَ
١٩ وَلِكُلّٖ دَرَجَٰتٞ مِّمَّا عَمِلُواْۖ
وَلِيُوَفِّيَهُمۡ أَعۡمَٰلَهُمۡ
وَهُمۡ لَا يُظۡلَمُونَ
٢٠ وَيَوۡمَ يُعۡرَضُ ٱلَّذِينَ كَفَرُواْ
عَلَى ٱلنَّارِ أَذۡهَبۡتُمۡ طَيِّبَٰتِكُمۡ
فِي حَيَاتِكُمُ ٱلدُّنۡيَا
وَٱسۡتَمۡتَعۡتُم بِهَا فَٱلۡيَوۡمَ
تُجۡزَوۡنَ عَذَابَ ٱلۡهُونِ
بِمَا كُنتُمۡ تَسۡتَكۡبِرُونَ
فِي ٱلۡأَرۡضِ بِغَيۡرِ ٱلۡحَقِّ
وَبِمَا كُنتُمۡ تَفۡسُقُونَ
٢١ ۞ وَٱذۡكُرۡ أَخَا عَادٍ
إِذۡ أَنذَرَ قَوۡمَهُۥ بِٱلۡأَحۡقَافِ

⌜who dwelled⌝ in ⌜the Dune Valleys of⌝ Al-Aḥqâf
⌜of God's nearing Judgment⌝.
And, truly, before him and after him
there were forewarnings ⌜from God
conveyed to other peoples.
He said to them⌝:
You shall worship none but God!
Indeed, I fear for you
the ⌜divine⌝ torment of an awesome Day.

46:22 They said:
Have you come to us
to turn us away from our gods?
Bring us, then, whatever ⌜doom⌝
you have promised us,
if you are ⌜one⌝ of the truthful
⌜messengers of God⌝.

46:23 He said:
Indeed, all knowledge is with God alone.
I but convey to you ⌜the message⌝
with which I have been sent.
Yet I see that you are a people
who are ⌜ignorant and⌝ belligerent
⌜in hastening your coming doom⌝.

46:24 Then when they saw it as a cloud
approaching their valleys, they said:
This is a cloud that will bring us rain!
Rather, it is that which you were seeking
to hasten on:
A ⌜desolating⌝ wind,
wherein is a most painful torment,

46:25 destroying everything,
by the command of its Lord.
Thus, they became
such that nothing could be seen,
except ⌜the remnants of⌝ their dwellings.

وَقَدْ خَلَتِ ٱلنُّذُرُ
مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦٓ
أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ
إِنِّىٓ أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ عَظِيمٍ
(٢٢) قَالُوٓا۟ أَجِئْتَنَا
لِتَأْفِكَنَا عَنْ ءَالِهَتِنَا
فَأْتِنَا بِمَا تَعِدُنَآ
إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ
(٢٣) قَالَ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ
وَأُبَلِّغُكُم مَّآ أُرْسِلْتُ بِهِۦ
وَلَٰكِنِّىٓ أَرَىٰكُمْ
قَوْمًا تَجْهَلُونَ
(٢٤) فَلَمَّا رَأَوْهُ
عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ
قَالُوا۟ هَٰذَا عَارِضٌ مُّمْطِرُنَا
بَلْ هُوَ مَا ٱسْتَعْجَلْتُم بِهِۦ
رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ
(٢٥) تُدَمِّرُ كُلَّ شَىْءٍۭ بِأَمْرِ رَبِّهَا
فَأَصْبَحُوا۟ لَا يُرَىٰٓ
إِلَّا مَسَٰكِنُهُمْ

Even so do We recompense
the people of defiant unbelief.

46:26 And very truly,
We had established them
in ˹prosperity and power˺
as We have not established you, ˹O disbelievers˺.
Moreover, We had endowed them
with ˹the faculties of˺ hearing and sight,
and hearts ˹to comprehend˺.
Yet neither their hearing, nor their sight,
nor their hearts availed them in anything ˹good˺,
for they were ˹set on˺ disavowing
the ˹revealed˺ signs of God.
Thus, the ˹very punishment˺
at which they used to mock
whelmed them from every side.

46:27 And very truly,
We have destroyed ˹of old the peoples˺
that were round about you
in the ˹ungodly˺ towns.
Thus have We varied ˹Our clear˺ signs
˹of glad tidings and forewarning˺,
so that they might return ˹to Our path˺.

46:28 So why did those ˹false˺ gods—
whom they had taken ˹as intercessors˺
apart from God to draw them near ˹to Him˺—
not support them ˹in their hour of doom˺?
Rather,
they ˹must have˺ strayed ˹far˺ from them ˹then˺!
Rather, that was ˹nothing to begin with
but˺ their sheer fabrication and ˹the lies˺
that they used to forge ˹against God˺.

46:29 Now, behold, ˹O Prophet˺:
We turned a group of jinn toward you,

كَذَٰلِكَ نَجْزِي ٱلْقَوْمَ ٱلْمُجْرِمِينَ
٢٦ وَلَقَدْ مَكَّنَّٰهُمْ
فِيمَآ إِن مَّكَّنَّٰكُمْ فِيهِ
وَجَعَلْنَا لَهُمْ
سَمْعًا وَأَبْصَٰرًا وَأَفْـِٔدَةً
فَمَآ أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ
وَلَآ أَبْصَٰرُهُمْ
وَلَآ أَفْـِٔدَتُهُم مِّن شَيْءٍ
إِذْ كَانُوا۟ يَجْحَدُونَ
بِـَٔايَٰتِ ٱللَّهِ وَحَاقَ بِهِم
مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ
٢٧ وَلَقَدْ أَهْلَكْنَا
مَا حَوْلَكُم مِّنَ ٱلْقُرَىٰ
وَصَرَّفْنَا ٱلْـَٔايَٰتِ
لَعَلَّهُمْ يَرْجِعُونَ
٢٨ فَلَوْلَا نَصَرَهُمُ
ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ
قُرْبَانًا ءَالِهَةًۢ
بَلْ ضَلُّوا۟ عَنْهُمْ
وَذَٰلِكَ إِفْكُهُمْ
وَمَا كَانُوا۟ يَفْتَرُونَ
٢٩ وَإِذْ صَرَفْنَآ إِلَيْكَ
نَفَرًا مِّنَ ٱلْجِنِّ
يَسْتَمِعُونَ ٱلْقُرْءَانَ

so that they might listen to the Quran
⌜and be guided⌝.
So when they attended its ⌜recitation⌝,
they said ⌜to each other⌝: Give heed!
Then when it was finished,
they returned back to their ⌜own⌝ people,
as forewarners ⌜of Judgment Day⌝.

46:30 They said: O our people!
Indeed, we have heard a ⌜Heavenly⌝ Book
sent down after ⌜that of⌝ Moses,
confirming all that was before it ⌜of Scripture⌝.
It guides to the truth
and to a straight path ⌜of salvation⌝.

46:31 O our people!
Answer God's Caller! And believe in Him!
⌜God⌝ shall forgive you of your sins,
and shield you from a most painful torment.

46:32 For whoever does not answer God's Caller
cannot thwart ⌜God anywhere⌝ on the earth.
Nor is there for ⌜such a⌝ one
any patron apart from Him.
They are but ⌜lost⌝ in clear misguidance.

46:33 Have they not considered that God—
who created the ⌜entire⌝ heavens and the earth
and was not enfeebled by their creation—
is well-able to ⌜again⌝ give life to the dead?
Oh yes, indeed!
For He is, indeed, powerful over all things.

46:34 Thus, the Day those who have disbelieved
are exposed to the Fire ⌜of Hell,
they shall be asked⌝:
Is this ⌜recompense⌝ not the truth?
They shall say: Oh yes, indeed!
By our Lord ⌜it is⌝!
He shall say:

فَلَمَّا حَضَرُوهُ قَالُوٓا۟ أَنصِتُوا۟ ۖ
فَلَمَّا قُضِىَ
وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ
(٣٠) قَالُوا۟ يَٰقَوْمَنَآ
إِنَّا سَمِعْنَا كِتَٰبًا
أُنزِلَ مِنۢ بَعْدِ مُوسَىٰ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
يَهْدِىٓ إِلَى ٱلْحَقِّ
وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ
(٣١) يَٰقَوْمَنَآ أَجِيبُوا۟ دَاعِىَ ٱللَّهِ
وَءَامِنُوا۟ بِهِۦ
يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ
وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ
(٣٢) وَمَن لَّا يُجِبْ دَاعِىَ ٱللَّهِ
فَلَيْسَ بِمُعْجِزٍ فِى ٱلْأَرْضِ
وَلَيْسَ لَهُۥ مِن دُونِهِۦٓ أَوْلِيَآءُ ۚ
أُو۟لَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ
(٣٣) أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى
خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَٰدِرٍ
عَلَىٰٓ أَن يُحْۦِىَ ٱلْمَوْتَىٰ ۚ بَلَىٰٓ
إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
(٣٤) وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُوا۟
عَلَى ٱلنَّارِ أَلَيْسَ هَٰذَا بِٱلْحَقِّ ۖ
قَالُوا۟ بَلَىٰ وَرَبِّنَا ۚ

Then taste the ⌜everlasting⌝ torment
in that ⌜before this Day⌝ you have disbelieved!
46:35 So be patient, ⌜O Prophet,
even⌝ as those of resolve
among the messengers ⌜before you⌝ had patience.
Thus do not seek
to hasten on for them ⌜God's Judgment⌝.
The Day they see ⌜the fulfillment
of⌝ what they are promised,
it will be as though they had not tarried ⌜in life⌝
but for an hour of a day.
This is a ⌜divine⌝ declaration,
⌜so take warning, O humanity⌝!
For shall any be destroyed
but the ungodly people?

قَالَ فَذُوقُوا۟ ٱلْعَذَابَ
بِمَا كُنتُمْ تَكْفُرُونَ
٣٥ فَٱصْبِرْ كَمَا صَبَرَ
أُو۟لُوا۟ ٱلْعَزْمِ مِنَ ٱلرُّسُلِ
وَلَا تَسْتَعْجِل لَّهُمْ ۚ كَأَنَّهُمْ
يَوْمَ يَرَوْنَ مَا يُوعَدُونَ
لَمْ يَلْبَثُوٓا۟ إِلَّا سَاعَةً
مِّن نَّهَارٍۭ ۚ بَلَـٰغٌ ۚ فَهَلْ يُهْلَكُ
إِلَّا ٱلْقَوْمُ ٱلْفَـٰسِقُونَ

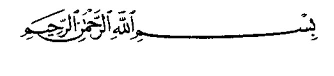


The surah that declares that God absolves of misdeeds, and sets right the intellects, of those who work righteousness and who believe in all that God has sent down upon His final Messenger to humankind, MUHAMMAD ﷺ.

Surah 47 / 38 VERSES / REVEALED AT MADINAH

Muḥammad

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



47:1 Those who disbelieve
and bar ⌜people⌝ from the path of God,
He lays waste their works.

47:2 But those who believe,
and do righteous deeds, and believe
in all that has been sent down
upon Muhammad—
for it is, indeed, the truth from their Lord—
He absolves them of their misdeeds
and sets aright their intellect ⌜and insight⌝.

47:3 That is because those who disbelieve
have followed falsehood,
while those who believe
have followed the truth from their Lord.
So it is that God puts forth for all people
the ⌜true⌝ semblance ⌜of their way⌝.

47:4 Thus whenever you ⌜believers⌝
face ⌜in battle⌝ those who disbelieve,
strike ⌜their⌝ necks ⌜a lethal blow⌝, until,
when you have thoroughly pacified them,
you shall tie fast their bonds.
Thereafter, let there be either
a gracious ⌜offer of⌝ freedom for them

(١) ٱلَّذِينَ كَفَرُوا۟
وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ
أَضَلَّ أَعْمَٰلَهُمْ
(٢) وَٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَءَامَنُوا۟
بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ
وَهُوَ ٱلْحَقُّ مِن رَّبِّهِمْ
كَفَّرَ عَنْهُمْ سَيِّـَٔاتِهِمْ
وَأَصْلَحَ بَالَهُمْ
(٣) ذَٰلِكَ بِأَنَّ ٱلَّذِينَ كَفَرُوا۟
ٱتَّبَعُوا۟ ٱلْبَٰطِلَ وَأَنَّ ٱلَّذِينَ ءَامَنُوا۟
ٱتَّبَعُوا۟ ٱلْحَقَّ مِن رَّبِّهِمْ
كَذَٰلِكَ يَضْرِبُ ٱللَّهُ
لِلنَّاسِ أَمْثَٰلَهُمْ
(٤) فَإِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا۟
فَضَرْبَ ٱلرِّقَابِ

or a ransom ˹paid.
This shall hold˺ until war lays down its burdens.
Thus shall it be!
Yet had God so willed,
He, most surely, could have executed
vengeance on them ˹without fighting˺.
But it is so
that He may try some of you by others.
Yet ˹as to˺ those who are killed
in the path of God,
never shall He lay waste their works.

47:5 He shall guide aright, ˹as well,
the surviving believers among˺ them
and set aright their intellect ˹and insight˺.

47:6 Moreover, He shall admit them
into the Garden ˹of Paradise˺,
which He has made known to them
˹in this Quran˺.

47:7 O you who believe!
If you support ˹the cause of˺ God,
He will support you and set firm your feet.

47:8 As for those who disbelieve,
for them there is ˹only˺ utter misery
˹in destruction awaiting them˺,
and He will lay waste their works.

47:9 That is because they abhor
˹the Book˺ that God has sent down.
Thus does He render ˹utterly˺ futile
˹all˺ their works.

47:10 ❊Have they not, then,
journeyed through the earth
to see how ˹devastating˺ was the end
of those ˹who belied God's messages˺
before them?

حَتَّىٰٓ إِذَآ أَثۡخَنتُمُوهُمۡ
فَشُدُّواْ ٱلۡوَثَاقَ فَإِمَّا مَنَّۢا بَعۡدُ
وَإِمَّا فِدَآءً
حَتَّىٰ تَضَعَ ٱلۡحَرۡبُ أَوۡزَارَهَاۚ
ذَٰلِكَۖ وَلَوۡ يَشَآءُ ٱللَّهُ
لَٱنتَصَرَ مِنۡهُمۡ وَلَٰكِن
لِّيَبۡلُوَاْ بَعۡضَكُم بِبَعۡضٖۗ
وَٱلَّذِينَ قُتِلُواْ فِي سَبِيلِ ٱللَّهِ
فَلَن يُضِلَّ أَعۡمَٰلَهُمۡ

(٥) سَيَهۡدِيهِمۡ وَيُصۡلِحُ بَالَهُمۡ

(٦) وَيُدۡخِلُهُمُ ٱلۡجَنَّةَ عَرَّفَهَا لَهُمۡ

(٧) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ
إِن تَنصُرُواْ ٱللَّهَ يَنصُرۡكُمۡ
وَيُثَبِّتۡ أَقۡدَامَكُمۡ

(٨) وَٱلَّذِينَ كَفَرُواْ فَتَعۡسٗا لَّهُمۡ
وَأَضَلَّ أَعۡمَٰلَهُمۡ

(٩) ذَٰلِكَ بِأَنَّهُمۡ
كَرِهُواْ مَآ أَنزَلَ ٱللَّهُ
فَأَحۡبَطَ أَعۡمَٰلَهُمۡ

(١٠) ۞ أَفَلَمۡ يَسِيرُواْ فِي ٱلۡأَرۡضِ
فَيَنظُرُواْ كَيۡفَ كَانَ
عَٰقِبَةُ ٱلَّذِينَ مِن قَبۡلِهِمۡۚ

God utterly demolished them.
And for the disbelievers
there is ever the like of it ˹looming˺.

47:11 That is because God is the Patron
of those who believe,
while the disbelievers have no patron.

47:12 Indeed, God shall admit
those who believe and do righteous deeds
into Gardens beneath which rivers flow.
But those who disbelieve
shall enjoy themselves ˹on earth˺,
and eat ˹and drink˺ as cattle eat ˹and drink˺.
Then the Fire ˹of Hell˺ shall be
a lasting dwelling for them.

47:13 For how many a community, ˹O Prophet˺—
which was mightier in power
than your community that has expelled you—
have We utterly destroyed?
Thus for them, there was no supporter.

47:14 Then, is one who is ˹leading a life
based˺ on clear proof from his Lord
like one to whom the evil
of his own deeds is made fair-seeming,
and ˹who imitates the practices of those
who merely˺ follow their own whims?

47:15 ˹Consider˺ the ˹wondrous˺ state
of the Garden ˹of Paradise˺,
which is promised to the God-fearing:
Therein are rivers of water, ever-fresh;
and rivers of milk, its taste unchanging;
and rivers of wine, delectable to the drinkers;
and rivers of honey, wholly purified.
Moreover, for them therein
are fruits of every kind—
and forgiveness from their Lord!

دَمَّرَ ٱللَّهُ عَلَيْهِمْ ۖ
وَلِلْكَـٰفِرِينَ أَمْثَـٰلُهَا

(١١) ذَٰلِكَ بِأَنَّ ٱللَّهَ
مَوْلَى ٱلَّذِينَ ءَامَنُوا۟
وَأَنَّ ٱلْكَـٰفِرِينَ لَا مَوْلَىٰ لَهُمْ

(١٢) إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ جَنَّـٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ ۖ
وَٱلَّذِينَ كَفَرُوا۟ يَتَمَتَّعُونَ
وَيَأْكُلُونَ كَمَا تَأْكُلُ ٱلْأَنْعَـٰمُ
وَٱلنَّارُ مَثْوًى لَّهُمْ

(١٣) وَكَأَيِّن مِّن قَرْيَةٍ
هِىَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ
ٱلَّتِىٓ أَخْرَجَتْكَ أَهْلَكْنَـٰهُمْ
فَلَا نَاصِرَ لَهُمْ

(١٤) أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِۦ
كَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ
وَٱتَّبَعُوٓا۟ أَهْوَآءَهُم

(١٥) مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ
فِيهَآ أَنْهَـٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ
وَأَنْهَـٰرٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُۥ
وَأَنْهَـٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّـٰرِبِينَ
وَأَنْهَـٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ
وَلَهُمْ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ
وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۖ

Are they like those who shall abide forever,
in the Fire ˹of Hell˺,
and who are given to drink ˹of˺ a scalding fluid
that shall shred their entrails?

47:16 Now, also among those ˹who oppose you,
O Prophet,˺
are some ˹hypocrites˺ who listen to you
˹as you teach the believers˺.
But when they leave your presence,
they say ˹mockingly˺ to those
who have been given knowledge,
˹to inspire doubt in them˺:
What did he ˹mean to˺ say just now?
These are the ones on whose hearts
God has set a seal.
Thus, they ˹but˺ follow their own whims.

47:17 But those who are rightly guided,
˹God˺ increases them in guidance.
And He bestows on them
their ˹due˺ fear of God.

47:18 Then do they ˹who are hypocrites˺
await other than the Hour ˹of Doom˺,
which shall come upon them suddenly?
Then ˹know that˺ its portents have already come.
Yet when it comes upon them,
how, then, will their remembrance
˹of this admonition help them˺?

47:19 Know well, then, that there is no God
but the ˹One˺ God.
So ˹steadfastly˺ seek ˹much˺ forgiveness
for your sin,
and for ˹that of˺ the believing men
and the believing women.
For God knows well, ˹O people,˺

كَمَنْ هُوَ خَٰلِدٌ فِى ٱلنَّارِ
وَسُقُوا۟ مَآءً حَمِيمًا
فَقَطَّعَ أَمْعَآءَهُمْ
(١٦) وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ
حَتَّىٰٓ إِذَا خَرَجُوا۟ مِنْ عِندِكَ
قَالُوا۟ لِلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ
مَاذَا قَالَ ءَانِفًا ۚ أُو۟لَٰٓئِكَ
ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ
وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ
(١٧) وَٱلَّذِينَ ٱهْتَدَوْا۟ زَادَهُمْ هُدًى
وَءَاتَىٰهُمْ تَقْوَىٰهُمْ
(١٨) فَهَلْ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ
أَن تَأْتِيَهُم بَغْتَةً ۖ
فَقَدْ جَآءَ أَشْرَاطُهَا ۚ
فَأَنَّىٰ لَهُمْ إِذَا جَآءَتْهُمْ ذِكْرَىٰهُمْ
(١٩) فَٱعْلَمْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ
وَٱسْتَغْفِرْ لِذَنۢبِكَ
وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ۗ

your ˹wakeful˺ movement to and fro
˹as you make your way in the world˺;
and ˹He knows well˺ your abiding ˹in private,
at leisure and rest˺.

47:20 Now, ˹after long years of persecution,˺
those who believe said:
If only a surah were sent down
˹permitting us to fight injustice˺.
Yet when a decisive surah was sent down,
and fighting ˹in the path of God˺
was mentioned therein,
you could see those
in whose ˹doubting˺ hearts there is a sickness
looking at you, ˹O Prophet,˺
like one fainting ˹in the throes˺ of death.
Then woe to them!
˹For God has commanded them to˺
47:21 obedience and a forthright word.
So when the command ˹to fight˺
had been ˹issued and˺ resolved,
had they remained truehearted to God
it would have been ˹far˺ better for them.
47:22 Then is it to be that you ˹hypocrites˺
shall turn away ˹from God˺
to spread corruption in the land,
and ˹your divisiveness˺ tear apart
˹the bonds of˺ your kinship?
47:23 These are the ˹faithless˺ ones
whom God has cursed.
And thus has He made them
deaf ˹to guidance˺ and blinded their eyes ˹to it˺.
47:24 Will they not, then, reflect
upon ˹the admonitions of˺ the Quran?
Or is it rather,

وَٱللَّهُ يَعۡلَمُ
مُتَقَلَّبَكُمۡ وَمَثۡوَىٰكُمۡ
(٢٠) وَيَقُولُ ٱلَّذِينَ ءَامَنُواْ
لَوۡلَا نُزِّلَتۡ سُورَةٞۖ
فَإِذَآ أُنزِلَتۡ سُورَةٞ مُّحۡكَمَةٞ
وَذُكِرَ فِيهَا ٱلۡقِتَالُ رَأَيۡتَ
ٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٞ
يَنظُرُونَ إِلَيۡكَ نَظَرَ
ٱلۡمَغۡشِيِّ عَلَيۡهِ مِنَ ٱلۡمَوۡتِۖ
فَأَوۡلَىٰ لَهُمۡ
(٢١) طَاعَةٞ وَقَوۡلٞ مَّعۡرُوفٞۚ
فَإِذَا عَزَمَ ٱلۡأَمۡرُ
فَلَوۡ صَدَقُواْ ٱللَّهَ
لَكَانَ خَيۡرٗا لَّهُمۡ
(٢٢) فَهَلۡ عَسَيۡتُمۡ إِن تَوَلَّيۡتُمۡ
أَن تُفۡسِدُواْ فِي ٱلۡأَرۡضِ
وَتُقَطِّعُوٓاْ أَرۡحَامَكُمۡ
(٢٣) أُوْلَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ
فَأَصَمَّهُمۡ وَأَعۡمَىٰٓ أَبۡصَٰرَهُمۡ
(٢٤) أَفَلَا يَتَدَبَّرُونَ ٱلۡقُرۡءَانَ
أَمۡ عَلَىٰ قُلُوبٍ أَقۡفَالُهَآ

that on some hearts there are their own locks?
47:25 Indeed, those ˹hypocrites˺
who have turned their backs ˹on God˺
after the ˹revealed˺ guidance
has been made clear to them,
it is ˹only˺ Satan that has tempted them
and prolonged ˹worldly˺ hope for them.
47:26 That is because they said ˹with conviction˺
to those ˹among the unbelievers˺
who abhor what God has sent down:
We will obey you ˹by withholding ourselves˺
in the matter ˹of fighting˺.
For God knows ˹all˺ their secrets.
47:27 So how shall it be
when the angels take their souls ˹at death˺,
striking their faces and their backs?
47:28 That is because they have followed
what brings ˹down upon them˺
the wrath of God.
For they have abhorred His good pleasure.
Thus He has rendered ˹utterly˺ futile
˹all˺ their works.
47:29 Or did those
in whose ˹doubting˺ hearts there is a sickness
˹really˺ think that God
would never expose their ill will?
47:30 Yet had We so willed,
We would have shown them to you,
˹O Prophet, manifestly,˺
so that you would recognize them
by their ˹indelible˺ mark—
or so that you would clearly recognize them
by their ˹permanently˺ twisted speech.
For God knows the deeds of all of you.
47:31 But, most surely, We shall test you,

٢٥ إِنَّ ٱلَّذِينَ
ٱرْتَدُّوا۟ عَلَىٰٓ أَدْبَـٰرِهِم مِّنۢ بَعْدِ
مَا تَبَيَّنَ لَهُمُ ٱلْهُدَى ۙ
ٱلشَّيْطَـٰنُ سَوَّلَ لَهُمْ
وَأَمْلَىٰ لَهُمْ
٢٦ ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟
لِلَّذِينَ
كَرِهُوا۟ مَا نَزَّلَ ٱللَّهُ
سَنُطِيعُكُمْ
فِى بَعْضِ ٱلْأَمْرِ ۖ
وَٱللَّهُ يَعْلَمُ إِسْرَارَهُمْ
٢٧ فَكَيْفَ إِذَا
تَوَفَّتْهُمُ ٱلْمَلَـٰٓئِكَةُ
يَضْرِبُونَ وُجُوهَهُمْ
وَأَدْبَـٰرَهُمْ
٢٨ ذَٰلِكَ بِأَنَّهُمُ
ٱتَّبَعُوا۟ مَآ أَسْخَطَ ٱللَّهَ
وَكَرِهُوا۟ رِضْوَٰنَهُۥ
فَأَحْبَطَ أَعْمَـٰلَهُمْ
٢٩ أَمْ حَسِبَ
ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ
أَن لَّن يُخْرِجَ ٱللَّهُ أَضْغَـٰنَهُمْ
٣٠ وَلَوْ نَشَآءُ لَأَرَيْنَـٰكَهُمْ
فَلَعَرَفْتَهُم بِسِيمَـٰهُمْ ۚ
وَلَتَعْرِفَنَّهُمْ فِى لَحْنِ ٱلْقَوْلِ ۚ
وَٱللَّهُ يَعْلَمُ أَعْمَـٰلَكُمْ
٣١ وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ
ٱلْمُجَـٰهِدِينَ مِنكُمْ وَٱلصَّـٰبِرِينَ

so that We might make known
those who strive among you
˹for the sake of God˺
and those who are ˹truly˺ patient.
We shall, moreover, test ˹the merit˺
of all that you say and do.

47:32 Indeed, those who disbelieve
and who bar ˹people˺ from the path of God
and who rebel against the Messenger—
after the ˹revealed˺ guidance ˹of God˺
has been made clear to them—
shall never harm God in anything.
But He shall render ˹all˺ their works
˹utterly˺ futile.

47:33 ❊O you who believe!
You shall obey God.
And you shall obey the Messenger.
So do not nullify ˹the reward of˺ your works
˹by breaching your covenant˺.

47:34 Indeed, those who disbelieve
and bar ˹people˺ from the path of God,
then die while being ˹inveterate˺ disbelievers,
never will God forgive them.

47:35 Therefore, do not become fainthearted
and sue for peace
˹when just struggle is imperative˺.
For you shall be the uppermost.
For God is with you,
and never will He decrease
˹the reward of˺ your deeds.

47:36 Indeed, the life of this world
is only play and amusement.
But if you believe and are God-fearing,

وَنَبْلُوَاْ أَخْبَارَكُمْ
(٣٢) إِنَّ ٱلَّذِينَ كَفَرُواْ
وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ
وَشَآقُّواْ ٱلرَّسُولَ
مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْهُدَىٰ
لَن يَضُرُّواْ ٱللَّهَ شَيْـًٔا
وَسَيُحْبِطُ أَعْمَٰلَهُمْ
(٣٣) ۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ
أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ
وَلَا تُبْطِلُوٓاْ أَعْمَٰلَكُمْ
(٣٤) إِنَّ ٱلَّذِينَ كَفَرُواْ
وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ
ثُمَّ مَاتُواْ وَهُمْ كُفَّارٌ
فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ
(٣٥) فَلَا تَهِنُواْ
وَتَدْعُوٓاْ إِلَى ٱلسَّلْمِ
وَأَنتُمُ ٱلْأَعْلَوْنَ وَٱللَّهُ مَعَكُمْ
وَلَن يَتِرَكُمْ أَعْمَٰلَكُمْ
(٣٦) إِنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا
لَعِبٌ وَلَهْوٌ
وَإِن تُؤْمِنُواْ وَتَتَّقُواْ
يُؤْتِكُمْ أُجُورَكُمْ
وَلَا يَسْـَٔلْكُمْ أَمْوَٰلَكُمْ

He will give you your rewards, ˹in full˺.
Nor does He ask that you give
˹to the cause of God all˺ your wealth.

47:37 Were He to ask you for it,
so as to heavily press you,
you would become miserly.
And thus would He bring forth your ill will.

47:38 There you are!
You have been called upon
to spend in the path of God.
But among you are those who become miserly.
Yet anyone who becomes miserly
becomes miserly only against ˹the good
of˺ his own soul.
For it is God ˹alone˺ who is the Self-Sufficient.
And it is you who are the poor.
So if ever you turn away,
˹trading faith for unbelief,˺
He shall replace you
with a people other than yourselves.
Then never shall they be like you.

(٣٧) إِن يَسْـَٔلْكُمُوهَا
فَيُحْفِكُمْ تَبْخَلُوا۟
وَيُخْرِجْ أَضْغَٰنَكُمْ
(٣٨) هَٰٓأَنتُمْ هَٰٓؤُلَآءِ تُدْعَوْنَ
لِتُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ
فَمِنكُم مَّن يَبْخَلُ ۖ
وَمَن يَبْخَلْ
فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِۦ ۚ
وَٱللَّهُ ٱلْغَنِىُّ وَأَنتُمُ ٱلْفُقَرَآءُ ۚ
وَإِن تَتَوَلَّوْا۟
يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ
ثُمَّ لَا يَكُونُوٓا۟ أَمْثَٰلَكُم

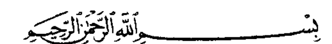


The surah that opens by acclaiming THE MANIFEST TRIUMPH *of peace that God accorded His Prophet ﷺ in the truce he agreed to with the Makkans at a place called Ḥudaybiyyah.*

Surah 48 / 29 VERSES / REVEALED AT MADINAH

Al-Fatḥ

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



48:1 We have, indeed—
˹in the Truce of Ḥudaybiyyah˺—
accorded a triumph to you, ˹O Prophet,
for your unyielding devotion˺—
a manifest triumph, indeed!

48:2 Therefore, shall God forgive you your sins—
whatever has preceded ˹of them˺
and whatever ˹of them˺ is to come.
And, therefore, shall He
perfect His blessing upon you
and guide you along a straight way ˹of salvation˺.

48:3 And, therefore, shall God support you
with an ˹indomitably˺ mighty support.

48:4 He is the One who sent down tranquility
into the hearts of the believers ˹at Ḥudaybiyyah˺,
so that they might add
˹an increased measure of˺ faith
to their ˹well-firm˺ faith.
For to God ˹alone˺ belong the hosts
of the heavens and the earth.
Indeed, ever is God all-knowing, all-wise.

48:5 And, therefore, shall He admit
the believing men and the believing women

(١) إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا
(٢) لِّيَغْفِرَ لَكَ ٱللَّهُ
مَا تَقَدَّمَ مِن ذَنۢبِكَ
وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُۥ عَلَيْكَ
وَيَهْدِيَكَ صِرَٰطًا مُّسْتَقِيمًا
(٣) وَيَنصُرَكَ ٱللَّهُ نَصْرًا عَزِيزًا
(٤) هُوَ ٱلَّذِىٓ أَنزَلَ ٱلسَّكِينَةَ
فِى قُلُوبِ ٱلْمُؤْمِنِينَ
لِيَزْدَادُوٓا۟ إِيمَٰنًا مَّعَ إِيمَٰنِهِمْ ۗ
وَلِلَّهِ جُنُودُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ
وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا
(٥) لِّيُدْخِلَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ
جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ

into Gardens beneath which rivers flow,
wherein they shall abide forever.
Moreover, He shall absolve them
of their misdeeds.
And this, in the providence of God,
is ˹forever˺ a magnificent triumph.

48:6 Yet He shall punish
the hypocrite men and the hypocrite women,
and the men who associate gods with God
and the women who associate gods with God—
those who think evil thoughts about God.
Upon them shall befall
a turn of ˹great˺ misfortune.
Moreover, God shall be wrathful
against them and shall curse them.
Thus has He prepared for them Hell—
and an evil destination it is!

48:7 For to God ˹alone˺ belong the hosts
of the heavens and the earth.
Indeed, ever is God overpowering, all-wise.

48:8 ˹O Prophet!˺
Indeed, We have sent you
as a witness ˹to all the world˺;
and ˹as˺ a bearer of glad tidings
˹of everlasting delight in Paradise
to those who believe˺;
and ˹as˺ a forewarner ˹to humanity
of God's nearing Judgment˺—

48:9 that ˹together˺ you might ˹all˺ believe in God
and ˹in˺ His Messenger, and uphold His ˹cause˺,
and reverence Him,
and highly exalt Him ˹alone˺,
in the early morning and in the late afternoon.

48:10 Indeed, those who pledge allegiance to you,

خَٰلِدِينَ فِيهَا
وَيُكَفِّرَ عَنْهُمْ سَيِّـَٔاتِهِمْ ۚ
وَكَانَ ذَٰلِكَ عِندَ ٱللَّهِ
فَوْزًا عَظِيمًا
(٦) وَيُعَذِّبَ
ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ
وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ
ٱلظَّآنِّينَ بِٱللَّهِ
ظَنَّ ٱلسَّوْءِ ۚ
عَلَيْهِمْ دَآئِرَةُ ٱلسَّوْءِ ۖ
وَغَضِبَ ٱللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ
وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ
وَسَآءَتْ مَصِيرًا
(٧) وَلِلَّهِ جُنُودُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ
وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا
(٨) إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا
وَمُبَشِّرًا وَنَذِيرًا
(٩) لِّتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ
وَتُعَزِّرُوهُ
وَتُوَقِّرُوهُ
وَتُسَبِّحُوهُ
بُكْرَةً وَأَصِيلًا
(١٠) إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ
إِنَّمَا يُبَايِعُونَ ٱللَّهَ

⌜O Prophet,⌝ in fact, pledge allegiance to God.
God's Hand is over their hands.
Thus one who breaches his oath
only makes ⌜such⌝ a breach
to ⌜the detriment of⌝ one's own soul.
But one who fulfills
all that one has covenanted with God,
He shall give ⌜such a⌝ one a magnificent reward.

48:11 Those of the Bedouins
who stayed behind ⌜in fear of battle⌝
will say to you ⌜when you return to them⌝:
Our wealth and our families have occupied us.
So seek ⌜God's⌝ forgiveness for us.
They say with their tongues
what is not in their hearts.
Say ⌜to them⌝:
Yet who shall hold any authority
to ⌜help⌝ you against God
if He intends for you harm
or intends for you benefit?
Rather, God is ever aware of all that you do.

48:12 Indeed, you thought ⌜in your hearts⌝
that the Messenger and the believers
would never return to their families ⌜alive⌝.
Moreover, this was made fair-seeming
in your hearts.
Thus you thought evil thoughts.
Therefore, you became a ⌜ruined⌝ people,
destitute ⌜of all goodness⌝.

48:13 For ⌜as to⌝ anyone who does not believe in God
and His Messenger—
then ⌜let it be known⌝:
We have, indeed, prepared
for the disbelievers a flaming fire ⌜in Hell⌝!

48:14 For to God ⌜alone⌝ belongs all dominion

يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ ۚ
فَمَن نَّكَثَ
فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِۦ ۖ
وَمَنْ أَوْفَىٰ بِمَا عَٰهَدَ عَلَيْهُ ٱللَّهَ
فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا
﴿١١﴾ سَيَقُولُ لَكَ
ٱلْمُخَلَّفُونَ مِنَ ٱلْأَعْرَابِ
شَغَلَتْنَآ أَمْوَٰلُنَا وَأَهْلُونَا
فَٱسْتَغْفِرْ لَنَا ۚ
يَقُولُونَ بِأَلْسِنَتِهِم
مَّا لَيْسَ فِى قُلُوبِهِمْ ۚ
قُلْ فَمَن يَمْلِكُ لَكُم
مِّنَ ٱللَّهِ شَيْـًٔا
إِنْ أَرَادَ بِكُمْ ضَرًّا
أَوْ أَرَادَ بِكُمْ نَفْعًۢا ۚ
بَلْ كَانَ ٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرًۢا
﴿١٢﴾ بَلْ ظَنَنتُمْ أَن لَّن يَنقَلِبَ
ٱلرَّسُولُ وَٱلْمُؤْمِنُونَ
إِلَىٰٓ أَهْلِيهِمْ أَبَدًا
وَزُيِّنَ ذَٰلِكَ فِى قُلُوبِكُمْ
وَظَنَنتُمْ ظَنَّ ٱلسَّوْءِ
وَكُنتُمْ قَوْمًۢا بُورًا
﴿١٣﴾ وَمَن لَّمْ يُؤْمِنۢ بِٱللَّهِ وَرَسُولِهِۦ
فَإِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ سَعِيرًا
﴿١٤﴾ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ

over the heavens and the earth.
He forgives whomever He so wills.
And He punishes whomever He so wills.
Yet ever is God all-forgiving, mercy-giving.

48:15 Those ˹of the Bedouins˺ who stayed behind
˹for fear of battle˺ will ˹soon˺ say to you
when you proceed to the ˹forthcoming˺ spoils
to take ˹possession of˺ them:
Let us follow you!
They desire to alter the words of God.
Say ˹to them˺:
Never shall you follow us!
Thus did God say beforehand.
They will then say:
No, but ˹you seek to begrudge us
for˺ you envy us!
˹Tell them:˺ Not at all!
But little do they understand ˹the ways of God˺.

48:16 Say to those of the Bedouins who stayed behind:
You shall be called forth against a people
endowed with mighty ˹military˺ force.
˹Either˺ you will fight them,
or they will submit ˹to God willingly˺.
Thus if you obey,
God will give you an excellent reward.
But if you turn away,
as you turned away before,
He will torment you
with a most painful torment.

48:17 There is no offense for the blind,
nor is it an offense for the lame,
nor is it an offense for the sick
˹to stay behind from battle˺.
Yet one who obeys God and His Messenger,
˹such a˺ one shall He admit

يَغْفِرُ لِمَن يَشَآءُ
وَيُعَذِّبُ مَن يَشَآءُ
وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا
(١٥) سَيَقُولُ ٱلْمُخَلَّفُونَ
إِذَا ٱنطَلَقْتُمْ
إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا
ذَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ
أَن يُبَدِّلُوا۟ كَلَـٰمَ ٱللَّهِ
قُل لَّن تَتَّبِعُونَا كَذَٰلِكُمْ
قَالَ ٱللَّهُ مِن قَبْلُ
فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا
بَلْ كَانُوا۟ لَا يَفْقَهُونَ إِلَّا قَلِيلًا
(١٦) قُل لِّلْمُخَلَّفِينَ مِنَ ٱلْأَعْرَابِ
سَتُدْعَوْنَ إِلَىٰ
قَوْمٍ أُو۟لِى بَأْسٍ شَدِيدٍ
تُقَـٰتِلُونَهُمْ أَوْ يُسْلِمُونَ
فَإِن تُطِيعُوا۟
يُؤْتِكُمُ ٱللَّهُ أَجْرًا حَسَنًا
وَإِن تَتَوَلَّوْا۟ كَمَا تَوَلَّيْتُم مِّن قَبْلُ
يُعَذِّبْكُمْ عَذَابًا أَلِيمًا
(١٧) لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ
وَلَا عَلَى ٱلْأَعْرَجِ حَرَجٌ
وَلَا عَلَى ٱلْمَرِيضِ حَرَجٌ
وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ
يُدْخِلْهُ جَنَّـٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ

into Gardens beneath which rivers flow.
But one who turns away,
˹such a˺ one shall He torment
with a most painful torment.

48:18 ❊Very truly, God was well-pleased
with the believers when they pledged
˹the All-Pleasing˺ Allegiance to you,
˹O Prophet,˺ under the tree.
For He knew what was in their hearts.
Thus did He send down tranquility upon them.
Moreover, He shall reward them
with an imminent victory—
48:19 and much spoils,
which they shall assuredly take ˹possession of˺!
And ever is God overpowering, all-wise.
48:20 ˹O Prophet!˺
God has ˹also˺ promised you ˹and the believers˺
much spoils ˹thereafter,˺
which you shall take ˹possession of in due time˺.
Moreover, He has hastened for you
this ˹immediate windfall of Khaybar˺—
for He held back the hands of people
from ˹harming˺ you—
so that it might be a sign to the believers,
and so that He might guide you
along a straight way ˹of salvation˺.
48:21 Still others ˹await—
gains˺ which you are not ˹now˺ able to attain.
˹Yet˺ truly God encompasses them
˹in His knowledge˺.
For God is ever powerful over all things.
48:22 Moreover,
if ever those ˹in Makkah˺ who disbelieve
were to fight you ˹again˺,

وَمَن يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا
﴿١٨﴾ ۞ لَّقَدْ رَضِيَ ٱللَّهُ
عَنِ ٱلْمُؤْمِنِينَ
إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ
فَعَلِمَ مَا فِى قُلُوبِهِمْ
فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ
وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا
﴿١٩﴾ وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا
وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا
﴿٢٠﴾ وَعَدَكُمُ ٱللَّهُ
مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا
فَعَجَّلَ لَكُمْ هَٰذِهِۦ
وَكَفَّ أَيْدِىَ ٱلنَّاسِ عَنكُمْ
وَلِتَكُونَ ءَايَةً لِّلْمُؤْمِنِينَ
وَيَهْدِيَكُمْ
صِرَٰطًا مُّسْتَقِيمًا
﴿٢١﴾ وَأُخْرَىٰ لَمْ تَقْدِرُوا۟ عَلَيْهَا
قَدْ أَحَاطَ ٱللَّهُ بِهَا ۚ وَكَانَ ٱللَّهُ
عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا
﴿٢٢﴾ وَلَوْ قَٰتَلَكُمُ ٱلَّذِينَ كَفَرُوا۟
لَوَلَّوُا۟ ٱلْأَدْبَٰرَ

they would, most surely,
turn their backs ⌜in flight⌝,
whereupon they would find
neither patron nor supporter.

48:23 ⌜Such has been⌝ the ⌜ordained⌝ way of God
that has gone before—
⌜supporting the believers
and vanquishing the faithless⌝.
And never will you find, ⌜O Prophet,⌝
in the ⌜established⌝ way of God, any alteration.

48:24 For He is the One
who ⌜pacified the disbelievers
and⌝ held back their hands from ⌜harming⌝ you—
and your hands from them—
in ⌜proximity to⌝ the valley of Makkah
⌜at Ḥudaybiyyah,⌝
after ⌜you captured their advance forces
and⌝ He made you triumph over them.
And ever is God all-seeing of all that you do.

48:25 They are the ones who disbelieved,
and who barred you ⌜believers⌝
from the Sacred Mosque ⌜at Makkah⌝,
and ⌜who barred⌝ the charitable-offering
⌜of sacrifice,
which was⌝ detained so that it did not reach
its ⌜designated⌝ place of sacrifice.
And were it not for some believing men
and some believing women ⌜there⌝—
whom you did not know ⌜to be believers⌝
and whom you would have, therefore,
trampled upon—
an ⌜act⌝ that would have brought you
unknowingly into dishonor on their account—
⌜God would have let you
vanquish the Makkans⌝.

ثُمَّ لَا يَجِدُونَ
وَلِيًّا وَلَا نَصِيرًا
﴿٢٣﴾ سُنَّةَ ٱللَّهِ
ٱلَّتِي قَدْ خَلَتْ مِن قَبْلُ
وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا
﴿٢٤﴾ وَهُوَ ٱلَّذِي كَفَّ
أَيْدِيَهُمْ عَنكُمْ
وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ
مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ
وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا
﴿٢٥﴾ هُمُ ٱلَّذِينَ كَفَرُوا۟
وَصَدُّوكُمْ عَنِ
ٱلْمَسْجِدِ ٱلْحَرَامِ وَٱلْهَدْىَ
مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُۥ
وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ
وَنِسَآءٌ مُّؤْمِنَٰتٌ
لَّمْ تَعْلَمُوهُمْ أَن تَطَـُٔوهُمْ
فَتُصِيبَكُم مِّنْهُم
مَّعَرَّةٌۢ بِغَيْرِ عِلْمٍ

But ˹this was so because˺ God admits
whomever He so wills into His mercy.
If they had but separated themselves
˹from the disbelievers˺,
We would, most surely, have tormented
those who disbelieved, apart from them,
with a most painful torment.

48:26 Behold!
Those who disbelieved
induced in their own hearts
hot indignation ˹at Ḥudaybiyyah˺—
the indignation of pagan ignorance—
˹to block you from the Sacred Mosque˺.
So God sent down His tranquility
upon His Messenger and upon the believers,
˹who stayed their hands˺.
And thus ˹God˺ caused them to adhere
to ˹the imperatives of˺ the Word of Piety—
for they were most worthy of it
and entitled to it.
And ever is God all-knowing of all things.

48:27 Very truly,
with ˹profound˺ truth God has confirmed
His Messenger's true vision,
˹as seen in his dream,
of entering the Sacred Mosque
with the believers˺:
You shall certainly enter the Sacred Mosque,
by the will of God, in full security,
with your heads ˹ceremonially˺ shaved
or ˹hair˺ shortened, without any fear.
For He knows what you do not know.
Moreover, He has decreed, apart from this,
another imminent victory ˹for you˺.

48:28 He is the One who has sent His Messenger

لِيُدْخِلَ ٱللَّهُ
فِي رَحْمَتِهِۦ مَن يَشَآءُۚ
لَوْ تَزَيَّلُوا۟ لَعَذَّبْنَا
ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ
عَذَابًا أَلِيمًا

(٢٦) إِذْ جَعَلَ ٱلَّذِينَ كَفَرُوا۟
فِي قُلُوبِهِمُ ٱلْحَمِيَّةَ
حَمِيَّةَ ٱلْجَٰهِلِيَّةِ
فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ
عَلَىٰ رَسُولِهِۦ
وَعَلَى ٱلْمُؤْمِنِينَ
وَأَلْزَمَهُمْ كَلِمَةَ ٱلتَّقْوَىٰ
وَكَانُوٓا۟ أَحَقَّ بِهَا وَأَهْلَهَاۚ
وَكَانَ ٱللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

(٢٧) لَّقَدْ صَدَقَ ٱللَّهُ
رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّۖ
لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ
إِن شَآءَ ٱللَّهُ ءَامِنِينَ
مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ
لَا تَخَافُونَۖ
فَعَلِمَ مَا لَمْ تَعْلَمُوا۟
فَجَعَلَ مِن دُونِ ذَٰلِكَ
فَتْحًا قَرِيبًا

(٢٨) هُوَ ٱلَّذِيٓ أَرْسَلَ رَسُولَهُۥ
بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ

with ˹the˺ guidance ˹of the Quran˺
and the religion of truth,
so that He may cause it to prevail
˹on its own merit˺ over every religion.
And sufficient is God as a witness ˹to this˺:

48:29 Muhammad is the Messenger of God!
And those who are with him
are severe against the disbelievers,
˹but˺ merciful to one another.
You see them ˹constantly˺
bowing ˹themselves in worship˺,
and bowing ˹their faces˺ down
to the ground, ˹therein,˺
seeking ˹an all-nourishing˺ bounty from God
and ˹His˺ good pleasure.
Their marks are upon their faces
from the traces of bowing ˹their faces˺ down
to the ground ˹in Prayer˺.
That is their likeness, ˹as described˺ in the Torah.
And their likeness in the Evangel
is as a seed which puts forth its shoot,
then strengthens it, so that it grows stout
and stands upright upon its stem,
gratifying the sowers—
such that through these ˹believers˺,
He may enrage the disbelievers.
God has promised
those among them who believe
and do righteous deeds
much forgiveness and a magnificent reward.

لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦۚ
وَكَفَىٰ بِٱللَّهِ شَهِيدًا
(٢٩) مُّحَمَّدٌ رَّسُولُ ٱللَّهِۚ وَٱلَّذِينَ مَعَهُۥٓ
أَشِدَّآءُ عَلَى ٱلْكُفَّارِ
رُحَمَآءُ بَيْنَهُمْۖ
تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ
فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًاۖ
سِيمَاهُمْ فِى وُجُوهِهِم
مِّنْ أَثَرِ ٱلسُّجُودِۚ
ذَٰلِكَ مَثَلُهُمْ فِى ٱلتَّوْرَىٰةِۚ
وَمَثَلُهُمْ فِى ٱلْإِنجِيلِ
كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ
فَـَٔازَرَهُۥ فَٱسْتَغْلَظَ
فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ
يُعْجِبُ ٱلزُّرَّاعَ
لِيَغِيظَ بِهِمُ ٱلْكُفَّارَۗ
وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنْهُم
مَّغْفِرَةً وَأَجْرًا عَظِيمًۢا



The surah that criticized as ill-mannered and uncouth those who would stand behind THE CHAMBERS *of the Prophet's wives and call him forth for discourse with raised voices.*

Surah **49** / 18 VERSES / REVEALED AT MADINAH

Al-Ḥujurât

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

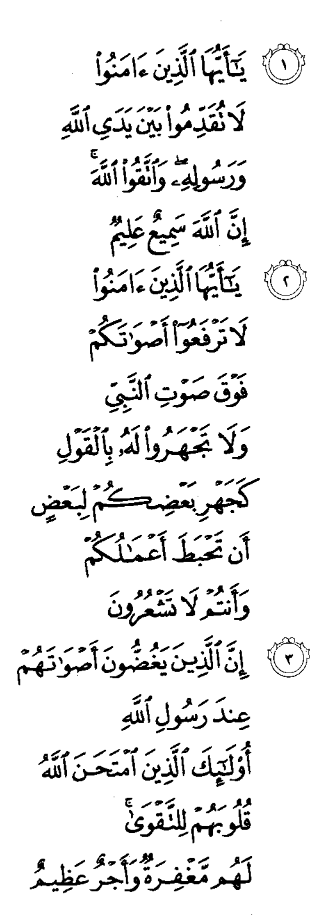
بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

49:1 O you who believe!
Do not advance yourselves ˹in any affair˺
contrary to ˹the decree of˺ God
and His Messenger.
And fear God.
Indeed, God is all-hearing, all-knowing.

49:2 O you who believe!
Do not raise your voices
above the voice of the Prophet,
nor speak loudly to him
as you are ˹sometimes˺ loud with one another,
for then your ˹good˺ works
will become ˹utterly˺ futile ˹with God˺,
though you would not perceive ˹it˺.

49:3 As to those who lower their voices
in the presence of the Messenger of God,
these are the ones
whose hearts God has tested ˹pure˺
for righteous fear of Him.
For them, there is ˹much˺ forgiveness
and a magnificent reward.

49:4 ˹O Prophet!˺



As to those who call out to you,
from behind the chambers ⌜of your residence⌝,
most of them do not understand
⌜good manners and civility⌝.

(٤) إِنَّ ٱلَّذِينَ يُنَادُونَكَ
مِن وَرَآءِ ٱلْحُجُرَٰتِ
أَكْثَرُهُمْ لَا يَعْقِلُونَ

49:5 For were they to remain patient
until you were to come out to them
⌜of your own accord⌝,
it would be better for them.
Yet God is all-forgiving, mercy-giving.

(٥) وَلَوْ أَنَّهُمْ صَبَرُوا۟
حَتَّىٰ تَخْرُجَ إِلَيْهِمْ
لَكَانَ خَيْرًا لَّهُمْ ۚ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ

49:6 O you who believe!
If an ungodly person comes to you
with any news, be discerning,
so as not to afflict ⌜a⌝ people out of ignorance,
and thereafter become regretful
about what you have done.

(٦) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا۟
أَن تُصِيبُوا۟ قَوْمًۢا بِجَهَٰلَةٍ
فَتُصْبِحُوا۟ عَلَىٰ مَا فَعَلْتُمْ
نَٰدِمِينَ

49:7 Moreover, know that in your midst
is the Messenger of God.
Were he to follow ⌜the inclinations⌝
you ⌜express⌝ in most matters,
you would, most surely, become overburdened
⌜with hardships⌝.
However, God has endeared faith to you
and adorned it in your hearts.
Thus He has made unbelief hateful to you,
as well as ungodliness and disobedience.
It is these who are the rightly guided.

(٧) وَٱعْلَمُوٓا۟ أَنَّ فِيكُمْ رَسُولَ ٱللَّهِ ۚ
لَوْ يُطِيعُكُمْ فِى كَثِيرٍ مِّنَ ٱلْأَمْرِ
لَعَنِتُّمْ وَلَٰكِنَّ ٱللَّهَ
حَبَّبَ إِلَيْكُمُ ٱلْإِيمَٰنَ
وَزَيَّنَهُۥ فِى قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ
ٱلْكُفْرَ وَٱلْفُسُوقَ وَٱلْعِصْيَانَ ۚ
أُو۟لَٰٓئِكَ هُمُ ٱلرَّٰشِدُونَ

49:8 ⌜This is⌝ a bounty from God and a blessing.
For God is all-knowing, all-wise.

(٨) فَضْلًا مِّنَ ٱللَّهِ وَنِعْمَةً ۚ
وَٱللَّهُ عَلِيمٌ حَكِيمٌ

49:9 Yet if ever two groups of the believers
fight one another,
then set things aright between them.
But if one of them ⌜remains unreconciled
and⌝ commits injustice against the other,
then fight the one that commits injustice,

(٩) وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ
ٱقْتَتَلُوا۟ فَأَصْلِحُوا۟ بَيْنَهُمَا ۖ
فَإِنۢ بَغَتْ
إِحْدَىٰهُمَا عَلَى ٱلْأُخْرَىٰ
فَقَٰتِلُوا۟ ٱلَّتِى تَبْغِى

until ˹that group˺ reverts to the rule of God.
Yet if it ˹so˺ reverts,
then ˹again˺ set things aright between them
with equity. And be just.
Indeed, God loves those who are just.

حَتَّىٰ تَفِيٓءَ إِلَىٰٓ أَمۡرِ ٱللَّهِۚ
فَإِن فَآءَتۡ فَأَصۡلِحُواْ بَيۡنَهُمَا
بِٱلۡعَدۡلِ وَأَقۡسِطُوٓاْۖ إِنَّ ٱللَّهَ
يُحِبُّ ٱلۡمُقۡسِطِينَ

49:10 Indeed, all the believers are brethren.
Thus set aright ˹relations˺
between your brothers.
And fear God, so that you may be shown mercy.

(١٠) إِنَّمَا ٱلۡمُؤۡمِنُونَ إِخۡوَةٞ
فَأَصۡلِحُواْ بَيۡنَ أَخَوَيۡكُمۡۚ
وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تُرۡحَمُونَ

49:11 O you who believe!
Men shall not scoff at other men.
For those ˹whom they scoff at˺
may be better than them.
Nor shall women ˹scoff˺ at other women.
For those ˹whom they scoff at˺
may be better than them.
Nor shall you slander each other.
Nor shall you revile each other
by ˹way of abhorrent˺ nicknames.
Woeful is the ungodly name after attaining faith.
Thus whoever does not repent ˹from this˺,
then it is these
who are the wrongdoers, ˹godless in heart˺.

(١١) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ
لَا يَسۡخَرۡ قَوۡمٞ مِّن قَوۡمٍ
عَسَىٰٓ أَن يَكُونُواْ خَيۡرٗا مِّنۡهُمۡ
وَلَا نِسَآءٞ مِّن نِّسَآءٍ
عَسَىٰٓ أَن يَكُنَّ خَيۡرٗا مِّنۡهُنَّۖ
وَلَا تَلۡمِزُوٓاْ أَنفُسَكُمۡ
وَلَا تَنَابَزُواْ بِٱلۡأَلۡقَٰبِۖ
بِئۡسَ ٱلِٱسۡمُ
ٱلۡفُسُوقُ بَعۡدَ ٱلۡإِيمَٰنِۚ
وَمَن لَّمۡ يَتُبۡ
فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ

49:12 O you who believe! Shun much suspicion.
For, indeed, certain kinds of suspicion are sinful.
Nor shall you spy ˹on each other˺.
Nor shall you backbite one another.
Would any of you like to eat
his dead brother's flesh?
You would, most surely, abhor it. So fear God.
Indeed, God is all-relenting, mercy-giving.

(١٢) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ
ٱجۡتَنِبُواْ كَثِيرٗا مِّنَ ٱلظَّنِّ
إِنَّ بَعۡضَ ٱلظَّنِّ إِثۡمٞۖ
وَلَا تَجَسَّسُواْ
وَلَا يَغۡتَب بَّعۡضُكُم بَعۡضًاۚ
أَيُحِبُّ أَحَدُكُمۡ أَن
يَأۡكُلَ لَحۡمَ أَخِيهِ مَيۡتٗا
فَكَرِهۡتُمُوهُۚ وَٱتَّقُواْ ٱللَّهَۚ
إِنَّ ٱللَّهَ تَوَّابٞ رَّحِيمٞ

49:13 O humankind!

Indeed, We have created ˹all of˺ you
from a ˹single˺ male and female.
Moreover, We have made you
peoples and tribes,
so that you may ˹come to˺ know one another.
And, indeed, the noblest of you,
in the sight of God,
is the most God-fearing of you.
Indeed, God is all-knowing, all-aware.

49:14 ❊The Bedouins have said:
We believe!
Say ˹to them, O Prophet˺:
You have not ˹truly˺ believed.
Rather, you should say:
We have submitted ˹ourselves˺.
For ˹pure˺ faith has not yet entered your hearts.
But if you obey God and His Messenger,
He shall not deprive you of anything
regarding ˹the reward˺ of your work.
Indeed, God is all-forgiving, mercy-giving.

49:15 As for the ˹constant˺ believers,
they are those
who believe in God and His Messenger,
and who do not have any doubt
˹about their faith˺,
and who strive with their wealth
and their persons in the path of God.
It is these who are the truehearted.

49:16 Say ˹to the Bedouins, O Prophet˺:
Will you teach God about your religion,
while God knows all that is in the heavens
and all that is in the earth?
For God is all-knowing of all things.

49:17 They would bestow a favor upon you,

(١٣) يَٰٓأَيُّهَا ٱلنَّاسُ
إِنَّا خَلَقۡنَٰكُم مِّن ذَكَرٖ وَأُنثَىٰ
وَجَعَلۡنَٰكُمۡ شُعُوبٗا وَقَبَآئِلَ
لِتَعَارَفُوٓاْۚ إِنَّ أَكۡرَمَكُمۡ
عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ
إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٞ

(١٤) ۞قَالَتِ ٱلۡأَعۡرَابُ ءَامَنَّاۖ
قُل لَّمۡ تُؤۡمِنُواْ
وَلَٰكِن قُولُوٓاْ أَسۡلَمۡنَا وَلَمَّا
يَدۡخُلِ ٱلۡإِيمَٰنُ فِي قُلُوبِكُمۡۖ
وَإِن تُطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ
لَا يَلِتۡكُم مِّنۡ أَعۡمَٰلِكُمۡ شَيۡـًٔاۚ
إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ

(١٥) إِنَّمَا ٱلۡمُؤۡمِنُونَ
ٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرَسُولِهِۦ
ثُمَّ لَمۡ يَرۡتَابُواْ
وَجَٰهَدُواْ بِأَمۡوَٰلِهِمۡ
وَأَنفُسِهِمۡ فِي سَبِيلِ ٱللَّهِۚ
أُوْلَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ

(١٦) قُلۡ
أَتُعَلِّمُونَ ٱللَّهَ بِدِينِكُمۡ
وَٱللَّهُ يَعۡلَمُ مَا فِي ٱلسَّمَٰوَٰتِ
وَمَا فِي ٱلۡأَرۡضِۚ
وَٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمٞ

﴿١٧﴾ يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا ۖ
قُل لَّا تَمُنُّوا عَلَيَّ إِسْلَامَكُم ۖ
بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ
أَنْ هَدَاكُمْ لِلْإِيمَانِ
إِن كُنتُمْ صَادِقِينَ
﴿١٨﴾ إِنَّ اللَّهَ يَعْلَمُ
غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ ۚ
وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ

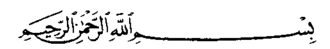
⸢O Prophet,⸣ by embracing Islam,
⸢a willing submission to God alone⸣!
Say ⸢to them⸣:
Do not regard your submission ⸢to God⸣
as a favor bestowed on me.
Rather, it is God who bestows a favor upon you
by guiding you to faith,
if, indeed, you are truthful.

49:18 Indeed, God knows
⸢all⸣ the ⸢realms of the⸣ unseen,
of the heavens and ⸢of⸣ the earth.
Thus God is all-seeing of all that you do.

Surah 50 / 45 VERSES / REVEALED AT MAKKAH

Qâf

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



50:1 *Qâf*
By the all-glorious Quran!
⌜You, O Muhammad, are a true messenger⌝.

(١) قٓ وَٱلْقُرْءَانِ ٱلْمَجِيدِ

50:2 Yet these ⌜who belie you⌝
are astonished that a ⌜mortal⌝ forewarner
has come to them from among themselves.
Thus the disbelievers say:
This is an astonishing thing!

(٢) بَلْ عَجِبُوٓا۟ أَن
جَآءَهُم مُّنذِرٌ مِّنْهُمْ
فَقَالَ ٱلْكَـٰفِرُونَ
هَـٰذَا شَىْءٌ عَجِيبٌ

50:3 Is it that when we are dead
and have become ⌜mere⌝ dust
⌜we shall be resurrected⌝?
Such a return ⌜to life⌝
is a far-fetched ⌜thing to believe⌝!

(٣) أَءِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ
ذَٰلِكَ رَجْعٌۢ بَعِيدٌ

50:4 Yet already We have known all that the earth
shall leach away from them ⌜in their graves⌝.
For in Our providence
is a Book preserving ⌜every record⌝.

(٤) قَدْ عَلِمْنَا
مَا تَنقُصُ ٱلْأَرْضُ مِنْهُمْ ۖ
وَعِندَنَا كِتَـٰبٌ حَفِيظٌۢ

50:5 Rather ⌜more astonishing
is that⌝ they have ⌜hastily⌝ belied the truth
⌜of this Quran⌝ as soon as it came to them—
⌜without seeking to comprehend it⌝.
Thus do they abide in a confused state of affairs
⌜concerning God and faith⌝.

(٥) بَلْ كَذَّبُوا۟ بِٱلْحَقِّ لَمَّا جَآءَهُمْ
فَهُمْ فِىٓ أَمْرٍ مَّرِيجٍ

50:6 Have they not looked
at the heaven above them,
how ˹perfectly˺ We built it and adorned it?
Nor has it ˹even˺ a ˹single˺ flaw.

50:7 And ˹as to˺ the Earth—˹it is˺ We ˹alone
who˺ spread it wide ˹at its surface˺,
and cast therein anchoring mountains
˹to balance it as it spins˺.
And ˹it is˺ We ˹alone who˺ caused to grow in it
˹something˺ of every delightful variety
˹of plant life˺—

50:8 as a ˹divine˺ insight ˹for humankind
into the wonders of creation˺,
and as a reminder ˹of an inevitable Resurrection˺
for every penitent servant.

50:9 For We sent down, from the sky, blessed water
˹full of mercy˺, with which We grow gardens,
and grain of the harvest,

50:10 and tall date palms
with spathes of clustered dates—

50:11 as a provision for all ˹God's˺ servants.
And, thereby, do We give life
to a lifeless habitation.
Even so shall be the Resurrection ˹of man˺.

50:12 The people of Noah belied ˹God's message˺
before ˹those of˺ them ˹who now disbelieve˺,
as did the Dwellers of the Water-Pit
˹of Al-Rass˺, and ˹the peoples of˺ Thamûd,

50:13 and ʿÂd, and Pharaoh, and the brethren of Lot,

50:14 and the Dwellers of ˹the Thicket of˺ Al-Aykah,
and the ˹ancient˺ people of Tubbaʿ ˹in Yemen˺.
Every one ˹of them˺ denied the ˹divine mandate
of God's˺ messengers.
Thus My threat

٦ أَفَلَمْ يَنظُرُوٓا۟
إِلَى ٱلسَّمَآءِ فَوْقَهُمْ
كَيْفَ بَنَيْنَٰهَا وَزَيَّنَّٰهَا
وَمَا لَهَا مِن فُرُوجٍ

٧ وَٱلْأَرْضَ مَدَدْنَٰهَا
وَأَلْقَيْنَا فِيهَا رَوَٰسِىَ
وَأَنۢبَتْنَا فِيهَا
مِن كُلِّ زَوْجٍۭ بَهِيجٍ

٨ تَبْصِرَةً وَذِكْرَىٰ
لِكُلِّ عَبْدٍ مُّنِيبٍ

٩ وَنَزَّلْنَا مِنَ ٱلسَّمَآءِ مَآءً مُّبَٰرَكًا
فَأَنۢبَتْنَا بِهِۦ جَنَّٰتٍ
وَحَبَّ ٱلْحَصِيدِ

١٠ وَٱلنَّخْلَ بَاسِقَٰتٍ
لَّهَا طَلْعٌ نَّضِيدٌ

١١ رِّزْقًا لِّلْعِبَادِ
وَأَحْيَيْنَا بِهِۦ بَلْدَةً مَّيْتًا
كَذَٰلِكَ ٱلْخُرُوجُ

١٢ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ
وَأَصْحَٰبُ ٱلرَّسِّ وَثَمُودُ

١٣ وَعَادٌ وَفِرْعَوْنُ وَإِخْوَٰنُ لُوطٍ

١٤ وَأَصْحَٰبُ ٱلْأَيْكَةِ وَقَوْمُ تُبَّعٍ
كُلٌّ كَذَّبَ ٱلرُّسُلَ فَحَقَّ وَعِيدِ

⌜to bring judgment upon them⌝ came to pass.

50:15 Then are We ⌜now deemed
to have been⌝ enfeebled
by ⌜originating⌝ the first creation
⌜such that We are unable to create you anew⌝?
Rather, it is ⌜only⌝ they ⌜who disbelieve⌝
who are ⌜mired⌝ in uncertainty
about ⌜the coming of⌝ a new creation
⌜in the Hereafter⌝.

50:16 For very truly, We created man ⌜out of earth⌝.
Thus We know ⌜with certainty⌝
all that whispers within his ⌜very⌝ soul.
For We are nearer to ⌜each⌝ one
than ⌜even⌝ the jugular vein.

50:17 Behold!
The receiving-⌜angels⌝ receive ⌜each one's
every word and deed in life⌝—
one on the right and one on the left—
seated, ⌜giving heed⌝.

50:18 Not a word does one utter,
but that with one is a ready observer.

50:19 Then comes the ⌜rigors and throes
of the⌝ delirium of death,
bearing the ⌜reality of the Hereafter's⌝ truth—
⌜when to every disbeliever it is said⌝:
This now is that ⌜very moment⌝
wherefrom you ⌜frantically⌝ sought evasion!

50:20 And, ⌜suddenly,⌝
the Trumpet ⌜of Resurrection⌝ is blown,
⌜and it is said⌝:
This now is ⌜the fulfillment
of⌝ the Day of ⌜Dreadful⌝ Threat!

50:21 Thus, ⌜instantly, from the grave⌝
each soul sallies forth—⌜two angels⌝ with it:

(١٥) أَفَعَيِينَا بِٱلْخَلْقِ ٱلْأَوَّلِ ۚ
بَلْ هُمْ فِى لَبْسٍ
مِّنْ خَلْقٍ جَدِيدٍ
(١٦) وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ وَنَعْلَمُ
مَا تُوَسْوِسُ بِهِۦ نَفْسُهُۥ ۖ
وَنَحْنُ أَقْرَبُ إِلَيْهِ
مِنْ حَبْلِ ٱلْوَرِيدِ
(١٧) إِذْ يَتَلَقَّى ٱلْمُتَلَقِّيَانِ
عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ قَعِيدٌ
(١٨) مَّا يَلْفِظُ مِن قَوْلٍ
إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ
(١٩) وَجَآءَتْ سَكْرَةُ ٱلْمَوْتِ بِٱلْحَقِّ ۖ
ذَٰلِكَ مَا كُنتَ مِنْهُ تَحِيدُ
(٢٠) وَنُفِخَ فِى ٱلصُّورِ ۚ
ذَٰلِكَ يَوْمُ ٱلْوَعِيدِ
(٢١) وَجَآءَتْ كُلُّ نَفْسٍ

One driving it ⌜inexorably
to the Plain of Assembly⌝;
and ⌜the other,⌝ a witness ⌜to all its earthly deeds.

50:22 To the disbeliever, it shall be said:⌝
Very truly, you were ⌜lost⌝ in ⌜utter⌝ unawareness
of ⌜the imminence of all of⌝ this ⌜in life⌝.
Yet, now, have We removed your veil!
Thus your sight this Day is ⌜acutely⌝ piercing.

50:23 Then ⌜the angel who that Day
is⌝ his close companion shall say:
This ⌜record⌝ that is with me
is ⌜of his life, full and⌝ ready!

50:24 ⌜God shall say:⌝
Cast into ⌜the Fire of⌝ Hell
every ⌜inveterately⌝ obstinate disbeliever!

50:25 Preventer of good!
Doubt-mongering transgressor!

50:26 ⌜Anyone⌝ who has held with God any other god!
Cast him now—both of you ⌜angels⌝—
into the severest torment!

50:27 ❊His close companion ⌜in evil
in the world⌝ shall say: Our Lord!
I did not make him transgress.
Rather, he ⌜himself⌝ was ⌜lost⌝
in uttermost misguidance.

50:28 ⌜God⌝ shall say:
Contend not with each other
before Me ⌜this Day⌝!
For ⌜of its certain doom⌝,
I have already conveyed to you
⌜much⌝ advanced forewarning
⌜with My messengers⌝.

50:29 Never shall the word ⌜of recompense⌝
be altered by Me.
Nor do I ever wrong

مَعَهَا سَآئِقٌ وَشَهِيدٌ

(٢٢) لَّقَدْ كُنتَ فِي غَفْلَةٍ مِّنْ هَٰذَا
فَكَشَفْنَا عَنكَ غِطَآءَكَ
فَبَصَرُكَ ٱلْيَوْمَ حَدِيدٌ

(٢٣) وَقَالَ قَرِينُهُۥ
هَٰذَا مَا لَدَيَّ عَتِيدٌ

(٢٤) أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ

(٢٥) مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ

(٢٦) ٱلَّذِي جَعَلَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ
فَأَلْقِيَاهُ فِي ٱلْعَذَابِ ٱلشَّدِيدِ

(٢٧) ۞ قَالَ قَرِينُهُۥ رَبَّنَا مَآ أَطْغَيْتُهُۥ
وَلَٰكِن كَانَ فِي ضَلَٰلٍ بَعِيدٍ

(٢٨) قَالَ لَا تَخْتَصِمُوا۟ لَدَيَّ
وَقَدْ قَدَّمْتُ إِلَيْكُم بِٱلْوَعِيدِ

(٢٩) مَا يُبَدَّلُ ٱلْقَوْلُ لَدَيَّ

any among ⌜My⌝ servants ⌜in the least⌝.

50:30 On that Day, We shall say to ⌜the Fire of⌝ Hell:
Are you filled?
And it shall say: Are there any more?

50:31 Yet the Garden ⌜of Paradise⌝
shall have been drawn near
for the God-fearing—
not far-off ⌜from their sight.

50:32 It shall be said:⌝
This is ⌜the fulfillment of⌝ all that you ⌜believers⌝
have been promised—
for every one ⌜who was⌝ penitent,
every keeper ⌜of His covenant⌝—

50:33 whoever has feared the All-Merciful,
⌜while⌝ in the ⌜domain⌝ unseen,
and who comes ⌜to his Lord⌝
with a penitent heart ⌜longing to be redeemed.

50:34 It shall be said to them:⌝
Enter it, in peace!
This is the Day of Eternity.

50:35 For them, therein, shall be all
that they could ever wish.
Yet with Us is even more!

50:36 But how many a ⌜disbelieving⌝ generation
before them have We destroyed
⌜for ungodliness⌝?
They were far mightier
than these ⌜present disbelievers⌝
in ⌜their capability of⌝ violent assault.
Indeed, they searched vigorously
through the earth ⌜for gain and dominance⌝.
Yet was there any asylum ⌜at all for them
from God⌝?

وَمَآ أَنَا۠ بِظَلَّٰمٍ لِّلْعَبِيدِ

(٣٠) يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ ٱمْتَلَأْتِ
وَتَقُولُ هَلْ مِن مَّزِيدٍ

(٣١) وَأُزْلِفَتِ ٱلْجَنَّةُ
لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ

(٣٢) هَٰذَا مَا تُوعَدُونَ
لِكُلِّ أَوَّابٍ حَفِيظٍ

(٣٣) مَّنْ خَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ
وَجَآءَ بِقَلْبٍ مُّنِيبٍ

(٣٤) ٱدْخُلُوهَا بِسَلَٰمٍ
ذَٰلِكَ يَوْمُ ٱلْخُلُودِ

(٣٥) لَهُم مَّا يَشَآءُونَ فِيهَا
وَلَدَيْنَا مَزِيدٌ

(٣٦) وَكَمْ أَهْلَكْنَا قَبْلَهُم
مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُم بَطْشًا
فَنَقَّبُوا۟ فِى ٱلْبِلَٰدِ
هَلْ مِن مَّحِيصٍ

50:37 Indeed, in this ˹Quran,˺
there is, most surely, a reminder
for whoever has a ˹living˺ heart
or lends ˹an attentive˺ ear,
with ˹full˺ presence ˹of mind˺.

50:38 Now very truly, it is We ˹alone˺
who have created the heavens and the earth,
and all that is between them,
in ˹a span of˺ six ˹Heavenly˺ days—
and never were We touched
with ˹any˺ weariness!

50:39 Therefore, be patient, ˹O Prophet,˺
with what they say.
Moreover, highly exalt your Lord
with ˹all˺ praise
before the rising of the sun
and before ˹its˺ setting.

50:40 And ˹during part˺ of the night,
exalt Him, ˹as well,˺
and ˹also˺ after you bow ˹your face˺ down
˹to the ground in your Prayers˺.

50:41 And listen well for the Day, ˹O Prophet,
that˺ the caller ˹to Judgment˺
shall call ˹people forth from their graves,˺
from a place ˹so very˺ near ˹them˺—

50:42 a Day they shall hear
the ˹Trumpet˺ Blast ˹of Resurrection˺
with ˹undeniable˺ truth.
That shall be the Day of Emergence.

50:43 Indeed, it is We ˹alone˺
who give life and give death.
Thus to Us ˹alone˺ is the ultimate destiny.

50:44 The Day the earth splits ˹open˺
from above them,

(٣٧) إِنَّ فِى ذَٰلِكَ لَذِكْرَىٰ
لِمَن كَانَ لَهُۥ قَلْبٌ
أَوْ أَلْقَى ٱلسَّمْعَ
وَهُوَ شَهِيدٌ

(٣٨) وَلَقَدْ خَلَقْنَا
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ
وَمَا مَسَّنَا مِن لُّغُوبٍ

(٣٩) فَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ
وَسَبِّحْ بِحَمْدِ رَبِّكَ
قَبْلَ طُلُوعِ ٱلشَّمْسِ
وَقَبْلَ ٱلْغُرُوبِ

(٤٠) وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ
وَأَدْبَٰرَ ٱلسُّجُودِ

(٤١) وَٱسْتَمِعْ يَوْمَ يُنَادِ ٱلْمُنَادِ
مِن مَّكَانٍ قَرِيبٍ

(٤٢) يَوْمَ يَسْمَعُونَ ٱلصَّيْحَةَ بِٱلْحَقِّ ۚ
ذَٰلِكَ يَوْمُ ٱلْخُرُوجِ

(٤٣) إِنَّا نَحْنُ نُحْىِۦ وَنُمِيتُ
وَإِلَيْنَا ٱلْمَصِيرُ

(٤٤) يَوْمَ تَشَقَّقُ ٱلْأَرْضُ
عَنْهُمْ سِرَاعًا ۚ

in all haste shall they fly forth ˹from their graves˺.
That is, for Us, so easy an assembly.

ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ

50:45 We are most knowing
of all that they ˹who disbelieve˺ say
˹to belie this message˺.
Yet never, ˹O Prophet,˺ have you been
domineering over them.
Therefore, ˹steadfastly˺ remind—
with this Quran—
all those ˹believers˺
who fear My threat ˹of eternal torment˺.

(٤٥) نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ ۖ
وَمَآ أَنتَ عَلَيْهِم بِجَبَّارٍ ۖ
فَذَكِّرْ بِٱلْقُرْءَانِ
مَن يَخَافُ وَعِيدِ



The surah that opens with the oath of the Divine One swearing by THE SCATTERING WINDS *that stream far and wide bearing the rain clouds of His mercy.*

Surah 51 / 60 VERSES / REVEALED AT MAKKAH

Al-Dhâriyât

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



51:1 By the scattering ˹winds˺,
scattering ˹far and wide˺,
51:2 bearing clouds laden ˹with moisture˺,
51:3 streaming ˹with them˺
with ˹the greatest of˺ ease,
51:4 dispensing every ˹divinely measured˺ decree—
51:5 indeed, ˹the forewarnings˺
promised ˹to˺ you ˹human beings˺
will, most surely, come true!
51:6 For ˹God's˺ Judgment is assuredly imminent!

51:7 By the heaven streaked with ˹interlaced˺ tracks!
51:8 You are, ˹O disbelieving ones,˺
deeply ˹mired˺ in ˹varying˺ statements
of contradiction ˹about the Day of Resurrection
and this Revelation˺.
51:9 Yet anyone who is diverted from ˹belief in˺ this
is, most surely, diverted ˹from divine guidance˺.
51:10 Destroyed are the lying conjecturers,
51:11 those who are immersed ˹in ignorance˺,
mindless ˹of their fate˺!
51:12 They ask ˹in mockery˺:
When, ˹then˺, shall be this Day of Judgment?

(١) وَٱلذَّٰرِيَٰتِ ذَرْوًا
(٢) فَٱلْحَٰمِلَٰتِ وِقْرًا
(٣) فَٱلْجَٰرِيَٰتِ يُسْرًا
(٤) فَٱلْمُقَسِّمَٰتِ أَمْرًا
(٥) إِنَّمَا تُوعَدُونَ لَصَادِقٌ
(٦) وَإِنَّ ٱلدِّينَ لَوَٰقِعٌ
(٧) وَٱلسَّمَآءِ ذَاتِ ٱلْحُبُكِ
(٨) إِنَّكُمْ لَفِى قَوْلٍ مُّخْتَلِفٍ
(٩) يُؤْفَكُ عَنْهُ مَنْ أُفِكَ
(١٠) قُتِلَ ٱلْخَرَّٰصُونَ
(١١) ٱلَّذِينَ هُمْ فِى غَمْرَةٍ سَاهُونَ
(١٢) يَسْـَٔلُونَ أَيَّانَ يَوْمُ ٱلدِّينِ

51:13 It will be a Day
when they shall be tried ˹in torment˺
over the Fire ˹of Hell.

51:14 It will be said:˺
Taste the ˹torment of˺ your ˹painful˺ trial!
It is this that you were seeking to hasten ˹in life˺!

51:15 As to the God-fearing,
they shall ˹forever˺ be amid
gardens and springs ˹in the Hereafter˺,

51:16 receiving all that their Lord has given them.
Indeed, before this,
they were doers of good ˹in the world˺.

51:17 Little of the night did they lie down.

51:18 For at night's end
they were seeking ˹God's˺ forgiveness.

51:19 Moreover, in their wealth
was a rightful share ˹of charity˺,
for the beggar and the destitute.

51:20 Now, all through the earth
there are ˹wondrous˺ signs ˹of God˺,
for those who are firm in faith.

51:21 And they are within yourselves, as well.
Can you not, then, see?

51:22 For in the heaven
is ˹the origin of all˺ your provision,
and ˹therein, as well,˺
is all that you are promised ˹of Heaven or Hell˺.

51:23 So by the Lord of the heaven and the earth,
this ˹promise of resurrection and recompense˺
is, most surely, the truth—
just as sure as you can speak.

51:24 Has the account of the honored guests

(١٣) يَوْمَ هُمْ عَلَى ٱلنَّارِ يُفْتَنُونَ
(١٤) ذُوقُوا۟ فِتْنَتَكُمْ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تَسْتَعْجِلُونَ
(١٥) إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَعُيُونٍ
(١٦) ءَاخِذِينَ مَآ ءَاتَىٰهُمْ رَبُّهُمْ ۚ إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُحْسِنِينَ
(١٧) كَانُوا۟ قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ
(١٨) وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ
(١٩) وَفِىٓ أَمْوَٰلِهِمْ حَقٌّ لِّلسَّآئِلِ وَٱلْمَحْرُومِ
(٢٠) وَفِى ٱلْأَرْضِ ءَايَٰتٌ لِّلْمُوقِنِينَ
(٢١) وَفِىٓ أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ
(٢٢) وَفِى ٱلسَّمَآءِ رِزْقُكُمْ وَمَا تُوعَدُونَ
(٢٣) فَوَرَبِّ ٱلسَّمَآءِ وَٱلْأَرْضِ إِنَّهُۥ لَحَقٌّ مِّثْلَ مَآ أَنَّكُمْ تَنطِقُونَ

of Abraham come to you?

٢٤ هَلْ أَتَىٰكَ حَدِيثُ ضَيْفِ إِبْرَٰهِيمَ ٱلْمُكْرَمِينَ

51:25 Behold!
They entered upon him, ˹where he dwelled,˺
then they said: Peace ˹to you!
And to them˺ he said: Peace,
˹O you who are˺ a people unknown.

٢٥ إِذْ دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟ سَلَٰمًا ۖ قَالَ سَلَٰمٌ قَوْمٌ مُّنكَرُونَ

51:26 Then, discreetly, he turned aside to his family
and returned with a ˹roasted˺ fatted calf,

٢٦ فَرَاغَ إِلَىٰٓ أَهْلِهِۦ فَجَآءَ بِعِجْلٍ سَمِينٍ

51:27 and setting it near them,
he ˹saw that their hands did not reach for it
and˺ said: ˹Please,˺ do eat!

٢٧ فَقَرَّبَهُۥٓ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ

51:28 Thus he conceived a fear of them
˹when they did not do so˺.
They said: Have no fear.
˹We are the angels of your Lord,˺
and they gave him glad tidings
˹of his aged wife's conception˺
of a most knowledgeable boy.

٢٨ فَأَوْجَسَ مِنْهُمْ خِيفَةً ۖ قَالُوا۟ لَا تَخَفْ ۖ وَبَشَّرُوهُ بِغُلَٰمٍ عَلِيمٍ

51:29 Then his wife ˹Sarah˺ came forward
with a shriek, and she slapped her face and said:
A barren old woman!

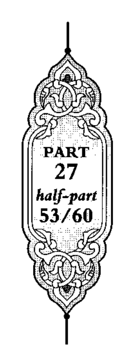
٢٩ فَأَقْبَلَتِ ٱمْرَأَتُهُۥ فِى صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ

51:30 They said: So shall it be!
said your Lord.
Indeed, it is He
who is the All-Wise, the All-Knowing.

٣٠ قَالُوا۟ كَذَٰلِكِ قَالَ رَبُّكِ ۖ إِنَّهُۥ هُوَ ٱلْحَكِيمُ ٱلْعَلِيمُ

51:31 ❊˹Abraham˺ said:
Yet what ˹other˺ momentous affair
have you ˹here˺, O ˹Heavenly˺ messengers?

٣١ ۞ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا ٱلْمُرْسَلُونَ



51:32 They said:
We have been sent to ˹destroy˺
a people who are defiant unbelievers,

٣٢ قَالُوٓا۟ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمٍ مُّجْرِمِينَ

51:33 to send down upon them stones of clay—

٣٣ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ

51:34 marked by your Lord
for ˹all˺ those who are exceedingly rebellious.

٣٤ مُّسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ

51:35 Thus We brought out ˹of the doomed towns˺

all of the believers ˹who were˺ in them.

51:36 Yet We found none therein
but a single household of *muslims*,
in willing submission to God ˹alone˺.

51:37 And, therein, have We left a ˹great˺ sign
˹of their ruin for all time˺—
for ˹all˺ those who ˹would˺ fear
the painful punishment ˹of God˺.

51:38 And in ˹the account of˺ Moses
˹there is a sign, as well˺.
Behold!
We sent him to Pharaoh
with manifest authority.

51:39 Yet ˹Pharaoh˺
turned his person away ˹haughtily˺,
relying on his mighty force.
And ˹of Moses˺ he said:
He is ˹either˺ a sorcerer or a madman!

51:40 So We seized him, and his hosts, suddenly,
and We cast them into the sea.
For he was blameworthy.

51:41 And so too
in ˹the destruction of the people of˺ ʿÂd
˹there is a sign˺.
Behold! We sent against them a desolating wind.

51:42 It left nothing that it came upon,
but that it made it
like ˹decayed,˺ crushed ˹bones˺.

51:43 And in ˹the destruction
of the people of˺ Thamûd ˹there is a sign˺.
Behold! It was said to them:
Enjoy yourselves—for a ˹preordained˺ time,

(٣٥) فَأَخْرَجْنَا مَن كَانَ فِيهَا
مِنَ ٱلْمُؤْمِنِينَ

(٣٦) فَمَا وَجَدْنَا فِيهَا
غَيْرَ بَيْتٍ مِّنَ ٱلْمُسْلِمِينَ

(٣٧) وَتَرَكْنَا فِيهَآ ءَايَةً لِّلَّذِينَ
يَخَافُونَ ٱلْعَذَابَ ٱلْأَلِيمَ

(٣٨) وَفِى مُوسَىٰٓ إِذْ أَرْسَلْنَٰهُ
إِلَىٰ فِرْعَوْنَ بِسُلْطَٰنٍ مُّبِينٍ

(٣٩) فَتَوَلَّىٰ بِرُكْنِهِۦ
وَقَالَ سَٰحِرٌ أَوْ مَجْنُونٌ

(٤٠) فَأَخَذْنَٰهُ وَجُنُودَهُۥ
فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ وَهُوَ مُلِيمٌ

(٤١) وَفِى عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ
ٱلرِّيحَ ٱلْعَقِيمَ

(٤٢) مَا تَذَرُ مِن شَىْءٍ أَتَتْ عَلَيْهِ
إِلَّا جَعَلَتْهُ كَٱلرَّمِيمِ

(٤٣) وَفِى ثَمُودَ إِذْ قِيلَ لَهُمْ
تَمَتَّعُوا۟ حَتَّىٰ حِينٍ

51:44 for they had insolently defied
the command of their Lord.
Then, suddenly,
they were seized by a thunderbolt,
˹even˺ while they were looking on.

51:45 Yet they were not able to withstand ˹it˺.
Nor could they help themselves ˹in the least˺.

51:46 And thus ˹did We destroy˺ the people of Noah
before ˹them all˺.
Indeed, they were an ungodly people.

51:47 Now, behold the heaven!
It is We ˹alone˺ who built it
with mighty ˹Hands˺.
And, indeed, it is We ˹alone˺
who are expanding ˹it˺.

51:48 Now ˹look to˺ the earth.
It is We ˹alone˺ who spread it wide.
How excellent, ˹far above all˺,
are We who smoothed ˹it for habitation˺!

51:49 Moreover, of everything We have created pairs,
so that you may become mindful
˹that God is One˺.

51:50 Therefore, ˹proclaim, O Prophet˺:
Flee ˹all of you˺ to God ˹alone from every sin˺.
I am, indeed, ˹sent
as˺ a clear forewarner to you from Him.

51:51 Thus you shall not set up
any other god with God.
I am, indeed, ˹sent
as˺ a clear forewarner to you from Him.

51:52 So it is that not a ˹single˺ messenger
has ever come forth
among those ˹nations˺ of old,
preceding these ˹who now belie you,

٤٤ فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ
فَأَخَذَتْهُمُ الصَّاعِقَةُ
وَهُمْ يَنظُرُونَ

٤٥ فَمَا اسْتَطَاعُوا مِن قِيَامٍ
وَمَا كَانُوا مُنتَصِرِينَ

٤٦ وَقَوْمَ نُوحٍ مِّن قَبْلُ
إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ

٤٧ وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ
وَإِنَّا لَمُوسِعُونَ

٤٨ وَالْأَرْضَ فَرَشْنَاهَا
فَنِعْمَ الْمَاهِدُونَ

٤٩ وَمِن كُلِّ شَيْءٍ
خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

٥٠ فَفِرُّوا إِلَى اللَّهِ
إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ

٥١ وَلَا تَجْعَلُوا مَعَ اللَّهِ
إِلَٰهًا آخَرَ
إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ

٥٢ كَذَٰلِكَ مَا أَتَى
الَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ
إِلَّا قَالُوا سَاحِرٌ أَوْ مَجْنُونٌ

O Prophet,⌝ but that they said:
He is ⌜either⌝ a sorcerer or a madman!

51:53 Have they exhorted one another to this
⌜defiance across the generations⌝?
Rather, they are ⌜all merely⌝
a ⌜single⌝ transgressing people.

51:54 Thus, turn away, ⌜O Prophet,⌝
from ⌜the disbelievers among⌝ them.
For you ⌜have, indeed, forewarned them,
and you⌝ shall not bear ⌜any⌝ blame.

51:55 So ⌜continue to⌝ remind ⌜them, one and all,
of God's commandments⌝.
For, indeed, ⌜such⌝ reminding
benefits the believers.

51:56 And ⌜know that⌝ I have not created ⌜either⌝ jinn
or human beings
⌜for any other end⌝ but to ⌜know
and⌝ worship Me ⌜alone⌝.

51:57 I do not desire from them any provision.
Nor do I desire that they feed Me.

51:58 Indeed, God—it is He ⌜alone⌝
who is the All-Providing,
the ⌜Sole⌝ Possessor of Power, the All-Firm!

51:59 Thus, there shall, indeed, be—
for ⌜all⌝ those who do wrong
⌜to themselves by unbelief⌝—
an ill-fated portion ⌜of punishment⌝—
like the ill-fated portion
of their ⌜wrongdoing⌝ companions ⌜of old⌝.
So let them not hasten Me
⌜to bring it, at once, upon them⌝.

51:60 For woe to ⌜all⌝ those who have disbelieved
from their ⌜inevitable⌝ Day ⌜of Doom⌝,
which they have been promised!

٥٣ أَتَوَاصَوْا بِهِۦ ۚ
بَلْ هُمْ قَوْمٌ طَاغُونَ

٥٤ فَتَوَلَّ عَنْهُمْ فَمَآ أَنتَ بِمَلُومٍ

٥٥ وَذَكِّرْ فَإِنَّ ٱلذِّكْرَىٰ
تَنفَعُ ٱلْمُؤْمِنِينَ

٥٦ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ
إِلَّا لِيَعْبُدُونِ

٥٧ مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ
وَمَآ أُرِيدُ أَن يُطْعِمُونِ

٥٨ إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ
ذُو ٱلْقُوَّةِ ٱلْمَتِينُ

٥٩ فَإِنَّ لِلَّذِينَ ظَلَمُوا۟ ذَنُوبًا
مِّثْلَ ذَنُوبِ أَصْحَٰبِهِمْ
فَلَا يَسْتَعْجِلُونِ

٦٠ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟
مِن يَوْمِهِمُ ٱلَّذِى يُوعَدُونَ



The surah that opens with the oath of the Divine One swearing by MOUNT ṬÛR *of Sinai, where the Torah was revealed to Moses* ﷺ*.*

Surah 52 / 49 VERSES / REVEALED AT MAKKAH

Al-Ṭûr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

52:1 By Mount Ṭûr ˹of Sinai˺!
52:2 And by a ˹revealed˺ Book inscribed,
52:3 on a parchment unfurled!
52:4 And by the ever-frequented House ˹of God in the high heavens, round which the angels ever swirl˺!
52:5 And by the ˹sky of the world's˺ uplifted heavenly vault!
52:6 And by the sea bursting over!
52:7 Indeed, the punishment ˹decreed˺ by your Lord will, most surely, come to pass.
52:8 There is none who can repel it—
52:9 ˹on a˺ Day the heaven shall reel a great reeling;
52:10 and the mountains shall move away ˹utterly˺ fleeing.
52:11 So woe, that Day, to ˹all˺ the beliers ˹of faith and Judgment˺,
52:12 those who play in vain indulgence, ˹forsaking God for false idols.
52:13 For that is˺ a Day they ˹who disbelieve˺ shall be shoved into the Fire of Hell— with a vehement shoving. ˹It will be said to them in derision:˺

وَٱلطُّورِ ﴿١﴾
وَكِتَٰبٍ مَّسْطُورٍ ﴿٢﴾
فِى رَقٍّ مَّنشُورٍ ﴿٣﴾
وَٱلْبَيْتِ ٱلْمَعْمُورِ ﴿٤﴾
وَٱلسَّقْفِ ٱلْمَرْفُوعِ ﴿٥﴾
وَٱلْبَحْرِ ٱلْمَسْجُورِ ﴿٦﴾
إِنَّ عَذَابَ رَبِّكَ لَوَٰقِعٌ ﴿٧﴾
مَّا لَهُۥ مِن دَافِعٍ ﴿٨﴾
يَوْمَ تَمُورُ ٱلسَّمَآءُ مَوْرًا ﴿٩﴾
وَتَسِيرُ ٱلْجِبَالُ سَيْرًا ﴿١٠﴾
فَوَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١١﴾
ٱلَّذِينَ هُمْ فِى خَوْضٍ يَلْعَبُونَ ﴿١٢﴾
يَوْمَ يُدَعُّونَ ﴿١٣﴾
إِلَىٰ نَارِ جَهَنَّمَ دَعًّا

52:14 This is the Fire which ˹in life˺ you used to belie!
52:15 Is this, then, sorcery,
or is it that you cannot see ˹reality˺?
52:16 Roast in it, then,
and be patient or be impatient!
It is all the same for you.
Indeed, you are only being recompensed
for all ˹the evil˺ that ˹in life˺ you used to do.

52:17 As to the God-fearing,
they shall, indeed,
be amid gardens and ˹pure˺ delight,
52:18 rejoicing in all that their Lord
has given them.
For their Lord saved them
from the torment of Hellfire.
˹It shall be said:˺
52:19 Eat and drink, salubriously,
for all ˹the good˺ that you used to do ˹in life˺.
52:20 They shall recline on arranged settees.
For We shall wed them to wide-eyed beauties.
52:21 Moreover, ˹as for˺ those
who ˹in the world˺ believed—
and whose children followed them in faith—
We shall unite their children with them.
And We shall not deprive them of anything
˹from the rewards˺ of their ˹good˺ work.
Every person is himself in pledge
for what he has earned ˹in life˺.
52:22 Thus We shall extend to them
fruit and meat, such as they desire.
52:23 Moreover, therein
they will pass to one another a chalice ˹of wine,
stirring˺ no obscene talk nor sinfulness therein.
52:24 ❊And there shall be going round them,

(١٤) هَٰذِهِ ٱلنَّارُ
ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ
(١٥) أَفَسِحْرٌ هَٰذَآ
أَمْ أَنتُمْ لَا تُبْصِرُونَ
(١٦) ٱصْلَوْهَا
فَٱصْبِرُوٓا۟ أَوْ لَا تَصْبِرُوا۟
سَوَآءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ
مَا كُنتُمْ تَعْمَلُونَ
(١٧) إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَنَعِيمٍ
(١٨) فَٰكِهِينَ بِمَآ ءَاتَىٰهُمْ رَبُّهُمْ
وَوَقَىٰهُمْ رَبُّهُمْ
عَذَابَ ٱلْجَحِيمِ
(١٩) كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا
بِمَا كُنتُمْ تَعْمَلُونَ
(٢٠) مُتَّكِـِٔينَ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ ۖ
وَزَوَّجْنَٰهُم بِحُورٍ عِينٍ
(٢١) وَٱلَّذِينَ ءَامَنُوا۟
وَٱتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَٰنٍ
أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ
وَمَآ أَلَتْنَٰهُم مِّنْ عَمَلِهِم مِّن شَىْءٍ ۚ
كُلُّ ٱمْرِئٍۭ بِمَا كَسَبَ رَهِينٌ
(٢٢) وَأَمْدَدْنَٰهُم بِفَٰكِهَةٍ
وَلَحْمٍ مِّمَّا يَشْتَهُونَ
(٢٣) يَتَنَٰزَعُونَ فِيهَا كَأْسًا
لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ
(٢٤) ۞ وَيَطُوفُ عَلَيْهِمْ
غِلْمَانٌ لَّهُمْ

˹serving˺ them, ˹immortal˺ youths,
as though they were well-preserved pearls.

52:25 And they shall turn to one another
˹amid Gardens of Paradise˺
asking each other ˹of their state of bliss,

52:26 whereupon˺ they shall say:
Indeed, we were ever cautious
˹about displeasing God˺ in our households;

52:27 wherefore, God has conferred favor upon us
and saved us from the torment
of a blowing fire ˹in Hell˺.

52:28 Indeed, always before ˹in life˺,
we were ever calling upon Him
˹in fear and in hope˺.
For, indeed, He ˹alone˺
is the All-Benevolent, the Mercy-Giving.

52:29 So ˹continue, O Prophet,
to˺ remind ˹them, one and all with the Quran˺.
For you are not—by the grace of your Lord—
a soothsayer. Nor are you a madman.

52:30 Then do they ˹who disbelieve˺ say:
He is ˹but˺ a poet,
for whom we ˹anxiously˺ await
the adversity of ˹a sudden ill˺ fate!

52:31 Say ˹to them˺:
Then wait ˹for the Judgment of God˺!
For I ˹too˺ am in waiting, along with you!

52:32 Then do their discerning minds
˹genuinely˺ enjoin them with this ˹accusation˺?
Or is it, rather, that they are ˹merely˺
a transgressing people ˹opposing the truth˺?

52:33 Moreover,
do they ˹genuinely˺ say ˹of the Quran:
Muhammad˺ has, himself, composed its words?

كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ
﴿٢٥﴾ وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ
﴿٢٦﴾ قَالُوٓا۟ إِنَّا كُنَّا قَبْلُ فِىٓ أَهْلِنَا مُشْفِقِينَ
﴿٢٧﴾ فَمَنَّ ٱللَّهُ عَلَيْنَا وَوَقَىٰنَا عَذَابَ ٱلسَّمُومِ
﴿٢٨﴾ إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ ۖ إِنَّهُۥ هُوَ ٱلْبَرُّ ٱلرَّحِيمُ
﴿٢٩﴾ فَذَكِّرْ فَمَآ أَنتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ
﴿٣٠﴾ أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِۦ رَيْبَ ٱلْمَنُونِ
﴿٣١﴾ قُلْ تَرَبَّصُوا۟ فَإِنِّى مَعَكُم مِّنَ ٱلْمُتَرَبِّصِينَ
﴿٣٢﴾ أَمْ تَأْمُرُهُمْ أَحْلَٰمُهُم بِهَٰذَآ ۚ أَمْ هُمْ قَوْمٌ طَاغُونَ
﴿٣٣﴾ أَمْ يَقُولُونَ تَقَوَّلَهُۥ ۚ

Rather, ˹out of arrogance,˺
they do not believe ˹in it˺.

52:34 Then let them bring forth a discourse like it—
if, indeed, they are truthful.

52:35 Or, ˹if they deny God,
then˺ were they created out of nothing?
Or were they the creators ˹of themselves˺?

52:36 Or is it they who created
the heavens and the earth?
Rather, they have no certainty ˹of faith˺.

52:37 Or are the treasures of your Lord
˹held in possession˺ with them?
Or are they the real overlords ˹of all things˺?

52:38 Or do they have a stairway ˹to heaven˺
by means of which they eavesdrop
˹on the realm of the unseen˺?
Then let their ˹alleged˺ eavesdropper
bring forth any clear proof ˹for his claim˺!

52:39 Or for Him, are there the daughter-divines
˹you ascribe˺—
while for you ˹to˺ sons ˹alone do you incline˺?

52:40 Or is it that you ask of them payment
˹for this message, O Prophet,˺
such that they shall be overburdened with debt,
˹wherefore they disbelieve˺?

52:41 Or have they hold of the ˹realm of the˺ unseen,
such that they ˹may˺ write down
˹whatever destiny they please˺?

52:42 Or do they, indeed, intend
a plot ˹against you, O Prophet˺?
Rather, it is those who disbelieve
who have, themselves, been out-plotted
˹by God˺.

52:43 Or do they ˹genuinely˺ have a god
other than God?

بَل لَّا يُؤْمِنُونَ
(٣٤) فَلْيَأْتُوا۟ بِحَدِيثٍ مِّثْلِهِۦٓ
إِن كَانُوا۟ صَـٰدِقِينَ
(٣٥) أَمْ خُلِقُوا۟ مِنْ غَيْرِ شَىْءٍ
أَمْ هُمُ ٱلْخَـٰلِقُونَ
(٣٦) أَمْ خَلَقُوا۟
ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ ۚ
بَل لَّا يُوقِنُونَ
(٣٧) أَمْ عِندَهُمْ خَزَآئِنُ رَبِّكَ
أَمْ هُمُ ٱلْمُصَۣيْطِرُونَ
(٣٨) أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ ۖ
فَلْيَأْتِ مُسْتَمِعُهُم
بِسُلْطَـٰنٍ مُّبِينٍ
(٣٩) أَمْ لَهُ ٱلْبَنَـٰتُ وَلَكُمُ ٱلْبَنُونَ
(٤٠) أَمْ تَسْـَٔلُهُمْ أَجْرًا
فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ
(٤١) أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ
(٤٢) أَمْ يُرِيدُونَ كَيْدًا ۖ
فَٱلَّذِينَ كَفَرُوا۟ هُمُ ٱلْمَكِيدُونَ
(٤٣) أَمْ لَهُمْ إِلَـٰهٌ غَيْرُ ٱللَّهِ ۚ

Highly exalted is God
⌜far⌝ above all that they associate
as gods ⌜with Him⌝!

52:44 Indeed, were they themselves to see
⌜their approaching doom
in⌝ a ⌜deadly⌝ patch of the sky
⌜set to⌝ drop down ⌜upon them⌝,
they would ⌜yet⌝ say:
⌜It is just⌝ piled up clouds ⌜of rain to quench us⌝!

52:45 Then leave them, ⌜O Prophet,⌝
until they meet their ⌜fated⌝ Day,
wherein they are struck down—

52:46 the Day when their ⌜incessant⌝ plotting
shall not avail them in anything.
Nor will they ever be helped ⌜against God⌝.

52:47 Yet there shall, indeed, be—
for ⌜all⌝ those who do wrong
⌜to themselves by unbelief⌝—
a torment ⌜coming in life⌝ besides this,
though most of them do not know ⌜it⌝.

52:48 So be patient, ⌜O Prophet,⌝
with your Lord's decree ⌜to deliver His message⌝.
For you are ever under ⌜the care of⌝
Our ⌜watchful⌝ Eyes.
So highly exalt your Lord with ⌜all⌝ praise
whenever you arise—

52:49 and ⌜during part⌝ of the night
highly exalt Him ⌜with all glory⌝,
and at the receding of the stars.

سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ

٤٤ وَإِن يَرَوْا۟
كِسْفًا مِّنَ ٱلسَّمَآءِ سَاقِطًا
يَقُولُوا۟ سَحَابٌ مَّرْكُومٌ

٤٥ فَذَرْهُمْ حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ
ٱلَّذِى فِيهِ يُصْعَقُونَ

٤٦ يَوْمَ لَا يُغْنِى عَنْهُمْ
كَيْدُهُمْ شَيْـًٔا وَلَا هُمْ يُنصَرُونَ

٤٧ وَإِنَّ لِلَّذِينَ ظَلَمُوا۟
عَذَابًا دُونَ ذَٰلِكَ
وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

٤٨ وَٱصْبِرْ لِحُكْمِ رَبِّكَ
فَإِنَّكَ بِأَعْيُنِنَا ۖ
وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ

٤٩ وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ
وَإِدْبَٰرَ ٱلنُّجُومِ



The surah that opens with the oath of the Divine One swearing by every one of THE STARS, *as they descend and disappear beneath the horizon, that Muhammad ﷺ is indeed God's awaited Messenger.*

Surah 53 / 62 VERSES / REVEALED AT MAKKAH

Al-Najm

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



53:1 By ˹every˺ star
when it descends ˹into the horizon˺!

53:2 Your companion, ˹Muhammad,
is, indeed, God's Messenger
and˺ has not strayed ˹from the path of truth˺.
Nor has he been deluded.

53:3 Nor does he speak out of whim.

53:4 This ˹Quran˺ is none other
than a ˹divine˺ revelation being revealed ˹to him.

53:5 None other than an angel˺—
one of potent power—
has taught ˹it to˺ him—

53:6 ˹an angel˺ of awesome strength
and judiciousness.
For there, ˹in the sky,˺
he hovered, poised—
manifesting his ˹angelic˺ form—

53:7 and he was, ˹indeed, resplendent,˺
in the highest horizon.

53:8 Then he approached
and drew near ˹Muhammad˺,

53:9 until he was ˹but˺ two bow-lengths away,
or nearer.

وَٱلنَّجْمِ إِذَا هَوَىٰ ١
مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ٢
وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ ٣
إِنْ هُوَ إِلَّا وَحْىٌ يُوحَىٰ ٤
عَلَّمَهُۥ شَدِيدُ ٱلْقُوَىٰ ٥
ذُو مِرَّةٍ فَٱسْتَوَىٰ ٦
وَهُوَ بِٱلْأُفُقِ ٱلْأَعْلَىٰ ٧
ثُمَّ دَنَا فَتَدَلَّىٰ ٨
فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ٩

53:10 Thus it is He, ˹God Himself,˺
who revealed to His servant ˹Muhammad˺
that which He revealed ˹through His angel˺.

53:11 Never did the heart ˹of Muhammad˺
belie what he saw ˹before his eyes˺.

53:12 Then will you ˹who disbelieve it˺
dispute him about what he saw?

53:13 And yet, very truly,
he saw him in a second descent—

53:14 ˹high,˺ near the ˹Heavenly˺ Lote-Tree
of the uttermost bound,

53:15 near which is the Garden
of the ˹Heavenly˺ abode.

53:16 Behold!
The Lote-Tree became suffused
with that ˹Heavenly brilliancy˺ which suffused it.

53:17 The ˹Prophet's˺ sight did not waver
nor exceed ˹any limit˺.

53:18 It was then that he beheld
some of the greatest signs of his Lord.

53:19 Have you seen, then, ˹O idolaters,
the mere stones you worship—
the female idols˺, al-Lât and al-ʿUzzâ,

53:20 and Manât, the third one, as well?

53:21 Will you ˹betake˺ to yourselves
only male ˹offspring˺,
while to ˹God you ascribe˺ female-divines?

53:22 This, then, is a most outrageous division!

53:23 Indeed, these ˹idols˺ are nothing but mere names
you have named—you and your forefathers.
God has not sent down
any authority for them ˹in His revelations˺.
Those ˹who worship them˺
follow nothing but mere conjecture

(١٠) فَأَوْحَىٰٓ إِلَىٰ عَبْدِهِۦ مَآ أَوْحَىٰ

(١١) مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰٓ

(١٢) أَفَتُمَٰرُونَهُۥ عَلَىٰ مَا يَرَىٰ

(١٣) وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ

(١٤) عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ

(١٥) عِندَهَا جَنَّةُ ٱلْمَأْوَىٰٓ

(١٦) إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ

(١٧) مَا زَاغَ ٱلْبَصَرُ وَمَا طَغَىٰ

(١٨) لَقَدْ رَأَىٰ
مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ

(١٩) أَفَرَءَيْتُمُ ٱللَّٰتَ وَٱلْعُزَّىٰ

(٢٠) وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ

(٢١) أَلَكُمُ ٱلذَّكَرُ وَلَهُ ٱلْأُنثَىٰ

(٢٢) تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰٓ

(٢٣) إِنْ هِىَ إِلَّآ أَسْمَآءٌ سَمَّيْتُمُوهَآ
أَنتُمْ وَءَابَآؤُكُم
مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ
إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ
وَمَا تَهْوَى ٱلْأَنفُسُ

and what their own souls desire,
though guidance has truly come to them
from their Lord.

53:24 Or is it that there shall be for every human being
whatever ˹intercessors˺ he fancies?

53:25 Yet to God ˹alone˺ belongs ˹all dominion
over˺ the Hereafter and ˹this,˺ the first ˹life˺.

53:26 ❊For how many an angel
is there in the heavens
whose intercession is of no avail
˹to anyone˺ in anything—
until God grants permission
to whomever He so wills and is pleased with.

53:27 Indeed, those ˹idolaters˺
who disbelieve in the Hereafter
most certainly name the angels
with female names,

53:28 though they have no sure knowledge therein.
They follow nothing but mere conjecture—
and conjecture avails nothing ˹at all˺
against the truth.

53:29 So turn aside, ˹O Prophet,˺
from whomever turns away from ˹the Quran,˺
Our ˹revealed˺ Reminder,
and who desires nothing
but the life of this world.

53:30 That is the ˹dismal˺ extent of their knowledge.
Indeed it is your Lord ˹alone˺
who knows best ˹all˺ those who have strayed
from His ˹straight˺ path.
And He ˹alone˺ knows best
˹all˺ those who are guided aright.

53:31 For to God ˹alone˺
belongs all that is in the heavens
and all that is in the earth.

وَلَقَدْ جَآءَهُم
مِّن رَّبِّهِمُ ٱلْهُدَىٰٓ
﴿٢٤﴾ أَمْ لِلْإِنسَٰنِ مَا تَمَنَّىٰ
﴿٢٥﴾ فَلِلَّهِ ٱلْءَاخِرَةُ وَٱلْأُولَىٰ
﴿٢٦﴾ ۞ وَكَم مِّن مَّلَكٍ
فِى ٱلسَّمَٰوَٰتِ
لَا تُغْنِى شَفَٰعَتُهُمْ شَيْـًٔا
إِلَّا مِنۢ بَعْدِ أَن يَأْذَنَ ٱللَّهُ
لِمَن يَشَآءُ وَيَرْضَىٰٓ
﴿٢٧﴾ إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ
لَيُسَمُّونَ ٱلْمَلَٰٓئِكَةَ
تَسْمِيَةَ ٱلْأُنثَىٰ
﴿٢٨﴾ وَمَا لَهُم بِهِۦ مِنْ عِلْمٍ
إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ
وَإِنَّ ٱلظَّنَّ لَا يُغْنِى
مِنَ ٱلْحَقِّ شَيْـًٔا
﴿٢٩﴾ فَأَعْرِضْ عَن مَّن تَوَلَّىٰ عَن ذِكْرِنَا
وَلَمْ يُرِدْ إِلَّا ٱلْحَيَوٰةَ ٱلدُّنْيَا
﴿٣٠﴾ ذَٰلِكَ مَبْلَغُهُم مِّنَ ٱلْعِلْمِ
إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَن ضَلَّ عَن سَبِيلِهِۦ
وَهُوَ أَعْلَمُ بِمَنِ ٱهْتَدَىٰ
﴿٣١﴾ وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ

He shall recompense
those who do evil ⌜in the world⌝
for all that they have done.
And He shall recompense
those who do good ⌜in the world⌝
with great goodness ⌜in Paradise⌝—

53:32 those who keep away
from the great sins and indecencies—
⌜falling short⌝ only in the minor offenses.
Indeed, your Lord
is all-encompassing in forgiveness.
He knew you full well,
⌜even⌝ when He produced you from the earth,
and ⌜then⌝ when you were fetuses
in the wombs of your mothers.
Therefore, you shall not proclaim
the purity of your own souls.
He knows full well who is God-fearing.

53:33 Then have you seen the one
who turns away ⌜from God⌝,

53:34 giving little ⌜for his own salvation⌝
and holding back ⌜in promised charity⌝?

53:35 Is the knowledge
of the ⌜realm of the⌝ unseen with him,
such that he beholds ⌜his own fate⌝?

53:36 Or is it that he has not been told
of what was ⌜decreed⌝ in the Scriptures of Moses

53:37 and ⌜of⌝ Abraham—
⌜he⌝ who proved ever true ⌜to his Lord's word⌝:

53:38 That no laden soul
shall carry the load of another;

53:39 and that there is nothing
⌜that shall abide⌝ for a person
except that for which he strives;

لِيَجْزِيَ ٱلَّذِينَ أَسَٰٓـُٔواْ بِمَا عَمِلُواْ
وَيَجْزِيَ ٱلَّذِينَ أَحْسَنُواْ بِٱلْحُسْنَى
(٣١) ٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ
ٱلْإِثْمِ وَٱلْفَوَٰحِشَ إِلَّا ٱللَّمَمَ
إِنَّ رَبَّكَ وَٰسِعُ ٱلْمَغْفِرَةِ
هُوَ أَعْلَمُ بِكُمْ
إِذْ أَنشَأَكُم مِّنَ ٱلْأَرْضِ
وَإِذْ أَنتُمْ أَجِنَّةٌ
فِي بُطُونِ أُمَّهَٰتِكُمْ
فَلَا تُزَكُّوٓاْ أَنفُسَكُمْ
هُوَ أَعْلَمُ بِمَنِ ٱتَّقَىٰٓ
(٣٢) أَفَرَءَيْتَ ٱلَّذِي تَوَلَّىٰ
(٣٣) وَأَعْطَىٰ قَلِيلًا وَأَكْدَىٰٓ
(٣٤) أَعِندَهُۥ عِلْمُ ٱلْغَيْبِ فَهُوَ يَرَىٰٓ
(٣٥) أَمْ لَمْ يُنَبَّأْ
بِمَا فِي صُحُفِ مُوسَىٰ
(٣٦) وَإِبْرَٰهِيمَ ٱلَّذِي وَفَّىٰٓ
(٣٧) أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ
(٣٨) وَأَن لَّيْسَ لِلْإِنسَٰنِ
إِلَّا مَا سَعَىٰ

53:40 and that, indeed, his striving
shall be seen ⌜in the Hereafter;
53:41 and that⌝ then he shall be recompensed for it
with the fullest recompense;
53:42 and that to your Lord is the ultimate end;
53:43 and that, indeed, it is He
who causes laughter and weeping;
53:44 and that, indeed, it is He
who gives death and gives life;
53:45 and that it is He
who has created the two mates—
the male and the female—
53:46 from a sperm-drop when it is emitted;
53:47 and that incumbent upon Him
is the next creation ⌜of the Hereafter⌝;
53:48 and that, indeed, it is He
who enriches and impoverishes;
53:49 and, indeed, it is He
who is the Lord of ⌜the star⌝ Sirius;
53:50 and it is He who destroyed
the first ⌜people of the mighty⌝ ʿÂd.
53:51 and ⌜the people of⌝ Thamûd.
Thus He spared none.
53:52 Moreover, the people of Noah,
⌜He destroyed⌝ before ⌜them⌝.
Indeed,
they were even more ⌜godlessly⌝ wrongdoing
and more insolent in transgressing.
53:53 And the Overturned Towns
⌜of Sodom and Gomorrah⌝—
it is He who overthrew ⌜them⌝.
53:54 So ⌜the rain of stones⌝
that buried them, buried them utterly!
53:55 Then which of your Lord's bounties
will you ever dispute?

(٤٠) وَأَنَّ سَعْيَهُۥ سَوْفَ يُرَىٰ
(٤١) ثُمَّ يُجْزَىٰهُ ٱلْجَزَآءَ ٱلْأَوْفَىٰ
(٤٢) وَأَنَّ إِلَىٰ رَبِّكَ ٱلْمُنتَهَىٰ
(٤٣) وَأَنَّهُۥ هُوَ أَضْحَكَ وَأَبْكَىٰ
(٤٤) وَأَنَّهُۥ هُوَ أَمَاتَ وَأَحْيَا
(٤٥) وَأَنَّهُۥ خَلَقَ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰ
(٤٦) مِن نُّطْفَةٍ إِذَا تُمْنَىٰ
(٤٧) وَأَنَّ عَلَيْهِ ٱلنَّشْأَةَ ٱلْأُخْرَىٰ
(٤٨) وَأَنَّهُۥ هُوَ أَغْنَىٰ وَأَقْنَىٰ
(٤٩) وَأَنَّهُۥ هُوَ رَبُّ ٱلشِّعْرَىٰ
(٥٠) وَأَنَّهُۥٓ أَهْلَكَ عَادًا ٱلْأُولَىٰ
(٥١) وَثَمُودَا۟ فَمَآ أَبْقَىٰ
(٥٢) وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ إِنَّهُمْ كَانُوا۟ هُمْ أَظْلَمَ وَأَطْغَىٰ
(٥٣) وَٱلْمُؤْتَفِكَةَ أَهْوَىٰ
(٥٤) فَغَشَّىٰهَا مَا غَشَّىٰ
(٥٥) فَبِأَىِّ ءَالَآءِ رَبِّكَ تَتَمَارَىٰ

53:56 This ˹Quran˺ is a warning,
˹the very like˺ of
the earlier ˹Heavenly˺ warnings:

53:57 The Imminent ˹Judgment˺
draws ever more imminent.

53:58 There is none
apart from God to unveil it.

53:59 Then are you ˹who disbelieve˺
astounded by this ˹divine˺ pronouncement
˹of the Quran˺?

53:60 And will you laugh ˹at it in mockery˺
and not weep ˹in humility˺—

53:61 while you are ˹utterly˺ oblivious?

53:62 Henceforth,
shall you bow ˹your faces˺ down to God
and worship Him ˹alone˺.۩

٥٦ هَٰذَا نَذِيرٞ مِّنَ ٱلنُّذُرِ ٱلۡأُولَىٰٓ

٥٧ أَزِفَتِ ٱلۡأٓزِفَةُ

٥٨ لَيۡسَ لَهَا مِن دُونِ ٱللَّهِ كَاشِفَةٌ

٥٩ أَفَمِنۡ هَٰذَا ٱلۡحَدِيثِ تَعۡجَبُونَ

٦٠ وَتَضۡحَكُونَ وَلَا تَبۡكُونَ

٦١ وَأَنتُمۡ سَٰمِدُونَ

٦٢ فَٱسۡجُدُواْۤ لِلَّهِۤ وَٱعۡبُدُواْ ۩



The surah that opens with the unnerving, cataclysmic sign of the end of the world coming and THE MOON *having split apart.*

Surah 54 / 55 VERSES / REVEALED AT MAKKAH

Al-Qamar

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



54:1 The ˹Last˺ Hour has drawn near!
And the moon has split apart!

(١) اقْتَرَبَتِ السَّاعَةُ
وَانشَقَّ الْقَمَرُ

54:2 But even when these ˹disbelievers˺
see a ˹miraculous˺ sign,
they turn away and say: Fleeting sorcery!

(٢) وَإِن يَرَوْا آيَةً يُعْرِضُوا
وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ

54:3 So they have belied ˹the truth˺
and followed their whims.
Yet every affair shall be settled.

(٣) وَكَذَّبُوا
وَاتَّبَعُوا أَهْوَاءَهُمْ
وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ

54:4 And sufficient tidings,
wherein there is a grave threat,
have already come to them

(٤) وَلَقَدْ جَاءَهُم
مِّنَ الْأَنبَاءِ
مَا فِيهِ مُزْدَجَرٌ

54:5 in ˹the revealed verses
of an˺ all-reaching wisdom.
Yet the forewarnings do not avail ˹them˺.

(٥) حِكْمَةٌ بَالِغَةٌ
فَمَا تُغْنِ النُّذُرُ

54:6 So turn away
from ˹the disbelievers among˺ them,
˹O Prophet˺.
A Day ˹is coming˺ when the ˹Angel˺-Summoner
shall summon ˹them˺ to an event
that is utterly horrendous.

(٦) فَتَوَلَّ عَنْهُمْ
يَوْمَ يَدْعُ الدَّاعِ
إِلَىٰ شَيْءٍ نُّكُرٍ

54:7 Their eyes downcast,
they shall issue forth from the tombs
as if they were swarming locusts,

(٧) خُشَّعًا أَبْصَارُهُمْ

54:8 darting headlong toward the ˹Angel˺-Summoner.
The disbelievers shall say:
This is an exceedingly harsh Day!

54:9 ۞Before ˹those of˺ them
˹who now belie you, O Prophet,˺
the people of Noah belied ˹the truth˺.
Thus they belied Our servant ˹Noah˺
and said ˹of him˺: A ˹sheer˺ madman!
And he was gravely threatened.

54:10 So he called upon his Lord, ˹praying˺:
I am utterly overpowered. So help me.

54:11 Thus We opened ˹wide˺ the gates of the sky,
with water ˹pouring down˺ in torrents.

54:12 And We caused the earth to burst forth
with ˹gushing˺ fountains.
Thus the waters ˹of sky and earth˺ met
upon a matter predetermined.

54:13 And We carried him upon
˹a vessel˺ of planks and nails,

54:14 running under the ˹care
of˺ Our ˹watchful˺ Eyes—
a reward for he who was belied.

54:15 Then We left it as a sign.
So is there anyone to remember?

54:16 How ˹awesome˺, then, was My torment
and ˹the outcome of˺ My forewarnings!

54:17 And very truly We have made the Quran
easy for remembrance.
So is there anyone to remember?

54:18 ˹The people of˺ ʿÂd belied ˹the revealed truth˺.
How ˹awesome˺, then, was My torment
and ˹the outcome of˺ My forewarnings!

54:19 Indeed, We sent against them

يَخۡرُجُونَ مِنَ ٱلۡأَجۡدَاثِ
كَأَنَّهُمۡ جَرَادٞ مُّنتَشِرٞ
(٨) مُّهۡطِعِينَ إِلَى ٱلدَّاعِۖ
يَقُولُ ٱلۡكَٰفِرُونَ هَٰذَا يَوۡمٌ عَسِرٞ
(٩) ۞كَذَّبَتۡ قَبۡلَهُمۡ قَوۡمُ نُوحٖ
فَكَذَّبُواْ عَبۡدَنَا
وَقَالُواْ مَجۡنُونٞ وَٱزۡدُجِرَ
(١٠) فَدَعَا رَبَّهُۥٓ
أَنِّي مَغۡلُوبٞ فَٱنتَصِرۡ
(١١) فَفَتَحۡنَآ أَبۡوَٰبَ ٱلسَّمَآءِ
بِمَآءٖ مُّنۡهَمِرٖ
(١٢) وَفَجَّرۡنَا ٱلۡأَرۡضَ عُيُونٗا
فَٱلۡتَقَى ٱلۡمَآءُ عَلَىٰٓ أَمۡرٖ قَدۡ قُدِرَ
(١٣) وَحَمَلۡنَٰهُ عَلَىٰ ذَاتِ أَلۡوَٰحٖ وَدُسُرٖ
(١٤) تَجۡرِي بِأَعۡيُنِنَا
جَزَآءٗ لِّمَن كَانَ كُفِرَ
(١٥) وَلَقَد تَّرَكۡنَٰهَآ ءَايَةٗ
فَهَلۡ مِن مُّدَّكِرٖ
(١٦) فَكَيۡفَ كَانَ عَذَابِي وَنُذُرِ
(١٧) وَلَقَدۡ يَسَّرۡنَا ٱلۡقُرۡءَانَ لِلذِّكۡرِ
فَهَلۡ مِن مُّدَّكِرٖ
(١٨) كَذَّبَتۡ عَادٞ
فَكَيۡفَ كَانَ عَذَابِي وَنُذُرِ
(١٩) إِنَّآ أَرۡسَلۡنَا عَلَيۡهِمۡ رِيحٗا صَرۡصَرٗا
فِي يَوۡمِ نَحۡسٖ مُّسۡتَمِرّٖ

a thundering, raging-cold wind
on a day of unrelenting misfortune—

54:20 snatching up people ˹and strewing them˺,
as if they were date-palm stumps uprooted.

54:21 How ˹awesome˺, then, was My torment
and ˹the outcome of˺ My forewarnings!

54:22 And very truly, We have made the Quran
easy for remembrance.
So is there anyone to remember?

54:23 ˹The people of˺ Thamûd
belied the forewarnings ˹of their messenger˺.

54:24 For they said:
Is it a single mortal man
from among ourselves that we are to follow?
In that case, we would, indeed, be ˹utterly lost˺
in misguidance and ˹raving˺ madness.

54:25 Has the message ˹of God˺
been cast upon him alone
from among ˹all of˺ us?
Rather, he is a ˹sheer˺ liar,
a ˹mere˺ boaster.

54:26 ˹God revealed to His messenger:˺
They shall know tomorrow
who is the ˹sheer˺ liar, the ˹mere˺ boaster.

54:27 Indeed, We shall send
the ˹miraculous˺ she-camel
to them as a ˹sign for you
and a means of˺ trial ˹for them˺.
So watch them and have utmost patience.

54:28 Moreover, tell them that their watering place
is to be shared between them
˹and the she-camel˺.
The watering of each
is to be attended in turn ˹on designated days˺.

(٢٠) تَنزِعُ ٱلنَّاسَ كَأَنَّهُمۡ
أَعۡجَازُ نَخۡلٖ مُّنقَعِرٖ
(٢١) فَكَيۡفَ كَانَ عَذَابِي وَنُذُرِ
(٢٢) وَلَقَدۡ يَسَّرۡنَا ٱلۡقُرۡءَانَ لِلذِّكۡرِ
فَهَلۡ مِن مُّدَّكِرٖ
(٢٣) كَذَّبَتۡ ثَمُودُ بِٱلنُّذُرِ
(٢٤) فَقَالُوٓاْ أَبَشَرٗا مِّنَّا وَٰحِدٗا نَّتَّبِعُهُۥٓ
إِنَّآ إِذٗا لَّفِي ضَلَٰلٖ وَسُعُرٍ
(٢٥) أَءُلۡقِيَ ٱلذِّكۡرُ عَلَيۡهِ مِنۢ بَيۡنِنَا
بَلۡ هُوَ كَذَّابٌ أَشِرٞ
(٢٦) سَيَعۡلَمُونَ غَدٗا
مَّنِ ٱلۡكَذَّابُ ٱلۡأَشِرُ
(٢٧) إِنَّا مُرۡسِلُواْ ٱلنَّاقَةِ فِتۡنَةٗ لَّهُمۡ
فَٱرۡتَقِبۡهُمۡ وَٱصۡطَبِرۡ
(٢٨) وَنَبِّئۡهُمۡ أَنَّ ٱلۡمَآءَ قِسۡمَةُۢ بَيۡنَهُمۡۖ
كُلُّ شِرۡبٖ مُّحۡتَضَرٞ

54:29 So those ˹who disbelieved˺
called ˹for˺ their ˹wretched˺ companion.
So he took up ˹the task,˺ then hamstrung ˹her˺.

54:30 How ˹awesome˺, then, was My torment
and ˹the outcome of˺ My forewarnings!

54:31 For We sent against them
a single ˹fierce˺ blast ˹from the sky˺—
and they became like the dry stalks
of a corral maker.

54:32 And very truly, We have made the Quran
easy for remembrance.
So is there anyone to remember?

54:33 The people of Lot belied ˹his˺ forewarnings.

54:34 So We sent upon them
˹a raging storm of lethal˺ pellets—
except for the family of Lot.
We delivered them at night's end,

54:35 as a blessing from Us.
Thus do We reward one who gives thanks.

54:36 For very truly,
he had forewarned them of Our assault,
but they doubted the forewarnings.

54:37 Yet ˹even˺ his guests
did they ˹wickedly˺ solicit of him!
Thus We blotted out their eyes
˹that night, saying˺:
Taste, then, ˹the pain of˺ My torment
and ˹the outcome of˺ My forewarnings!

54:38 And very truly, an unyielding torment
came upon them in the morning.

54:39 So taste, then, ˹the pain of˺ My torment
and ˹the outcome of˺ My forewarnings!

54:40 And very truly, We have made the Quran
easy for remembrance.

(٢٩) فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ

(٣٠) فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ

(٣١) إِنَّآ أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَٰحِدَةً
فَكَانُوا كَهَشِيمِ ٱلْمُحْتَظِرِ

(٣٢) وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ
فَهَلْ مِن مُّدَّكِرٍ

(٣٣) كَذَّبَتْ قَوْمُ لُوطٍ بِٱلنُّذُرِ

(٣٤) إِنَّآ أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا
إِلَّآ ءَالَ لُوطٍ
نَّجَّيْنَٰهُم بِسَحَرٍ

(٣٥) نِّعْمَةً مِّنْ عِندِنَا
كَذَٰلِكَ نَجْزِي مَن شَكَرَ

(٣٦) وَلَقَدْ أَنذَرَهُم بَطْشَتَنَا
فَتَمَارَوْا بِٱلنُّذُرِ

(٣٧) وَلَقَدْ رَٰوَدُوهُ عَن ضَيْفِهِۦ
فَطَمَسْنَآ أَعْيُنَهُمْ
فَذُوقُوا عَذَابِي وَنُذُرِ

(٣٨) وَلَقَدْ صَبَّحَهُم بُكْرَةً
عَذَابٌ مُّسْتَقِرٌّ

(٣٩) فَذُوقُوا عَذَابِي وَنُذُرِ

(٤٠) وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ

So is there anyone to remember?

54:41 Now very truly, ˹Our˺ forewarnings came
to the House of Pharaoh.
54:42 They ˹too˺ belied Our ˹miraculous˺ signs—
all ˹nine˺ of them.
So We seized them, suddenly,
with the vehement grip
of One who is overpowering, invincible.
54:43 Are you disbelievers better
than those ˹God destroyed before you˺?
Or is that you have immunity
˹against punishment
inscribed˺ in the divine Writs?
54:44 Or is that they say:
˹United˺ together, we shall be victorious!
54:45 ˹United˺ together, they shall be vanquished—
and they shall turn their backs ˹and flee˺.
54:46 What is more, the Hour ˹of Judgment Day˺
is their appointed time ˹of eternal doom˺!
Thus the Hour is more grievous
˹than their earthly defeat˺, and more bitter ˹still˺.
54:47 Indeed, the defiant unbelievers
are ˹utterly lost˺ in misguidance ˹in this life˺—
and ˹lost to the˺ flames of the Fire,
54:48 the Day they will be dragged
into the Fire ˹of Hell˺ on their faces,
˹and it is said˺:
Taste the touch of ˹Hellfire in˺ Saqar.
54:49 Indeed, We have created all things
in ˹accordance with a predetermined˺ measure.
54:50 Nor is Our command
˹for a thing to be˺ but a single ˹word,˺
like the twinkling of an eye!
54:51 Thus very truly, ˹O disbelievers,˺

فَهَلْ مِن مُّدَّكِرٍ
(٤١) وَلَقَدْ جَآءَ ءَالَ فِرْعَوْنَ ٱلنُّذُرُ
(٤٢) كَذَّبُوا۟ بِـَٔايَٰتِنَا كُلِّهَا
فَأَخَذْنَٰهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ
(٤٣) أَكُفَّارُكُمْ خَيْرٌ مِّنْ أُو۟لَٰٓئِكُمْ
أَمْ لَكُم بَرَآءَةٌ فِى ٱلزُّبُرِ
(٤٤) أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ
(٤٥) سَيُهْزَمُ ٱلْجَمْعُ وَيُوَلُّونَ ٱلدُّبُرَ
(٤٦) بَلِ ٱلسَّاعَةُ مَوْعِدُهُمْ
وَٱلسَّاعَةُ أَدْهَىٰ وَأَمَرُّ
(٤٧) إِنَّ ٱلْمُجْرِمِينَ
فِى ضَلَٰلٍ وَسُعُرٍ
(٤٨) يَوْمَ يُسْحَبُونَ فِى ٱلنَّارِ
عَلَىٰ وُجُوهِهِمْ
ذُوقُوا۟ مَسَّ سَقَرَ
(٤٩) إِنَّا كُلَّ شَىْءٍ خَلَقْنَٰهُ بِقَدَرٍ
(٥٠) وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ
كَلَمْحٍ بِٱلْبَصَرِ

⁽٥١⁾ وَلَقَدْ أَهْلَكْنَآ أَشْيَاعَكُمْ فَهَلْ مِن مُّدَّكِرٍ	We have destroyed multitudes of your ilk. So is there anyone to remember?
⁽٥٢⁾ وَكُلُّ شَيْءٍ فَعَلُوهُ فِي ٱلزُّبُرِ	54:52 Moreover, every single thing they have ever done ⌜in life⌝ is ⌜recorded⌝ in divine writs.
⁽٥٣⁾ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌ	54:53 For all things, small or great, are ⌜duly⌝ inscribed ⌜in the Preserved Book of Heaven⌝.
⁽٥٤⁾ إِنَّ ٱلْمُتَّقِينَ فِي جَنَّٰتٍ وَنَهَرٍ	54:54 As for the God-fearing, they shall be amid Gardens ⌜of Paradise⌝ and rivers,
⁽٥٥⁾ فِي مَقْعَدِ صِدْقٍ عِندَ مَلِيكٍ مُّقْتَدِرٍ	54:55 in the seat of truth, near an invincible King.



The surah that crowns the Quran and opens with the chant of a single word proclaiming one of God's most beautiful names, THE ALL-MERCIFUL.

Surah 55 / 78 VERSES / REVEALED AT MADINAH

Al-Raḥmân

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



55:1 The All-Merciful ˹God˺!
55:2 He ˹alone˺ has taught the Quran.
55:3 He ˹alone˺ has created man.
55:4 He ˹alone˺ has taught him expression.
55:5 The sun and the moon are in measured course,
˹subjugated by Him to a fixed order˺.
55:6 And ˹to Him alone do˺ the stars and the trees
bow themselves down.
55:7 And ˹as to˺ the sky—
it is He ˹alone˺ who has raised it.
Thus it is He ˹alone˺
who has set the balance ˹of all things˺,
55:8 so that you might not
transgress the ˹just˺ balance.
55:9 Therefore, shall you establish
weights ˹and measures˺ with justice.
And you shall not ˹by fraud˺
diminish the balance.
55:10 And ˹as to˺ the earth—it is He ˹alone˺
who has laid it down for all living creatures.
55:11 Therein are ˹abundant˺ fruit
and date palms endowed
with ˹plenteous˺ sheaths,

(١) ٱلرَّحْمَٰنُ
(٢) عَلَّمَ ٱلْقُرْءَانَ
(٣) خَلَقَ ٱلْإِنسَٰنَ
(٤) عَلَّمَهُ ٱلْبَيَانَ
(٥) ٱلشَّمْسُ وَٱلْقَمَرُ بِحُسْبَانٍ
(٦) وَٱلنَّجْمُ وَٱلشَّجَرُ يَسْجُدَانِ
(٧) وَٱلسَّمَآءَ رَفَعَهَا
وَوَضَعَ ٱلْمِيزَانَ
(٨) أَلَّا تَطْغَوْا۟ فِى ٱلْمِيزَانِ
(٩) وَأَقِيمُوا۟ ٱلْوَزْنَ بِٱلْقِسْطِ
وَلَا تُخْسِرُوا۟ ٱلْمِيزَانَ
(١٠) وَٱلْأَرْضَ وَضَعَهَا لِلْأَنَامِ
(١١) فِيهَا فَٰكِهَةٌ
وَٱلنَّخْلُ ذَاتُ ٱلْأَكْمَامِ

55:12 and grains of the husk, and sweet-scented basil.
55:13 Then which of your Lord's blessings
will either of you belie,
˹O human- and jinn-kind˺?
55:14 He ˹alone˺ has created man from a clay
like ˹that of fashioned˺ pottery.
55:15 And He ˹alone˺ has created jinn
from ˹the quintessence of˺ a flame of fire.
55:16 Then which of your Lord's blessings
will either of you belie?
55:17 ˹He alone is˺ Lord of the two Easts
and Lord of the two Wests.
55:18 Then which of your Lord's blessings
will either of you belie?
55:19 He ˹alone˺ let forth the two ˹great˺ waters,
˹salty and sweet,˺
such that they meet one another.
55:20 ˹Yet˺ between them is a ˹perpetual˺ barrier
through which neither can pass.
55:21 Then which of your Lord's blessings
will either of you belie?
55:22 Out of them both come pearls and coral.
55:23 Then which of your Lord's blessings
will either of you belie?
55:24 And His ˹alone˺ are the ships
running with hoisted sail in the sea
like mountains.
55:25 Then which of your Lord's blessings
will either of you belie?
55:26 All who are upon the earth shall pass away,
55:27 but everlasting ˹to everlasting˺
is the Face of your Lord—
the Possessor of All Majesty and Honor.
55:28 Then which of your Lord's blessings
will either of you belie?

(١٢) وَٱلْحَبُّ ذُو ٱلْعَصْفِ
وَٱلرَّيْحَانُ
(١٣) فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
(١٤) خَلَقَ ٱلْإِنسَٰنَ
مِن صَلْصَٰلٍ كَٱلْفَخَّارِ
(١٥) وَخَلَقَ ٱلْجَآنَّ
مِن مَّارِجٍ مِّن نَّارٍ
(١٦) فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
(١٧) رَبُّ ٱلْمَشْرِقَيْنِ وَرَبُّ ٱلْمَغْرِبَيْنِ
(١٨) فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
(١٩) مَرَجَ ٱلْبَحْرَيْنِ يَلْتَقِيَانِ
(٢٠) بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ
(٢١) فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
(٢٢) يَخْرُجُ مِنْهُمَا
ٱللُّؤْلُؤُ وَٱلْمَرْجَانُ
(٢٣) فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
(٢٤) وَلَهُ ٱلْجَوَارِ ٱلْمُنشَـَٔاتُ
فِى ٱلْبَحْرِ كَٱلْأَعْلَٰمِ
(٢٥) فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
(٢٦) كُلُّ مَنْ عَلَيْهَا فَانٍ
(٢٧) وَيَبْقَىٰ وَجْهُ رَبِّكَ
ذُو ٱلْجَلَٰلِ وَٱلْإِكْرَامِ
(٢٨) فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

55:29 All who are in the heavens and the earth
⌜in truth⌝ ask Him ⌜alone for every need.
Each and⌝ every day it is He ⌜alone⌝
who executes ⌜every⌝ affair ⌜in the universe⌝.

55:30 Then which of your Lord's blessings
will either of you belie?

55:31 We shall call you to full account,
O you two burdened ones,
⌜O humans and jinn⌝!

55:32 Then which of your Lord's blessings
will either of you belie?

55:33 O fellowship of jinn and humans!
If you are able to penetrate
through the ⌜outer⌝ spheres,
of the heavens and the earth
⌜to escape God's Judgment⌝,
then do so penetrate them.
Yet never shall you penetrate them,
but with ⌜Our overwhelming⌝ authority.

55:34 Then which of your Lord's blessings
will either of you belie?

55:35 Flares of fire and ⌜molten⌝ brass
shall be sent upon you,
nor shall you be helped.

55:36 Then which of your Lord's blessings
will either of you belie?

55:37 And when the heaven splits
and becomes rose-red
like ⌜thickly flowing⌝ cream,

55:38 then which of your Lord's blessings
will either of you belie?

55:39 For on that Day, then,
neither human nor jinn
need be asked about his sin.

(٢٩) يَسْـَٔلُهُۥ
مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
كُلَّ يَوْمٍ هُوَ فِى شَأْنٍ
(٣٠) فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
(٣١) سَنَفْرُغُ لَكُمْ أَيُّهَ ٱلثَّقَلَانِ
(٣٢) فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
(٣٣) يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ
إِنِ ٱسْتَطَعْتُمْ
أَن تَنفُذُوا۟ مِنْ أَقْطَارِ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
فَٱنفُذُوا۟
لَا تَنفُذُونَ إِلَّا بِسُلْطَٰنٍ
(٣٤) فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
(٣٥) يُرْسَلُ عَلَيْكُمَا شُوَاظٌ
مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنتَصِرَانِ
(٣٦) فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
(٣٧) فَإِذَا ٱنشَقَّتِ ٱلسَّمَآءُ
فَكَانَتْ وَرْدَةً كَٱلدِّهَانِ
(٣٨) فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
(٣٩) فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَن ذَنۢبِهِۦٓ
إِنسٌ وَلَا جَآنٌّ

55:40 Then which of your Lord's blessings
will either of you belie?

55:41 For the defiant unbelievers
will be known by their ˹distinctive˺ mark,
then seized ˹and thrown into Hell˺
by the forelocks and the feet.

55:42 Then which of your Lord's blessings
will either of you belie?

55:43 ˹It shall be said, then:˺
This is the Hell which the defiant unbelievers
did ˹in life˺ belie!

55:44 Between its ˹Fire˺
and ˹a spring of˺ intensely scalding fluid—
back and forth—shall they traverse.

55:45 Then which of your Lord's blessings
will either of you belie?

55:46 But for whoever fears standing
˹in Judgment˺ before his Lord,
there are two gardens ˹in Paradise awaiting˺.

55:47 Then which of your Lord's blessings
will either of you belie?

55:48 ˹Gardens replete˺ with lush bending boughs.

55:49 Then which of your Lord's blessings
will either of you belie?

55:50 All through them both are two running springs.

55:51 Then which of your Lord's blessings
will either of you belie?

55:52 All through them both
are all varieties of fruit, in pairs of every kind.

55:53 Then which of your Lord's blessings
will either of you belie?

55:54 They ˹who attain it˺ shall be reclining
on ˹canopied˺ spreads,
whose linings are of rich brocade,

(٤٠) فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

(٤١) يُعْرَفُ ٱلْمُجْرِمُونَ بِسِيمَٰهُمْ فَيُؤْخَذُ بِٱلنَّوَٰصِى وَٱلْأَقْدَامِ

(٤٢) فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

(٤٣) هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى يُكَذِّبُ بِهَا ٱلْمُجْرِمُونَ

(٤٤) يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ

(٤٥) فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

(٤٦) وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ

(٤٧) فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

(٤٨) ذَوَاتَآ أَفْنَانٍ

(٤٩) فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

(٥٠) فِيهِمَا عَيْنَانِ تَجْرِيَانِ

(٥١) فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

(٥٢) فِيهِمَا مِن كُلِّ فَٰكِهَةٍ زَوْجَانِ

(٥٣) فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

(٥٤) مُتَّكِـِٔينَ عَلَىٰ فُرُشٍۭ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ

while the fruits of the two gardens
are near at hand.

55:55 Then which of your Lord's blessings
will either of you belie?

55:56 All through them both
are maidens, restrained of glance—
whom neither human, nor jinn,
has deflorated before.

55:57 Then which of your Lord's blessings
will either of you belie?

55:58 ˹It is˺ as though they were ˹made
of˺ rubies and coral.

55:59 Then which of your Lord's blessings
will either of you belie?

55:60 Is the reward of goodness
˹to be˺ other than goodness?

55:61 Then which of your Lord's blessings
will either of you belie?

55:62 Moreover, apart from them both
there are two other gardens ˹in Paradise besides˺.

55:63 Then which of your Lord's blessings
will either of you belie?

55:64 Both of them are a deeply dense green!

55:65 Then which of your Lord's blessings
will either of you belie?

55:66 All through them both are two gushing springs.

55:67 Then which of your Lord's blessings
will either of you belie?

55:68 All through them both
are fruits, and date palms, and pomegranates.

55:69 Then which of your Lord's blessings
will either of you belie?

55:70 All through them both are the most virtuous,
and loveliest ˹companions˺.

وَجَنَى ٱلْجَنَّتَيْنِ دَانٍ

٥٥ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

٥٦ فِيهِنَّ قَٰصِرَٰتُ ٱلطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ

٥٧ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

٥٨ كَأَنَّهُنَّ ٱلْيَاقُوتُ وَٱلْمَرْجَانُ

٥٩ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

٦٠ هَلْ جَزَآءُ ٱلْإِحْسَٰنِ إِلَّا ٱلْإِحْسَٰنُ

٦١ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

٦٢ وَمِن دُونِهِمَا جَنَّتَانِ

٦٣ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

٦٤ مُدْهَآمَّتَانِ

٦٥ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

٦٦ فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ

٦٧ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

٦٨ فِيهِمَا فَٰكِهَةٌ وَنَخْلٌ وَرُمَّانٌ

٦٩ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

٧٠ فِيهِنَّ خَيْرَٰتٌ حِسَانٌ

٧١ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

55:71 Then which of your Lord's blessings
will either of you belie?

55:72 Wide-eyed beauties, cloistered in pavilions—

55:73 then which of your Lord's blessings
will either of you belie?—

55:74 whom neither human, nor jinn,
has deflorated before.

55:75 Then which of your Lord's blessings
will either of you belie?

55:76 ⌜Therein⌝ are they reclined
upon ⌜lush⌝ green cushions
and beauteous carpets, woven fine.

55:77 Then which of your Lord's blessings
will either of you belie?

55:78 Blessed be the name of your Lord,
the Possessor of All Majesty and Honor.

(٧٢) حُورٌ مَّقْصُورَٰتٌ فِى ٱلْخِيَامِ

(٧٣) فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

(٧٤) لَمْ يَطْمِثْهُنَّ
إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ

(٧٥) فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

(٧٦) مُتَّكِـِٔينَ عَلَىٰ رَفْرَفٍ خُضْرٍ
وَعَبْقَرِىٍّ حِسَانٍ

(٧٧) فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

(٧٨) تَبَٰرَكَ ٱسْمُ رَبِّكَ
ذِى ٱلْجَلَٰلِ وَٱلْإِكْرَامِ



The surah that opens by naming the occurrence of the end of time with the title THE INDISPUTABLE EVENT; *for all who deny that it is coming will never belie it when finally it happens.*

Surah 56 / 96 VERSES / REVEALED AT MAKKAH

Al-Wâqiʿah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



56:1 When the Indisputable Event
⌜of the Last Hour⌝ occurs,
56:2 no one, then, shall belie its occurrence!
56:3 ⌜For some, it shall be⌝ abasing;
⌜for others,⌝ exalting.
56:4 When the earth is shaken
⌜with⌝ a mighty shaking,
56:5 and when the mountains are pounded
⌜with⌝ a mighty pounding,
56:6 such that they become as scattered dust,
56:7 ⌜it is⌝ then that you ⌜human beings
shall have been ⌜resurrected as⌝ three sorts:
56:8 The Companions of the Right,
and how ⌜very⌝ blessed
are the Companions of the Right!
56:9 And the Companions of the Left,
and how woeful
are the Companions of the Left!
56:10 And the Forerunners ⌜in faith⌝
are the ⌜unrivaled⌝ Forerunners
⌜in reward in the Hereafter⌝!
56:11 It is these who shall be brought nearest ⌜to God⌝
56:12 in the Gardens of Delight ⌜of Paradise⌝!

إِذَا وَقَعَتِ ٱلْوَاقِعَةُ ١
لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ٢
خَافِضَةٌ رَّافِعَةٌ ٣
إِذَا رُجَّتِ ٱلْأَرْضُ رَجًّا ٤
وَبُسَّتِ ٱلْجِبَالُ بَسًّا ٥
فَكَانَتْ هَبَآءً مُّنۢبَثًّا ٦
وَكُنتُمْ أَزْوَٰجًا ثَلَٰثَةً ٧
فَأَصْحَٰبُ ٱلْمَيْمَنَةِ مَآ أَصْحَٰبُ ٱلْمَيْمَنَةِ ٨
وَأَصْحَٰبُ ٱلْمَشْـَٔمَةِ مَآ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ ٩
وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ ١٠
أُو۟لَٰٓئِكَ ٱلْمُقَرَّبُونَ ١١
فِى جَنَّٰتِ ٱلنَّعِيمِ ١٢

56:13 They are a multitude
from the first ˹generations˺,
56:14 but ˹very˺ few from the latter ˹generations˺—
56:15 at leisure therein˺,
upon settees ˹richly˺ encrusted
with gold and gems,
56:16 reclining on them, facing one another ˹in joy˺.
56:17 Going round ˹serving˺ them
are immortal youths,
56:18 with chalices, and decanters,
and a cup ˹from a˺ flowing ˹spring of wine˺.
56:19 From it they suffer
neither headache nor intoxication.
56:20 Moreover, they shall have fruits,
of whatever ˹kind˺ they would select;
56:21 and the flesh of fowl,
from whatever ˹sort˺ they should desire—
56:22 and wide-eyed beauties ˹to wed,
56:23 who look˺ as ˹though they were˺
well-preserved pearls—
56:24 ˹all˺ in reward ˹from God˺ for all ˹the good˺
that they used to do ˹in life˺.
56:25 They shall not hear therein vile talk,
nor sinful speech—
56:26 but only the saying ˹of the salutation˺:
Peace! ˹And more˺ peace!

56:27 As for the Companions of the Right,
how ˹blessed˺ shall it be, then,
for the Companions of the Right—
56:28 amidst thornless lote-trees,
56:29 and ˹trees of˺ clustered bananas,
56:30 and shade far-spreading,
56:31 and water ever-flowing,
56:32 and fruit aplenty—

ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ﴿١٣﴾
وَقَلِيلٌ مِّنَ ٱلْـَٔاخِرِينَ ﴿١٤﴾
عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾
مُّتَّكِـِٔينَ عَلَيْهَا مُتَقَـٰبِلِينَ ﴿١٦﴾
يَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ ﴿١٧﴾
بِأَكْوَابٍ وَأَبَارِيقَ
وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾
لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ﴿١٩﴾
وَفَـٰكِهَةٍ مِّمَّا يَتَخَيَّرُونَ ﴿٢٠﴾
وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾
وَحُورٌ عِينٌ ﴿٢٢﴾
كَأَمْثَـٰلِ ٱللُّؤْلُؤِ ٱلْمَكْنُونِ ﴿٢٣﴾
جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٢٤﴾
لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾
إِلَّا قِيلًا سَلَـٰمًا سَلَـٰمًا ﴿٢٦﴾
وَأَصْحَـٰبُ ٱلْيَمِينِ
مَآ أَصْحَـٰبُ ٱلْيَمِينِ ﴿٢٧﴾
فِى سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾
وَطَلْحٍ مَّنضُودٍ ﴿٢٩﴾
وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾
وَمَآءٍ مَّسْكُوبٍ ﴿٣١﴾
وَفَـٰكِهَةٍ كَثِيرَةٍ ﴿٣٢﴾

56:33 neither failing, nor forbidden—
56:34 and elevated furnishing!
56:35 So too, indeed, shall We bring forth
⌜their wives from the world⌝
in a ⌜most⌝ perfect creation.
56:36 Behold! We shall have made them virgins,
56:37 forever loving, and of equal age—
56:38 ⌜all⌝ for the Companions of the ⌜blessed⌝ Right.
56:39 They are a multitude from the first ⌜generations⌝,
56:40 and a multitude from the latter ⌜generations⌝.

56:41 But as for the Companions of the Left,
how ⌜woeful⌝ shall it be then
for the Companions of the Left—
56:42 amidst blowing heat and scalding fluid,
56:43 and billowing-thick, darkened smoke,
56:44 with nothing cooling or soothing!
56:45 For indeed, before this ⌜in the world⌝,
they were indulged in ⌜forbidden⌝ luxury.
56:46 And they persisted in ⌜committing⌝
the great perfidy ⌜against God⌝:
56:47 For they used to say ⌜in life⌝:
When we are dead
and have become ⌜mere⌝ dust and bones,
are we, indeed, to be raised up
⌜alive for Judgment⌝—
56:48 and so too our fathers of old?
56:49 Say ⌜to them⌝:
Indeed, the first ⌜of you⌝ and the last ⌜of you⌝
56:50 shall be gathered together
at a predestined instant on a Well-Known Day!
56:51 Then, indeed, all of you—
O you who are misguided beliers,
⌜deniers of truth⌝—
56:52 you shall, most surely, eat

(٣٣) لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ
(٣٤) وَفُرُشٍ مَّرْفُوعَةٍ
(٣٥) إِنَّآ أَنشَأْنَٰهُنَّ إِنشَآءً
(٣٦) فَجَعَلْنَٰهُنَّ أَبْكَارًا
(٣٧) عُرُبًا أَتْرَابًا
(٣٨) لِّأَصْحَٰبِ ٱلْيَمِينِ
(٣٩) ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ
(٤٠) وَثُلَّةٌ مِّنَ ٱلْءَاخِرِينَ
(٤١) وَأَصْحَٰبُ ٱلشِّمَالِ
مَآ أَصْحَٰبُ ٱلشِّمَالِ
(٤٢) فِى سَمُومٍ وَحَمِيمٍ
(٤٣) وَظِلٍّ مِّن يَحْمُومٍ
(٤٤) لَّا بَارِدٍ وَلَا كَرِيمٍ
(٤٥) إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ
مُتْرَفِينَ
(٤٦) وَكَانُوا۟ يُصِرُّونَ
عَلَى ٱلْحِنثِ ٱلْعَظِيمِ
(٤٧) وَكَانُوا۟ يَقُولُونَ
أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا
أَءِنَّا لَمَبْعُوثُونَ
(٤٨) أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ
(٤٩) قُلْ إِنَّ ٱلْأَوَّلِينَ وَٱلْءَاخِرِينَ
(٥٠) لَمَجْمُوعُونَ
إِلَىٰ مِيقَٰتِ يَوْمٍ مَّعْلُومٍ
(٥١) ثُمَّ إِنَّكُمْ أَيُّهَا ٱلضَّآلُّونَ ٱلْمُكَذِّبُونَ
(٥٢) لَءَاكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ

from the ⌜Impalatable⌝ Tree of Zaqqûm
⌜from the nethermost of Hell⌝.

56:53 Then from it shall you fill your bellies.

56:54 Then along with it
shall you drink of a scalding fluid.

56:55 Thus shall you drink,
as a thirst-mad camel drinks!

56:56 Such shall be their hospitality
on the Day of Judgment!

56:57 It is We ⌜alone⌝
who have created you, ⌜O humanity⌝.
Will you ⌜not⌝, then,
accept the truth ⌜of Resurrection⌝?

56:58 Have you considered the semen you emit?

56:59 Do you yourselves create it?
Or is it We who are the creators ⌜of it⌝?

56:60 We ⌜alone⌝ have decreed death among you—
and ⌜in this⌝ We shall never be overcome.

56:61 We shall replace you, ⌜whenever We so will,⌝
with any likeness of you!
Thus shall We bring you forth ⌜again⌝
in a form you do not ⌜even⌝ know.

56:62 Yet, truly, you have known ⌜your⌝ first creation.
Will you not, then, become mindful
⌜of the One who has made it⌝?

56:63 Have you considered what you till?

56:64 Do you yourselves grow its ⌜plants⌝?
Or is it We who make them grow?

56:65 If We so will,
We shall turn it into crumbling stubble.
And you shall forever lament, ⌜saying⌝:

56:66 Indeed, we are desolated!

56:67 Rather, we have become destitute!

فَمَالِـُٔونَ مِنْهَا ٱلْبُطُونَ ﴿٥٣﴾
فَشَٰرِبُونَ عَلَيْهِ مِنَ ٱلْحَمِيمِ ﴿٥٤﴾
فَشَٰرِبُونَ شُرْبَ ٱلْهِيمِ ﴿٥٥﴾
هَٰذَا نُزُلُهُمْ يَوْمَ ٱلدِّينِ ﴿٥٦﴾
نَحْنُ خَلَقْنَٰكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾
أَفَرَءَيْتُم مَّا تُمْنُونَ ﴿٥٨﴾
ءَأَنتُمْ تَخْلُقُونَهُۥٓ
أَمْ نَحْنُ ٱلْخَٰلِقُونَ ﴿٥٩﴾
نَحْنُ قَدَّرْنَا بَيْنَكُمُ ٱلْمَوْتَ
وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾
عَلَىٰٓ أَن نُّبَدِّلَ أَمْثَٰلَكُمْ
وَنُنشِئَكُمْ فِى مَا لَا تَعْلَمُونَ ﴿٦١﴾
وَلَقَدْ عَلِمْتُمُ ٱلنَّشْأَةَ ٱلْأُولَىٰ
فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾
أَفَرَءَيْتُم مَّا تَحْرُثُونَ ﴿٦٣﴾
ءَأَنتُمْ تَزْرَعُونَهُۥٓ
أَمْ نَحْنُ ٱلزَّٰرِعُونَ ﴿٦٤﴾
لَوْ نَشَآءُ لَجَعَلْنَٰهُ حُطَٰمًا
فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾
إِنَّا لَمُغْرَمُونَ ﴿٦٦﴾

56:68 Have you considered the water that you drink?
56:69 Did you yourselves
bring it down from the clouds?
Or is it We who send ˹it˺ down?
56:70 If We so will, We shall ˹at once˺
cause it to become acrid.
Will you not, then, give thanks?

56:71 Do you see the fire that you kindle?
56:72 Did you yourselves bring forth the tree
˹that kindles and fuels it˺?
Or is it We who brought ˹it˺ forth?
56:73 We ˹alone˺ have made it a reminder ˹of Hellfire˺
and a provision ˹of survival and security˺
for those who trek in the wilderness.
56:74 So highly exalt the name of your Lord,
the Magnificent.

56:75 ❊But no, indeed!
I do swear by the positions of the stars!
56:76 And it is, most surely, a great oath,
if only you were to know ˹its magnitude˺.
56:77 Indeed, this is, most surely, a gracious Quran
56:78 in a Book, well-preserved ˹in Heaven˺.
56:79 No one touches it, but the purified.
56:80 It is ˹a revelation˺ sent down
from the Lord of ˹All˺ the Worlds.
56:81 Then is this the ˹Heavenly˺ discourse
that you would slight?
56:82 And do you render ˹due thanks
to God for˺ your provision
by belying ˹His promise of Resurrection?
56:83 If that is so,˺ then why do you not
˹hold back the soul of the dying˺
when it reaches the throat?

(٦٧) بَلْ نَحْنُ مَحْرُومُونَ
(٦٨) أَفَرَءَيْتُمُ ٱلْمَآءَ ٱلَّذِى تَشْرَبُونَ
(٦٩) ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ ٱلْمُزْنِ
أَمْ نَحْنُ ٱلْمُنزِلُونَ
(٧٠) لَوْ نَشَآءُ جَعَلْنَٰهُ أُجَاجًا
فَلَوْلَا تَشْكُرُونَ
(٧١) أَفَرَءَيْتُمُ ٱلنَّارَ ٱلَّتِى تُورُونَ
(٧٢) ءَأَنتُمْ أَنشَأْتُمْ شَجَرَتَهَآ
أَمْ نَحْنُ ٱلْمُنشِـُٔونَ
(٧٣) نَحْنُ جَعَلْنَٰهَا تَذْكِرَةً
وَمَتَٰعًا لِّلْمُقْوِينَ
(٧٤) فَسَبِّحْ
بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ
(٧٥) ۞ فَلَآ أُقْسِمُ
بِمَوَٰقِعِ ٱلنُّجُومِ
(٧٦) وَإِنَّهُۥ لَقَسَمٌ
لَّوْ تَعْلَمُونَ عَظِيمٌ
(٧٧) إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ
(٧٨) فِى كِتَٰبٍ مَّكْنُونٍ
(٧٩) لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ
(٨٠) تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ
(٨١) أَفَبِهَٰذَا ٱلْحَدِيثِ أَنتُم مُّدْهِنُونَ
(٨٢) وَتَجْعَلُونَ رِزْقَكُمْ
أَنَّكُمْ تُكَذِّبُونَ
(٨٣) فَلَوْلَآ إِذَا بَلَغَتِ ٱلْحُلْقُومَ

56:84 Yet all the while you are ˹helplessly˺ looking on.
56:85 Rather, it is We ˹alone˺
who are, most surely,
nearer to the ˹one dying˺ than you.
But you do not see.
56:86 Then why is it—
if you are not to be summoned to Judgment
˹as you allege˺—that you do not
56:87 bring ˹the soul˺ back, if, indeed, you are truthful?
56:88 Yet, most surely, if ˹the one dying˺
is of those to be brought nearest ˹to God˺—
56:89 then ˹for such a one˺ there shall be serenity,
and ˹the fragrance˺ of sweet-scented basil,
and a Garden of Delights ˹in Paradise˺.
56:90 And if he is of the Companions of the Right,
56:91 then ˹it shall be said˺: Peace to you!
˹For you are˺
of the Companions of the ˹blessed˺ Right.
56:92 But if he is of the beliers,
the misguided ˹deniers of truth˺,
56:93 then ˹for such a one˺ there is the hospitality
of a scalding fluid
56:94 and roasting in Hellfire!
56:95 Indeed, this is, most surely,
with all certainty, the utter truth.
56:96 So highly exalt the name of your Lord,
the Magnificent.

٨٤ وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ
٨٥ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ
وَلَٰكِن لَّا تُبْصِرُونَ
٨٦ فَلَوْلَآ إِن كُنتُمْ غَيْرَ مَدِينِينَ
٨٧ تَرْجِعُونَهَآ إِن كُنتُمْ صَٰدِقِينَ
٨٨ فَأَمَّآ إِن كَانَ مِنَ ٱلْمُقَرَّبِينَ
٨٩ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ
٩٠ وَأَمَّآ إِن كَانَ
مِنْ أَصْحَٰبِ ٱلْيَمِينِ
٩١ فَسَلَٰمٌ لَّكَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ
٩٢ وَأَمَّآ إِن كَانَ
مِنَ ٱلْمُكَذِّبِينَ ٱلضَّآلِّينَ
٩٣ فَنُزُلٌ مِّنْ حَمِيمٍ
٩٤ وَتَصْلِيَةُ جَحِيمٍ
٩٥ إِنَّ هَٰذَا لَهُوَ حَقُّ ٱلْيَقِينِ
٩٦ فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ



The surah that mentions the heavy metallic element IRON *as being sent down by God from the heavens to endow the earth itself with mighty force, and humanity with the many benefits of its malleable and structural strength, and all the great tests of faith that arise from this.*

Surah 57 / 29 VERSES / REVEALED AT MADINAH

Al-Ḥadîd

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

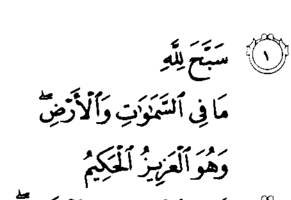
بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

57:1 All that is in the heavens and the earth
highly exalt God.
For He ˹alone˺
is the Overpowering ˹One˺, the All-Wise.

57:2 To Him ˹alone˺ belongs all dominion
over the heavens and the earth.
He ˹alone˺ gives life.
And He ˹alone˺ gives death.
For He is powerful over all things.

57:3 He is the First and the Last,
and the Manifest and the Hidden.
And He ˹alone˺ is all-knowing of all things.

57:4 He ˹alone˺ is the One
who has created the heavens and the Earth
in ˹a span of˺ six ˹Heavenly˺ days.
Then, ˹befittingly,˺
He settled Himself over the Throne.
He ˹alone˺ knows
all that penetrates into the earth,
and all that issues from it,
and all that descends from the heaven,
and all that ascends into it.
Moreover, He is with you wherever you are.



(١) سَبَّحَ لِلَّهِ
مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

(٢) لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
يُحْىِۦ وَيُمِيتُ
وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

(٣) هُوَ ٱلْأَوَّلُ وَٱلْءَاخِرُ
وَٱلظَّٰهِرُ وَٱلْبَاطِنُ
وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ

(٤) هُوَ ٱلَّذِى
خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
فِى سِتَّةِ أَيَّامٍ
ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ
يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ
وَمَا يَخْرُجُ مِنْهَا

For God ˹alone˺ is all-seeing of all that you do.
57:5 To Him ˹alone˺ belongs all dominion
over the heavens and the earth.
Thus to God ˹alone˺ are all matters returned
˹for just Judgment˺.
57:6 He ˹alone˺ makes the night
penetrate into the daylight.
And He ˹alone˺ makes the daylight
penetrate into the night.
And He ˹alone˺
is all-knowing of all that is ˹harbored˺
within the breast ˹of people˺.
57:7 You shall believe in God ˹alone˺
and His Messenger!
And you shall spend ˹charitably˺
out of that ˹wealth˺
over which He has made you trustees.
Then ˹as to˺ those of you
who have thus believed and spent,
˹know that˺ for them
there is a great reward ˹awaiting
in the Hereafter˺.
57:8 So what is it with you, ˹O human beings,˺
that you ˹still˺ do not believe in God,
while the Messenger calls you
to believe in your Lord,
and ˹while God Himself˺
has already taken ˹from you˺
your covenant ˹of faith
in a pre-earthly existence˺—
if ever you shall be believers?
57:9 He ˹alone˺ is the One
who sends down upon His servant,
˹Muhammad, these˺ clear verses ˹of guidance˺,
to bring ˹all of˺ you out

وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ
وَمَا يَعۡرُجُ فِيهَاۖ
وَهُوَ مَعَكُمۡ أَيۡنَ مَا كُنتُمۡۚ
وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ
(٥) لَّهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ
وَإِلَى ٱللَّهِ تُرۡجَعُ ٱلۡأُمُورُ
(٦) يُولِجُ ٱلَّيۡلَ فِي ٱلنَّهَارِ
وَيُولِجُ ٱلنَّهَارَ فِي ٱلَّيۡلِۚ
وَهُوَ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ
(٧) ءَامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ
وَأَنفِقُواْ مِمَّا جَعَلَكُم
مُّسۡتَخۡلَفِينَ فِيهِۖ
فَٱلَّذِينَ ءَامَنُواْ مِنكُمۡ
وَأَنفَقُواْ لَهُمۡ أَجۡرٞ كَبِيرٞ
(٨) وَمَا لَكُمۡ لَا تُؤۡمِنُونَ بِٱللَّهِ
وَٱلرَّسُولُ يَدۡعُوكُمۡ
لِتُؤۡمِنُواْ بِرَبِّكُمۡ
وَقَدۡ أَخَذَ مِيثَٰقَكُمۡ
إِن كُنتُم مُّؤۡمِنِينَ
(٩) هُوَ ٱلَّذِي يُنَزِّلُ
عَلَىٰ عَبۡدِهِۦٓ ءَايَٰتِۭ بَيِّنَٰتٖ
لِّيُخۡرِجَكُم
مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِۚ

from ⌜the veils of⌝ darkness
into the light ⌜of faith and guidance⌝.
For, indeed, God ⌜alone⌝ is all-kind
and mercy-giving to you.

57:10 Then what is with you ⌜believers⌝
that you do not spend ⌜charitably⌝
in the path of God,
while to God alone
belongs the ⌜inevitable⌝ heritage
of the heavens and the earth?
Not equal among yourselves
⌜in the sight of God⌝
are those who have spent ⌜charitably⌝
and fought ⌜in the path of God⌝
before the victory ⌜at Makkah
and those who did not⌝.
Those ⌜who did⌝ are greater in rank
than those who spent ⌜charitably⌝
and fought ⌜in the path of God⌝ thereafter.
Yet to each God has promised great goodness
⌜in the Hereafter⌝.
For God is all-aware of all that you do.

57:11 Who is it that shall loan to God
a goodly loan ⌜for His cause⌝,
so that He shall multiply it for him,
such that for him
there shall be a gracious reward
⌜awaiting in the Hereafter⌝?

57:12 On that Day, you shall see
the believing men and believing women—
their own light streaming
before them and to their right.
⌜It shall be said to them:⌝
The glad tidings for you this Day
are Gardens beneath which rivers flow,

وَإِنَّ ٱللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ
(١٠) وَمَا لَكُمْ
أَلَّا تُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ
وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ
لَا يَسْتَوِى مِنكُم
مَّنْ أَنفَقَ مِن قَبْلِ ٱلْفَتْحِ
وَقَٰتَلَ ۚ أُو۟لَٰٓئِكَ أَعْظَمُ دَرَجَةً
مِّنَ ٱلَّذِينَ أَنفَقُوا۟ مِنۢ بَعْدُ
وَقَٰتَلُوا۟ ۚ وَكُلًّا
وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ
وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
(١١) مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ
قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥ
وَلَهُۥٓ أَجْرٌ كَرِيمٌ
(١٢) يَوْمَ تَرَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ
يَسْعَىٰ نُورُهُم
بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِم
بُشْرَىٰكُمُ ٱلْيَوْمَ جَنَّٰتٌ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَا ۚ

wherein you shall abide forever.
It is this that is the magnificent triumph!

57:13 On that Day,
the hypocrite men and the hypocrite women
shall say to those who have believed:
Wait for us, that we may borrow
from your light!
It shall be said ˹in mockery of them˺:
Return back ˹to retrieve the faith
you left˺ behind you ˹in the world,˺
and seek ˹for yourselves˺ light!
Thereupon a wall that has a door
shall be imposed between them.
Within its interior, there is all mercy.
But in front of its outward side,
there is ˹only˺ torment.

57:14 The ˹hypocrites˺ shall cry out to the ˹believers˺:
Were we not with you ˹in life˺?
They shall say: Oh yes, indeed!
But you tempted your own souls ˹to duplicity˺.
And ˹with eager anticipation˺
you awaited ˹our demise˺.
For you doubted ˹faith and this Resurrection˺.
For ˹worldly˺ fancies deluded you—
until ˹at last˺ God's decree ˹of death˺
came to pass ˹against you˺.
Thus ˹Satan˺ the Deluder has deluded you,
with regard to God.

57:15 Therefore, this Day,
no ransom shall be taken from you,
nor from ˹any of˺ those
who ˹in life˺ disbelieved ˹in the One God˺.
Thus the abode of all of you is the Fire ˹of Hell˺.
It is ˹now˺ your refuge—
and a most woeful destination it is!

ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ
(١٣) يَوْمَ يَقُولُ
ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ
لِلَّذِينَ ءَامَنُوا۟
ٱنظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ
قِيلَ ٱرْجِعُوا۟ وَرَآءَكُمْ
فَٱلْتَمِسُوا۟ نُورًا
فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُۥ بَابٌۢ
بَاطِنُهُۥ فِيهِ ٱلرَّحْمَةُ
وَظَٰهِرُهُۥ مِن قِبَلِهِ ٱلْعَذَابُ
(١٤) يُنَادُونَهُمْ أَلَمْ نَكُن مَّعَكُمْ
قَالُوا۟ بَلَىٰ
وَلَٰكِنَّكُمْ فَتَنتُمْ أَنفُسَكُمْ
وَتَرَبَّصْتُمْ وَٱرْتَبْتُمْ
وَغَرَّتْكُمُ ٱلْأَمَانِىُّ
حَتَّىٰ جَآءَ أَمْرُ ٱللَّهِ
وَغَرَّكُم بِٱللَّهِ ٱلْغَرُورُ
(١٥) فَٱلْيَوْمَ لَا يُؤْخَذُ مِنكُمْ فِدْيَةٌ
وَلَا مِنَ ٱلَّذِينَ كَفَرُوا۟
مَأْوَىٰكُمُ ٱلنَّارُ هِىَ مَوْلَىٰكُمْ
وَبِئْسَ ٱلْمَصِيرُ

57:16 ✽Is it not time for those who truly believe
that their hearts be humbled
at the remembrance of God
and at ˹the utterance of˺ the truth
that has been sent down.
˹So let them forsake excessive jesting
and diversion˺ and not be like those
who were given the Scripture before ˹them˺;
for a long duration ˹of heedlessness˺
passed over them.
Thus their hearts became hardened.
And many of them are ˹now˺ ungodly.

٭ أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓا۟ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ ٱللَّهِ وَمَا نَزَلَ مِنَ ٱلْحَقِّ وَلَا يَكُونُوا۟ كَٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿١٦﴾

57:17 Know that ˹it is˺ God ˹alone
who˺ gives life to the earth after its death.
We have ˹now˺ certainly
made clear to you the manifest signs
˹of God's creative power˺,
so that you may ˹reflect on them
and˺ understand.

ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ قَدْ بَيَّنَّا لَكُمُ ٱلْءَايَٰتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾

57:18 Indeed, the charitable men
and the charitable women—
who have ˹therewith˺ loaned God
a goodly loan—
shall have it multiplied for them ˹by their Lord˺.
So for them, there is a gracious reward ˹awaiting
in the Hereafter˺.

إِنَّ ٱلْمُصَّدِّقِينَ وَٱلْمُصَّدِّقَٰتِ وَأَقْرَضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا يُضَٰعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾

57:19 As for those who have believed in God
and ˹in˺ His messengers,
it is these who are the upholders
of ˹revealed˺ truth.
As to the martyrs ˹and the witnesses to God˺—
in the ˹very˺ providence of their Lord
is their reward and their light.
But those who have disbelieved
and belied Our ˹revealed˺ signs,

وَٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦٓ أُو۟لَٰٓئِكَ هُمُ ٱلصِّدِّيقُونَ ۖ وَٱلشُّهَدَآءُ عِندَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۖ وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ ﴿١٩﴾

these are the Companions of Hellfire.

57:20 Know that the life of this world
is but play and amusement,
and ⌜sheer⌝ adornment,
and a cause for boasting among yourselves,
and ⌜an arena of⌝ vying in wealth
and ⌜in⌝ children.
Its parable is ⌜that of⌝ a ⌜nourishing⌝ rainfall,
the herbage from which
pleases the tillers of soil.
But then it dries up,
so that you see it turning yellow.
Then it becomes crumbling stubble.
⌜Even⌝ so shall there be in the Hereafter
severe torment,
as well as the forgiveness of God
and ⌜His good⌝ pleasure.
For the life of this world is nothing
but the ⌜mere⌝ enjoyment of a delusion.

57:21 Race ⌜one another⌝
to the forgiveness of your Lord—
and to a Garden ⌜of Paradise⌝,
whose breadth is as the breadth
of ⌜all⌝ heaven and earth,
prepared for those who believe in God
and ⌜in⌝ His messengers.
That is the bounty of God.
He gives it to whomever He so wills.
For God ⌜alone⌝
is the Possessor of Magnificent Bounty.

57:22 Not a single affliction befalls in the earth,
or among yourselves,
⌜or a blessing,⌝ but it is ⌜already written⌝
in a Book ⌜preserved in Heaven⌝
before We create it ⌜to try you⌝.
Indeed, that for God is ⌜ever so⌝ easy.

(٢٠) ٱعۡلَمُوٓاْ أَنَّمَا ٱلۡحَيَوٰةُ ٱلدُّنۡيَا
لَعِبٞ وَلَهۡوٞ وَزِينَةٞ
وَتَفَاخُرُۢ بَيۡنَكُمۡ
وَتَكَاثُرٞ فِي ٱلۡأَمۡوَٰلِ وَٱلۡأَوۡلَٰدِۖ
كَمَثَلِ غَيۡثٍ
أَعۡجَبَ ٱلۡكُفَّارَ نَبَاتُهُۥ
ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصۡفَرّٗا
ثُمَّ يَكُونُ حُطَٰمٗاۖ
وَفِي ٱلۡأٓخِرَةِ عَذَابٞ شَدِيدٞ
وَمَغۡفِرَةٞ مِّنَ ٱللَّهِ وَرِضۡوَٰنٞۚ
وَمَا ٱلۡحَيَوٰةُ ٱلدُّنۡيَآ
إِلَّا مَتَٰعُ ٱلۡغُرُورِ
(٢١) سَابِقُوٓاْ إِلَىٰ مَغۡفِرَةٖ
مِّن رَّبِّكُمۡ وَجَنَّةٍ عَرۡضُهَا
كَعَرۡضِ ٱلسَّمَآءِ وَٱلۡأَرۡضِ
أُعِدَّتۡ لِلَّذِينَ ءَامَنُواْ
بِٱللَّهِ وَرُسُلِهِۦۚ ذَٰلِكَ
فَضۡلُ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۚ
وَٱللَّهُ ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ
(٢٢) مَآ أَصَابَ مِن مُّصِيبَةٖ
فِي ٱلۡأَرۡضِ وَلَا فِيٓ أَنفُسِكُمۡ
إِلَّا فِي كِتَٰبٖ
مِّن قَبۡلِ أَن نَّبۡرَأَهَآۚ
إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٞ

57:23 ˹Know this˺ so that you do not grieve
over what escapes you,
nor exult over what comes to you,
for God loves no swaggering, boaster—

57:24 ˹nor˺ those who are miserly
and enjoin miserliness on people.
Thus whoever turns away
˹from giving in God's cause˺—
then ˹know that˺, indeed,
it is God ˹alone˺
who is the Self-Sufficient ˹One˺, the All-Praised.

57:25 Very truly, We have sent Our messengers
˹to humanity˺ with clear ˹and miraculous˺ proofs
˹that confirmed their messages˺.
And We sent down with ˹each of˺ them
a ˹Heavenly˺ Book ˹to guide their people˺,
along with the ˹just˺ balance,
so that people might establish justice
˹in the earth˺.
Moreover, We sent down iron
˹from the heavens˺,
in which there is mighty force,
and ˹in which there are˺ many benefits
for all people;
and so also that God might make known
who supports Him and His messengers,
though unseen.
Indeed, God ˹alone˺ is all-powerful,
overpowering.

57:26 So very truly, We did, indeed,
send Noah and Abraham ˹as messengers˺.
Thus We placed prophethood and the Scripture
among their seed.
So some of them were rightly guided.
But many of them were ungodly.

57:27 Then We sent following upon their traces,

(٢٣) لِّكَيْلَا تَأْسَوْا
عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا
بِمَا آتَاكُمْ ۗ
وَاللَّهُ لَا يُحِبُّ
كُلَّ مُخْتَالٍ فَخُورٍ

(٢٤) الَّذِينَ يَبْخَلُونَ
وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ ۗ
وَمَن يَتَوَلَّ
فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ

(٢٥) لَقَدْ أَرْسَلْنَا رُسُلَنَا
بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ
الْكِتَابَ وَالْمِيزَانَ
لِيَقُومَ النَّاسُ بِالْقِسْطِ ۖ
وَأَنزَلْنَا الْحَدِيدَ
فِيهِ بَأْسٌ شَدِيدٌ
وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ
مَن يَنصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ۚ
إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

(٢٦) وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ
وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا
النُّبُوَّةَ وَالْكِتَابَ ۖ
فَمِنْهُم مُّهْتَدٍ ۖ
وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ

(٢٧) ثُمَّ قَفَّيْنَا
عَلَىٰ آثَارِهِم بِرُسُلِنَا

˹many more of˺ Our messengers.
And We followed ˹them˺ up with Jesus,
son of Mary.
So We gave him the Evangel
˹as a Heavenly Book˺.
And We placed in the hearts
of those who followed him
loving-kindness and mercy.
But as for ˹the tradition of˺ monasticism—
they themselves invented it.
Never did We prescribe it for them,
but only that they seek the pleasure of God.
Yet they did not observe ˹this ordinance˺
with its rightfully due observance.
So We gave those who believed among them
their reward.
But many of them were ungodly.

57:28 O you who believe! Be ever God-fearing!
And believe in His Messenger!
He shall then give you
a double share of His mercy.
Moreover, He shall make for you a light,
by which you shall walk ˹always in His way˺.
Thus He shall forgive you.
For God is all-forgiving, mercy-giving.
57:29 So it is that the People of the Scripture
may know, indeed, that they have no power
over anything of God's bounty;
and that, indeed,
all bounty is in the Hand of God ˹alone˺.
He gives it to whomever He so wills.
For God ˹alone˺
is the Possessor of Magnificent Bounty.

وَقَفَّيْنَا بِعِيسَى ٱبْنِ مَرْيَمَ
وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ
وَجَعَلْنَا
فِى قُلُوبِ ٱلَّذِينَ ٱتَّبَعُوهُ
رَأْفَةً وَرَحْمَةً
وَرَهْبَانِيَّةً ٱبْتَدَعُوهَا
مَا كَتَبْنَٰهَا عَلَيْهِمْ
إِلَّا ٱبْتِغَآءَ رِضْوَٰنِ ٱللَّهِ
فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا
فَـَٔاتَيْنَا ٱلَّذِينَ ءَامَنُوا۟ مِنْهُمْ
أَجْرَهُمْ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ
(٢٨) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
ٱتَّقُوا۟ ٱللَّهَ وَءَامِنُوا۟ بِرَسُولِهِۦ
يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِۦ
وَيَجْعَل لَّكُمْ نُورًا
تَمْشُونَ بِهِۦ وَيَغْفِرْ لَكُمْ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ
(٢٩) لِّئَلَّا يَعْلَمَ أَهْلُ ٱلْكِتَٰبِ
أَلَّا يَقْدِرُونَ عَلَىٰ شَىْءٍ
مِّن فَضْلِ ٱللَّهِ وَأَنَّ ٱلْفَضْلَ
بِيَدِ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ
وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ



The surah that mentions the complaint of Khawlah bint Thaʿlabah to the Prophet ﷺ as SHE WHO ARGUED *for the dignity of women against the abominable practice whereby husbands estranged their wives from intimacy on false pretext.*

Surah **58** / 22 VERSES / REVEALED AT MADINAH

Al-Mujâdilah



IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



58:1 Truly, God has heard the words
of she who has argued before you, ˹O Prophet,˺
concerning her husband,
and who has made complaint to God.
For God hears your discourse with each other.
Indeed, God is all-hearing, all-seeing.

(١) قَدْ سَمِعَ ٱللَّهُ
قَوْلَ ٱلَّتِي تُجَٰدِلُكَ فِي زَوْجِهَا
وَتَشْتَكِيٓ إِلَى ٱللَّهِ
وَٱللَّهُ يَسْمَعُ تَحَاوُرَكُمَآ
إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ

58:2 Those of you who ˹sinfully˺ estrange themselves
from their wives
with the ˹mere˺ pronouncement:
You are prohibited to me for marital relations
as is my own mother's backside—
˹know, O believers,
that˺ never can they be their mothers!
None are their mothers
other than those who gave birth to them.
Therefore, indeed, they are assuredly uttering
an abominable statement and falsehood.
Yet, indeed, God is all-pardoning, all-forgiving.

(٢) ٱلَّذِينَ يُظَٰهِرُونَ مِنكُم
مِّن نِّسَآئِهِم
مَّا هُنَّ أُمَّهَٰتِهِمْ
إِنْ أُمَّهَٰتُهُمْ
إِلَّا ٱلَّٰٓـِٔي وَلَدْنَهُمْ
وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا
مِّنَ ٱلْقَوْلِ وَزُورًا
وَإِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ

58:3 Thus those
who do so ˹sinfully˺ estrange themselves
from their wives,
who then retract what they have said,
they must free a bondservant

(٣) وَٱلَّذِينَ يُظَٰهِرُونَ مِن نِّسَآئِهِمْ
ثُمَّ يَعُودُونَ لِمَا قَالُوا۟
فَتَحْرِيرُ رَقَبَةٍ
مِّن قَبْلِ أَن يَتَمَآسَّا

before they ˹and their wives˺
touch each other ˹in intimacy˺.
With this ˹decree˺ are you admonished—
and God is all-aware of all that you do.

58:4 But for one who ˹commits this offense
yet˺ cannot find ˹such means of atonement˺,
then he shall ˹instead˺ fast
two consecutive months,
before they touch each other ˹in intimacy˺.
But if one is unable ˹to fast˺,
then ˹let him˺ feed sixty indigent people.
This is to ˹affirm
that˺ you, ˹indeed˺, believe in God
and His Messenger.
These are the ordained limits of God—
and for the disbelievers
˹who transgress God's Law˺,
there shall be a most painful torment.

58:5 Indeed, ˹all˺ those who oppose God
and His Messenger shall be laid low,
as ˹all˺ those before them
˹who did so˺ were laid low.
For, already, We have sent down clear signs
˹in the Quran confirming Our commandments˺.
Therefore, the ˹inveterate˺ disbelievers
shall have a disgracing torment

58:6 on a Day ˹Hereafter˺ when God
shall raise them ˹to life˺, all together.
Then shall He tell them ˹the due recompense˺
of all that they have done ˹in life˺.
God has enumerated it.
And they have forgotten it.
For God is a witness over all things.

58:7 Have you not considered
that God knows all that is in the heavens

ذَٰلِكُمْ تُوعَظُونَ بِهِۦۚ
وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
٤ فَمَن لَّمْ يَجِدْ
فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ
مِن قَبْلِ أَن يَتَمَآسَّاۖ
فَمَن لَّمْ يَسْتَطِعْ
فَإِطْعَامُ سِتِّينَ مِسْكِينًاۚ
ذَٰلِكَ لِتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦۚ
وَتِلْكَ حُدُودُ ٱللَّهِۗ
وَلِلْكَٰفِرِينَ عَذَابٌ أَلِيمٌ
٥ إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥ
كُبِتُوا۟ كَمَا كُبِتَ
ٱلَّذِينَ مِن قَبْلِهِمْۚ
وَقَدْ أَنزَلْنَآ ءَايَٰتٍۭ بَيِّنَٰتٍۚ
وَلِلْكَٰفِرِينَ عَذَابٌ مُّهِينٌ
٦ يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا
فَيُنَبِّئُهُم بِمَا عَمِلُوٓا۟ۚ
أَحْصَىٰهُ ٱللَّهُ وَنَسُوهُۚ
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ
٧ أَلَمْ تَرَ أَنَّ ٱللَّهَ يَعْلَمُ
مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِۖ

and all that is in the earth?
There is no private discourse
among three but that He is the fourth of them;
neither five but that He is the sixth of them;
neither fewer than that nor more,
but that He is with them
wherever they might be.
Then He shall tell them
on the Day of Resurrection
˹the due recompense˺
of all that they have done ˹in life˺.
Indeed, God is all-knowing of all things.

58:8 Have you not seen, ˹O Prophet,˺
those ˹among the People of the Scripture˺
who were forbidden
from ˹malicious˺ private discourse,
and who ˹even˺ thereafter do revert
to that from which they were forbidden?
They discourse privately in sin and transgression,
and in disobedience to the Messenger.
Moreover, when they come to you,
they greet you with ˹a vile salutation˺
which God has not ˹enjoined
nor˺ greeted you with.
Then they say to themselves:
Why does God not punish us for what we say,
˹if he is truly God's messenger˺?
Indeed, sufficient for them is Hellfire,
in which they shall roast—
and a most woeful destination ˹it is˺!

58:9 O you who believe!
When you discourse in private,
you shall not discourse in sin and transgression
and in disobedience to the Messenger.

مَا يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ
إِلَّا هُوَ رَابِعُهُمْ
وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ
وَلَآ أَدْنَىٰ مِن ذَٰلِكَ وَلَآ أَكْثَرَ
إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا۟ ۖ
ثُمَّ يُنَبِّئُهُم
بِمَا عَمِلُوا۟ يَوْمَ ٱلْقِيَٰمَةِ ۚ
إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ
(٨) أَلَمْ تَرَ
إِلَى ٱلَّذِينَ نُهُوا۟ عَنِ ٱلنَّجْوَىٰ
ثُمَّ يَعُودُونَ لِمَا نُهُوا۟ عَنْهُ
وَيَتَنَٰجَوْنَ
بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ
وَمَعْصِيَتِ ٱلرَّسُولِ
وَإِذَا جَآءُوكَ حَيَّوْكَ
بِمَا لَمْ يُحَيِّكَ بِهِ ٱللَّهُ
وَيَقُولُونَ فِىٓ أَنفُسِهِمْ
لَوْلَا يُعَذِّبُنَا ٱللَّهُ بِمَا نَقُولُ ۚ
حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا ۖ
فَبِئْسَ ٱلْمَصِيرُ
(٩) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِذَا تَنَٰجَيْتُمْ فَلَا تَتَنَٰجَوْا۟
بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ
وَمَعْصِيَتِ ٱلرَّسُولِ
وَتَنَٰجَوْا۟ بِٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ

Rather, you shall discourse
⌜with virtue and⌝ in righteousness
and with fear of God.
And you shall fear God,
before whom you shall be assembled
⌜for Judgment⌝.

58:10 Indeed, ⌜malicious⌝ private discourse
is prompted by Satan
to grieve those who believe.
Yet never shall he harm them in anything,
except by the permission of God.
So upon God ⌜alone⌝ let the believers rely.

58:11 O you who believe!
When you are told
in ⌜your⌝ gatherings ⌜that grow crowded⌝:
Make room ⌜for one another⌝!
Then make room
⌜with a spirit of patient fellowship⌝.
God will make room for you ⌜in Paradise⌝.
Moreover, when it is said:
Rise ⌜for the Prayer and other good acts⌝!
Then rise.
God shall raise ⌜in station⌝
those who ⌜sincerely⌝ believe
⌜and comply⌝ among you;
and ⌜raise greatly⌝ in rank
those who have ⌜sought
and⌝ been given knowledge.
For God is all-aware of all that you do.

58:12 O you who believe!
When you seek to discourse privately
with the Messenger,
offer charity ⌜to the poor⌝

وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ
﴿١٠﴾ إِنَّمَا ٱلنَّجْوَىٰ مِنَ ٱلشَّيْطَـٰنِ
لِيَحْزُنَ ٱلَّذِينَ ءَامَنُوا۟
وَلَيْسَ بِضَآرِّهِمْ شَيْـًٔا
إِلَّا بِإِذْنِ ٱللَّهِ ۚ
وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ
﴿١١﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِذَا قِيلَ لَكُمْ
تَفَسَّحُوا۟ فِى ٱلْمَجَـٰلِسِ
فَٱفْسَحُوا۟ يَفْسَحِ ٱللَّهُ لَكُمْ ۖ
وَإِذَا قِيلَ ٱنشُزُوا۟ فَٱنشُزُوا۟
يَرْفَعِ ٱللَّهُ
ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ
وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَـٰتٍ ۚ
وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
﴿١٢﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِذَا نَـٰجَيْتُمُ ٱلرَّسُولَ فَقَدِّمُوا۟
بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَةً ۚ
ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ ۚ

before your private discourse with him.
That is best for you
and most purifying ˹for your souls˺.
But if you do not find ˹the means˺,
then God is all-forgiving, mercy-giving.

58:13 Do you fear ˹poverty from˺ offering charity
before your private discourse
˹with the Messenger˺?
Since ˹some of˺ you have not done so,
and God has already
granted you repentance ˹for this˺,
then ˹steadfastly continue
to duly˺ establish the Prayer,
and give the Zakât-Charity,
and obey God and His Messenger.
For God is all-aware of all that you do.

58:14 ۞Have you not seen those ˹hypocrites˺
who ˹secretly˺ allied themselves ˹against you˺
with a people
upon whom God's wrath has come?
They are not of you, ˹O believers,˺
nor are they of them.
Thus, they ˹but˺ swear a false oath
while they know ˹it is a lie˺.

58:15 God has prepared for them
a severe torment ˹in the Hereafter˺.
Evil, indeed, is what they have done.

58:16 They have taken their ˹false˺ oaths ˹of faith
only˺ as a shield,
so as to bar ˹others˺ from the path of God.
Thus for them,
there is a disgracing torment ˹in the Hereafter˺.

58:17 Never shall their wealth, nor their children,
avail them against God, in anything ˹at all˺.

فَإِن لَّمْ تَجِدُوا۟
فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
(١٣) ءَأَشْفَقْتُمْ أَن تُقَدِّمُوا۟
بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَٰتٍ
فَإِذْ لَمْ تَفْعَلُوا۟
وَتَابَ ٱللَّهُ عَلَيْكُمْ
فَأَقِيمُوا۟ ٱلصَّلَوٰةَ
وَءَاتُوا۟ ٱلزَّكَوٰةَ
وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ
وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ
(١٤) ۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ تَوَلَّوْا۟ قَوْمًا
غَضِبَ ٱللَّهُ عَلَيْهِم
مَّا هُم مِّنكُمْ وَلَا مِنْهُمْ
وَيَحْلِفُونَ عَلَى ٱلْكَذِبِ
وَهُمْ يَعْلَمُونَ
(١٥) أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا
إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ
(١٦) ٱتَّخَذُوٓا۟ أَيْمَٰنَهُمْ جُنَّةً
فَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ
فَلَهُمْ عَذَابٌ مُّهِينٌ
(١٧) لَّن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ
وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا
أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ

These ⌜hypocrites⌝
are the Companions of the Fire ⌜of Hell⌝.
They shall abide therein forever,

58:18 on a Day ⌜Hereafter⌝
when God shall raise them ⌜to life⌝ all together.
Then they shall swear ⌜falsely even⌝ to Him,
as they ⌜now⌝ swear ⌜falsely⌝ to you ⌜believers⌝—
and they think
they have something to ⌜stand⌝ on!
Most assuredly,
it is they who are the ⌜sheer⌝ liars.

58:19 Satan has overmastered them.
Thus he has caused them to forget
the remembrance of God.
These are the party of Satan.
Most assuredly, it is the party of Satan,
who are the losers ⌜of an everlasting Paradise⌝.

58:20 As for ⌜all⌝ those who oppose God
and His Messenger,
such as these shall be among the most debased
⌜in this life and in the Hereafter⌝.

58:21 God has inscribed
⌜in the Preserved Book of Heaven⌝:
I shall, most surely, triumph—
I and My messengers.
Indeed, God is all-powerful, overpowering.

58:22 You shall not find a people
who ⌜truly⌝ believe in God
and ⌜in the coming Judgment of⌝ the Last Day
loving those who oppose God
and His Messenger—
even if they are their fathers,
or their children, or their brothers,
or their ⌜other⌝ kinsfolk.
Upon the hearts of these ⌜believers⌝,

هُمْ فِيهَا خَٰلِدُونَ
١٨ يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا
فَيَحْلِفُونَ لَهُۥ كَمَا يَحْلِفُونَ لَكُمْ
وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَىْءٍ
أَلَآ إِنَّهُمْ هُمُ ٱلْكَٰذِبُونَ
١٩ ٱسْتَحْوَذَ عَلَيْهِمُ ٱلشَّيْطَٰنُ
فَأَنسَىٰهُمْ ذِكْرَ ٱللَّهِ
أُو۟لَٰٓئِكَ حِزْبُ ٱلشَّيْطَٰنِ
أَلَآ إِنَّ حِزْبَ ٱلشَّيْطَٰنِ
هُمُ ٱلْخَٰسِرُونَ
٢٠ إِنَّ ٱلَّذِينَ
يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥٓ
أُو۟لَٰٓئِكَ فِى ٱلْأَذَلِّينَ
٢١ كَتَبَ ٱللَّهُ
لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ
إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ
٢٢ لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ
وَٱلْيَوْمِ ٱلْءَاخِرِ يُوَآدُّونَ
مَنْ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ
وَلَوْ كَانُوٓا۟ ءَابَآءَهُمْ
أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَٰنَهُمْ
أَوْ عَشِيرَتَهُمْ أُو۟لَٰٓئِكَ
كَتَبَ فِى قُلُوبِهِمُ
ٱلْإِيمَٰنَ

He has inscribed ˹true˺ faith.
Moreover, He has aided them
with a spirit from Him.
Thus shall He admit them
into Gardens beneath which rivers flow—
wherein they shall abide, forever—
God being well-pleased with them,
and they well-pleased with Him.
They are the alliance of God.
Most assuredly,
the ˹believers of the˺ alliance of God—
it is they who are the ˹truly˺ successful.

وَأَيَّدَهُم بِرُوحٍ مِّنْهُ
وَيُدْخِلُهُمْ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَا
رَضِىَ ٱللَّهُ عَنْهُمْ
وَرَضُوا۟ عَنْهُ
أُو۟لَٰٓئِكَ حِزْبُ ٱللَّهِ
أَلَآ إِنَّ حِزْبَ ٱللَّهِ
هُمُ ٱلْمُفْلِحُونَ



The surah that mentions God's expulsion of the clan of Banû Al-Nadîr from their prodigious fortress-settlement near Madinah, in THE MUSTERING *it calls the first of its kind; for they had betrayed their covenant of mutual defense by aiding idolaters against monotheistic believers.*

Surah **59** / 24 VERSES / REVEALED AT MADINAH

Al-Ḥashr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



59:1 All that is in the heavens
and all that is in the earth highly exalt God.
For He ˹alone˺
is the Overpowering ˹One˺, the All-Wise.

(١) سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ
وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

59:2 It is He ˹alone˺ who has expelled
those who have disbelieved
of the People of the Scripture
from their ˹nearby˺ dwellings
at ˹their˺ first mustering ˹in treason against you˺.
You did not think that they would ever depart.
Indeed, they themselves thought
that their strongholds would be
their defense against God.
But God's ˹ordained Judgment˺ came upon them
from where they had never expected.
For He hurled terror into their hearts.
They ruined their homes with their own hands,
and the hands of the believers.
So derive a lesson ˹from this˺,
O you who have eyes to see!

(٢) هُوَ ٱلَّذِىٓ أَخْرَجَ ٱلَّذِينَ كَفَرُوا۟
مِنْ أَهْلِ ٱلْكِتَٰبِ مِن دِيَٰرِهِمْ
لِأَوَّلِ ٱلْحَشْرِ ۚ مَا ظَنَنتُمْ
أَن يَخْرُجُوا۟ ۖ وَظَنُّوٓا۟ أَنَّهُم
مَّانِعَتُهُمْ حُصُونُهُم مِّنَ ٱللَّهِ
فَأَتَىٰهُمُ ٱللَّهُ
مِنْ حَيْثُ لَمْ يَحْتَسِبُوا۟ ۖ
وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ ۚ
يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ
وَأَيْدِى ٱلْمُؤْمِنِينَ
فَٱعْتَبِرُوا۟ يَٰٓأُو۟لِى ٱلْأَبْصَٰرِ

59:3 Yet had God not decreed banishment for them,
He, most surely,
would have tormented them in this world.

(٣) وَلَوْلَآ أَن
كَتَبَ ٱللَّهُ عَلَيْهِمُ ٱلْجَلَآءَ
لَعَذَّبَهُمْ فِى ٱلدُّنْيَا ۖ

Moreover, ⌜waiting⌝ for them in the Hereafter
is the torment of the Fire ⌜of Hell⌝.

59:4 That is because
they ⌜willfully⌝ rebelled against God
and His Messenger.
And whoever rebels against God—
then, indeed, God is severe in punishment.

59:5 Whatever ⌜of their⌝ date palms
you ⌜believers⌝ have cut down
or left standing on their rootstocks,
it was ⌜only⌝ by the permission of God—
and thus does He disgrace the ungodly.

59:6 Furthermore,
whatever spoils God has turned over
to ⌜the authority of⌝ His Messenger from them,
you have spurred neither horse nor camel for it.
Rather, God gives authority to His messengers
over whomever He so wills.
For God is powerful over all things.

59:7 Thus whatever spoils God has turned over
to His Messenger
from the ⌜disbelieving⌝ townspeople,
it shall be for God
and for the Messenger ⌜to disburse⌝,
and for ⌜his⌝ close relatives,
⌜who are prohibited from charity,⌝
and for the orphans,
and for the indigent,
and for the wayfarer—
so that it does not merely circulate
between the wealthy among you.
Thus whatever the Messenger brings you
⌜from God⌝, then you shall take it.
And whatever he has forbidden you,
you shall desist from it.

وَلَهُمْ فِي ٱلْـَٔاخِرَةِ عَذَابُ ٱلنَّارِ

٤ ذَٰلِكَ بِأَنَّهُمْ
شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ ۖ
وَمَن يُشَآقِّ ٱللَّهَ
فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ

٥ مَا قَطَعْتُم مِّن لِّينَةٍ
أَوْ تَرَكْتُمُوهَا قَآئِمَةً
عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ
وَلِيُخْزِىَ ٱلْفَٰسِقِينَ

٦ وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ
فَمَآ أَوْجَفْتُمْ عَلَيْهِ
مِنْ خَيْلٍ وَلَا رِكَابٍ
وَلَٰكِنَّ ٱللَّهَ يُسَلِّطُ رُسُلَهُۥ
عَلَىٰ مَن يَشَآءُ ۚ
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

٧ مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ
مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ
وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ
وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ
كَىْ لَا يَكُونَ دُولَةًۢ
بَيْنَ ٱلْأَغْنِيَآءِ مِنكُمْ ۚ
وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ
فَخُذُوهُ
وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ

And be ever God-fearing.
Indeed, God is severe in punishment.

59:8 ˹A share of these spoils˺
belongs to the needy Émigrés—
who have been expelled from their dwellings
and ˹dispossessed of˺ their wealth—
seeking ˹all-nourishing˺ bounty from God
and ˹His˺ good pleasure,
and to support
˹the cause of˺ God and His Messenger.
It is these who are the truehearted.

59:9 As for those who were ˹already˺ settled
in the abode ˹of Madinah˺,
and ˹who were firm in˺ faith
before ˹the Emigration˺,
they love those who emigrated to them
and find no ˹covetous˺ want in their breast
for what ˹the Émigrés˺ have been given.
Rather, they give ˹them˺ preference
over their own selves—
even when they themselves are in pressing need.
And whoever is safeguarded
from the avarice of his own soul—
then it is these who are the ˹truly˺ successful.

59:10 As to all those ˹believers˺ who come after them,
they ˹shall˺ say: Our Lord!
Forgive us, and our brethren
who preceded us in faith.
And let not into our hearts
any malice toward those who believe.
Our Lord!
Indeed, You are all-kind, mercy-giving.

59:11 ۞Have you not seen those
who became hypocrites,

وَٱتَّقُوا۟ ٱللَّهَ
إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ
﴿٨﴾ لِلْفُقَرَآءِ ٱلْمُهَـٰجِرِينَ
ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَـٰرِهِمْ
وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا
مِّنَ ٱللَّهِ وَرِضْوَٰنًا
وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ
أُو۟لَـٰٓئِكَ هُمُ ٱلصَّـٰدِقُونَ
﴿٩﴾ وَٱلَّذِينَ تَبَوَّءُو
ٱلدَّارَ وَٱلْإِيمَـٰنَ مِن قَبْلِهِمْ
يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ
وَلَا يَجِدُونَ فِى صُدُورِهِمْ
حَاجَةً مِّمَّآ أُوتُوا۟
وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ
وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ
وَمَن يُوقَ شُحَّ نَفْسِهِۦ
فَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ
﴿١٠﴾ وَٱلَّذِينَ جَآءُو
مِنۢ بَعْدِهِمْ يَقُولُونَ
رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا
ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَـٰنِ
وَلَا تَجْعَلْ فِى قُلُوبِنَا
غِلًّا لِّلَّذِينَ ءَامَنُوا۟
رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ
﴿١١﴾ ۞ أَلَمْ تَرَ
إِلَى ٱلَّذِينَ نَافَقُوا۟

saying to their brothers who disbelieve
from the People of the Scripture:
If ever you are expelled,
we shall, most surely, depart with you!
Nor shall we ever obey anyone
with regard to ˹harming˺ you!
Moreover, if you are fought,
we shall, most surely, support you!
But God bears witness
that they are, indeed, liars!

59:12 If they ˹who disbelieve
from the People of the Scripture˺ are expelled,
they ˹who are hypocrites˺
will not depart with them.
And if they are fought,
they will not support them.
And if ever they were to support them
˹in battle˺,
they would, most surely,
turn their backs ˹in flight˺,
wherefore they ˹who disbelieve
from the People of the Scripture˺
would not be helped ˹by them.

59:13 The˺ fear they ˹both˺
have for you ˹believers˺ in their hearts
is, most surely, more intense
than ˹their fear of˺ God.
That is because they are people
who do not comprehend ˹God's greatness˺.

59:14 They ˹who disbelieve
from the People of the Scripture˺
will not ˹openly˺ fight against you, all together,
but only from within fortified towns,
or from behind walls.
The force of the enmity between them is severe.

يَقُولُونَ لِإِخْوَٰنِهِمُ
ٱلَّذِينَ كَفَرُوا۟
مِنْ أَهْلِ ٱلْكِتَٰبِ
لَئِنْ أُخْرِجْتُمْ
لَنَخْرُجَنَّ مَعَكُمْ
وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا
وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ
وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ
١٢ لَئِنْ أُخْرِجُوا۟
لَا يَخْرُجُونَ مَعَهُمْ
وَلَئِن قُوتِلُوا۟ لَا يَنصُرُونَهُمْ
وَلَئِن نَّصَرُوهُمْ
لَيُوَلُّنَّ ٱلْأَدْبَٰرَ
ثُمَّ لَا يُنصَرُونَ
١٣ لَأَنتُمْ أَشَدُّ رَهْبَةً
فِى صُدُورِهِم مِّنَ ٱللَّهِ
ذَٰلِكَ بِأَنَّهُمْ
قَوْمٌ لَّا يَفْقَهُونَ
١٤ لَا يُقَٰتِلُونَكُمْ جَمِيعًا
إِلَّا فِى قُرًى مُّحَصَّنَةٍ
أَوْ مِن وَرَآءِ جُدُرٍۭ
بَأْسُهُم بَيْنَهُمْ شَدِيدٌ

You think them ⸢bonded⸣ together,
but their hearts are divided.
That is because they are a people
who will not ⸢use reason to⸣ understand.

59:15 Their case is like those who have, not long ago, preceded them,
who tasted ⸢in this life⸣ the grievous consequence
of their ⸢ungodly⸣ affairs.
And for them ⸢in the Hereafter⸣
there is a ⸢more⸣ painful torment ⸢awaiting.

59:16 The hypocrites are⸣ like Satan.
Behold! He says to man:
Disbelieve!
Then when he disbelieves:
⸢Satan⸣ says: Indeed, I am free of you!
Indeed, I fear God,
Lord of ⸢All⸣ the Worlds.

59:17 Thus the end of both of them
is that they shall be in the Fire ⸢of Hell⸣,
abiding therein forever.
For that is the recompense
of the wrongdoers ⸢who are godless in heart⸣.

59:18 O you who believe! Be ever God-fearing!
And let every soul look
to what it has forwarded for tomorrow.
Thus be ever God-fearing.
Indeed, God is all-aware of all that you do.

59:19 Then do not be like those
who forgot ⸢the covenant of⸣ God.
Therefore, He made them
forget their own souls.
It is these who are ⸢themselves⸣ the ungodly.

59:20 Not equal are the Companions
of the Fire ⸢of Hell⸣

تَحْسَبُهُمْ جَمِيعًا
وَقُلُوبُهُمْ شَتَّىٰ ۚ ذَٰلِكَ بِأَنَّهُمْ
قَوْمٌ لَّا يَعْقِلُونَ
(١٥) كَمَثَلِ الَّذِينَ مِن قَبْلِهِمْ
قَرِيبًا ۖ ذَاقُوا وَبَالَ أَمْرِهِمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ
(١٦) كَمَثَلِ الشَّيْطَانِ
إِذْ قَالَ لِلْإِنسَانِ اكْفُرْ
فَلَمَّا كَفَرَ قَالَ
إِنِّي بَرِيءٌ مِّنكَ
إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ
(١٧) فَكَانَ عَاقِبَتَهُمَا
أَنَّهُمَا فِي النَّارِ خَالِدَيْنِ فِيهَا ۚ
وَذَٰلِكَ جَزَاءُ الظَّالِمِينَ
(١٨) يَا أَيُّهَا الَّذِينَ آمَنُوا
اتَّقُوا اللَّهَ وَلْتَنظُرْ نَفْسٌ
مَّا قَدَّمَتْ لِغَدٍ ۖ وَاتَّقُوا اللَّهَ ۚ
إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ
(١٩) وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ
فَأَنسَاهُمْ أَنفُسَهُمْ ۚ
أُولَٰئِكَ هُمُ الْفَاسِقُونَ
(٢٠) لَا يَسْتَوِي أَصْحَابُ النَّارِ
وَأَصْحَابُ الْجَنَّةِ ۚ

and the Companions
of the ˹Everlasting˺ Garden ˹of Paradise˺.
The Companions of the ˹Everlasting˺ Garden—
it is they who are the ˹truly˺ triumphant.

59:21 Had We sent this Quran
down upon a mountain,
you would have most surely seen it
utterly humbled, breaking apart,
from the fear of God.
And such are the parables
We set forth for all people,
so that they may reflect
˹on the power of divine guidance˺.

59:22 He ˹alone˺ is God, the One
besides whom there is no other God—
˹the Sole˺ Knower of the ˹realms
of all the˺ unseen and the seen.
He is the All-Merciful, the Mercy-Giving.

59:23 He ˹alone˺ is God.
There is no God but Him—
the King, the All-Holy, the Peace, the Faithful,
the Guardian, the Overpowering ˹One˺,
the Irresistible, the Sublime.
Highly exalted is God
˹far˺ above all that they associate
as gods ˹with Him˺!

59:24 He ˹alone˺ is God.
The Creator, the Maker, the Fashioner.
To Him ˹alone˺ belong
the most excellent names!
All that is in the heavens and the earth
gives due exaltation to Him.
For He ˹alone˺ is the Overpowering ˹One˺,
the All-Wise.

أَصْحَٰبُ ٱلْجَنَّةِ
هُمُ ٱلْفَآئِزُونَ
(٢١) لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ
عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا
مُّتَصَدِّعًا مِّنْ خَشْيَةِ ٱللَّهِ ۚ
وَتِلْكَ ٱلْأَمْثَٰلُ
نَضْرِبُهَا لِلنَّاسِ
لَعَلَّهُمْ يَتَفَكَّرُونَ
(٢٢) هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۖ
عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۖ
هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ
(٢٣) هُوَ ٱللَّهُ ٱلَّذِى
لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ
ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ
ٱلْمُهَيْمِنُ ٱلْعَزِيزُ
ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ
سُبْحَٰنَ ٱللَّهِ
عَمَّا يُشْرِكُونَ
(٢٤) هُوَ ٱللَّهُ
ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ ۖ
لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ
يُسَبِّحُ لَهُۥ
مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ
وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ



The surah that instituted for lone female Emigrés to Islam the swearing of a sacred oath as THE TEST OF FAITH, *establishing publicly that their migration was purely for the sake of God, without worldly motive, so as to vouchsafe to them full protection and rights in the Muslim community.*

Surah **60** / 13 VERSES / REVEALED AT MADINAH

Al-Mumtaḥanah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



60:1 O you who believe!
You shall not ⸢ever⸣ take My enemy,
and your enemy, as allies.
You offer genuine love to them.
Yet they have disbelieved
in ⸢the revelation⸣ of the truth
that has come to you ⸢in the Quran⸣—
expelling the Messenger and yourselves
⸢from your homes
only⸣ because you believe
in ⸢the One⸣ God ⸢alone⸣, your Lord.
If ⸢truly⸣ you have come forth
striving in My path
and seeking My good pleasure,
⸢then do not ever take them as allies⸣,
divulging ⸢the believers'⸣ secrets to them
out of genuine love—
and I am most knowing
of all that you conceal and all that you reveal.
For whoever among you does this
has truly strayed from the straight path.

60:2 If they should gain ascendancy over you,
they would become

(١) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ
أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ
وَقَدْ كَفَرُوا۟
بِمَا جَآءَكُم مِّنَ ٱلْحَقِّ
يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ
أَن تُؤْمِنُوا۟ بِٱللَّهِ رَبِّكُمْ
إِن كُنتُمْ خَرَجْتُمْ
جِهَٰدًا فِى سَبِيلِى
وَٱبْتِغَآءَ مَرْضَاتِى
تُسِرُّونَ إِلَيْهِم بِٱلْمَوَدَّةِ
وَأَنَا۠ أَعْلَمُ بِمَآ أَخْفَيْتُمْ
وَمَآ أَعْلَنتُمْ
وَمَن يَفْعَلْهُ مِنكُمْ
فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ
(٢) إِن يَثْقَفُوكُمْ
يَكُونُوا۟ لَكُمْ أَعْدَآءً

˹treacherous˺ enemies to you
and stretch out their hands and their tongues
in harm against you.
For they wish that you would disbelieve
˹in your faith˺.

60:3 Neither your relatives
nor your ˹disbelieving˺ children will benefit you
on the Day of Resurrection.
He shall separate ˹the evil
from the righteous˺ among you.
For God is all-seeing of all that you do.

60:4 There is truly an excellent model for you
in ˹the firm stand of˺ Abraham
and those with him when they said
to their ˹idolatrous˺ people:
We are free of ˹association with˺ you
and ˹with˺ all that you worship, apart from God.
We have disbelieved in you
˹for your ungodly ways˺.
Thus ˹open˺ enmity
and hostility have commenced
between us and you forever,
until you believe in God alone—
notwithstanding Abraham's statement
to his father:
I shall seek forgiveness for you.
Yet I have no control to help you
with anything against God.
˹They prayed:˺ Our Lord!
On You ˹alone˺ do we rely.
And to You ˹alone˺ do we turn.
For to You ˹alone˺ is the ultimate destiny.

60:5 Our Lord!
Subject us not to a trial ˹of defeat˺
to ˹tempt˺ those who disbelieve

وَيَبْسُطُوٓا۟ إِلَيْكُمْ
أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِٱلسُّوٓءِ
وَوَدُّوا۟ لَوْ تَكْفُرُونَ
(٣) لَن تَنفَعَكُمْ أَرْحَامُكُمْ
وَلَآ أَوْلَٰدُكُمْ
يَوْمَ ٱلْقِيَٰمَةِ يَفْصِلُ بَيْنَكُمْ
وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ
(٤) قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ
فِىٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ
إِذْ قَالُوا۟ لِقَوْمِهِمْ
إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ
وَمِمَّا تَعْبُدُونَ مِن دُونِ ٱللَّهِ
كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ
ٱلْعَدَٰوَةُ وَٱلْبَغْضَآءُ أَبَدًا
حَتَّىٰ تُؤْمِنُوا۟ بِٱللَّهِ وَحْدَهُۥٓ
إِلَّا قَوْلَ إِبْرَٰهِيمَ لِأَبِيهِ
لَأَسْتَغْفِرَنَّ لَكَ
وَمَآ أَمْلِكُ لَكَ مِنَ ٱللَّهِ مِن شَىْءٍ
رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا
وَإِلَيْكَ ٱلْمَصِيرُ
(٥) رَّبَّنَا لَا تَجْعَلْنَا فِتْنَةً
لِّلَّذِينَ كَفَرُوا۟

˹to exult in their unbelief˺.
And forgive us, our Lord.
Indeed, it is You
who are the Overpowering ˹One˺,
the All-Wise.

60:6 Very truly, there is an excellent model
for you ˹believers˺ in them—
for whoever longs for God
and ˹for salvation on˺ the Last Day.
But whoever turns away,
indeed, it is God ˹alone˺
who is the Self-Sufficient, the All-Praised.

60:7 ❊It may be that ˹in due course˺
God will establish genuine ˹mutual˺ love
between you and those
with whom you had enmity.
For God is all-powerful.
Moreover, God is all-forgiving, mercy-giving.

60:8 God does not forbid you
from ˹honorable relationships
with˺ those who have not fought you
over religion,
nor expelled you from your dwellings—
that you relate kindly and equitably with them.
Indeed, God loves those who are just.

60:9 God only forbids you from making alliances
with those who have fought you over religion
and expelled you from your dwellings
and aided others in expelling you.
And whoever befriends such as these,
it is they who are the wrongdoers,
˹godless in heart˺.

60:10 O you who believe!

وَٱغۡفِرۡ لَنَا رَبَّنَآۖ
إِنَّكَ أَنتَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ

٦ لَقَدۡ كَانَ لَكُمۡ فِيهِمۡ أُسۡوَةٌ حَسَنَةٞ
لِّمَن كَانَ يَرۡجُواْ ٱللَّهَ
وَٱلۡيَوۡمَ ٱلۡأٓخِرَۚ وَمَن يَتَوَلَّ
فَإِنَّ ٱللَّهَ هُوَ ٱلۡغَنِيُّ ٱلۡحَمِيدُ

٧ ۞عَسَى ٱللَّهُ أَن يَجۡعَلَ بَيۡنَكُمۡ
وَبَيۡنَ ٱلَّذِينَ عَادَيۡتُم مِّنۡهُم مَّوَدَّةٗۚ
وَٱللَّهُ قَدِيرٞۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ

٨ لَّا يَنۡهَىٰكُمُ ٱللَّهُ
عَنِ ٱلَّذِينَ لَمۡ يُقَٰتِلُوكُمۡ فِي ٱلدِّينِ
وَلَمۡ يُخۡرِجُوكُم مِّن دِيَٰرِكُمۡ
أَن تَبَرُّوهُمۡ وَتُقۡسِطُوٓاْ إِلَيۡهِمۡۚ
إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُقۡسِطِينَ

٩ إِنَّمَا يَنۡهَىٰكُمُ ٱللَّهُ
عَنِ ٱلَّذِينَ قَٰتَلُوكُمۡ فِي ٱلدِّينِ
وَأَخۡرَجُوكُم مِّن دِيَٰرِكُمۡ
وَظَٰهَرُواْ عَلَىٰٓ إِخۡرَاجِكُمۡ
أَن تَوَلَّوۡهُمۡۚ وَمَن يَتَوَلَّهُمۡ
فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ

When believing women come to you
as Émigrés, test their ⸢sincerity⸣—
and it is God ⸢alone⸣
who knows best about their faith.
Thus if you find them
to be believing women,
then do not return them to the disbelievers.
They are not lawful ⸢wives⸣ for them.
Nor are ⸢the disbelievers⸣
lawful ⸢husbands⸣ for them.
Moreover, give ⸢the disbelievers⸣
whatever they have spent ⸢to marry them⸣,
whereupon there shall be no blame on you
if you marry them,
once you have given them
their ⸢full dowry⸣ compensation.
Nor shall you ⸢believers⸣
hold on to bonds of marriage
with disbelieving women.
But ask ⸢for the return
of⸣ what you have spent ⸢on them in dowry⸣.
And let ⸢the disbelievers⸣ ask
for what they have spent
⸢to marry women
who have since believed and emigrated⸣.
That is God's judgment,
as He has adjudged between you—
and God is all-knowing, all-wise.

60:11 Moreover, if any of your wives, ⸢O believers,⸣
have fled from you to the disbelievers,
and ⸢in a campaign⸣ thereafter
you ⸢believers⸣ overcome ⸢the disbelievers⸣,
then ⸢you are to⸣ give
to those ⸢individuals among you⸣
whose wives have fled

(١٠) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ
إِذَا جَآءَكُمُ ٱلۡمُؤۡمِنَٰتُ
مُهَٰجِرَٰتٖ فَٱمۡتَحِنُوهُنَّۖ
ٱللَّهُ أَعۡلَمُ بِإِيمَٰنِهِنَّۖ
فَإِنۡ عَلِمۡتُمُوهُنَّ مُؤۡمِنَٰتٖ
فَلَا تَرۡجِعُوهُنَّ إِلَى ٱلۡكُفَّارِۖ
لَا هُنَّ حِلّٞ لَّهُمۡ
وَلَا هُمۡ يَحِلُّونَ لَهُنَّۖ
وَءَاتُوهُم مَّآ أَنفَقُواْۚ
وَلَا جُنَاحَ عَلَيۡكُمۡ
أَن تَنكِحُوهُنَّ
إِذَآ ءَاتَيۡتُمُوهُنَّ أُجُورَهُنَّۚ
وَلَا تُمۡسِكُواْ بِعِصَمِ ٱلۡكَوَافِرِ
وَسۡـَٔلُواْ مَآ أَنفَقۡتُمۡ
وَلۡيَسۡـَٔلُواْ مَآ أَنفَقُواْۚ
ذَٰلِكُمۡ حُكۡمُ ٱللَّهِ يَحۡكُمُ بَيۡنَكُمۡۖ
وَٱللَّهُ عَلِيمٌ حَكِيمٞ
(١١) وَإِن فَاتَكُمۡ شَيۡءٞ
مِّنۡ أَزۡوَٰجِكُمۡ إِلَى ٱلۡكُفَّارِ
فَعَاقَبۡتُمۡ فَـَٔاتُواْ ٱلَّذِينَ
ذَهَبَتۡ أَزۡوَٰجُهُم
مِّثۡلَ مَآ أَنفَقُواْۚ

the like of what they have spent ⌜on them
in dowry⌝.
And you shall fear God,
in whom you are believers.

60:12 O Prophet!
When the believing women come to you—
pledging allegiance to you
that they shall not
associate anything ⌜as a god⌝ with God;
nor shall they steal;
nor shall they commit illicit sexual intercourse;
nor shall they kill their children;
nor shall they come forth
with ⌜a previously conceived child
in⌝ a calumny they forge
between their own hands and legs;
nor shall they disobey you
in any rightful thing—
then accept their allegiance,
and seek God's forgiveness for them.
Indeed, God is all-forgiving, mercy-giving.

60:13 O you who believe!
You shall not ever take as allies
people upon whom God's wrath has come.
They have, indeed, despaired
of ⌜reward in⌝ the Hereafter—
just as the disbelievers have despaired
of ⌜ever seeing alive again⌝
the inhabitants of the graves.

وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ
أَنتُم بِهِۦ مُؤْمِنُونَ

(١٢) يَـٰٓأَيُّهَا ٱلنَّبِىُّ
إِذَا جَآءَكَ ٱلْمُؤْمِنَـٰتُ يُبَايِعْنَكَ
عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا
وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ
وَلَا يَقْتُلْنَ أَوْلَـٰدَهُنَّ
وَلَا يَأْتِينَ بِبُهْتَـٰنٍ يَفْتَرِينَهُۥ
بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ
وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ
فَبَايِعْهُنَّ
وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ
إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

(١٣) يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَتَوَلَّوْا۟ قَوْمًا
غَضِبَ ٱللَّهُ عَلَيْهِمْ
قَدْ يَئِسُوا۟ مِنَ ٱلْـَٔاخِرَةِ
كَمَا يَئِسَ ٱلْكُفَّارُ
مِنْ أَصْحَـٰبِ ٱلْقُبُورِ

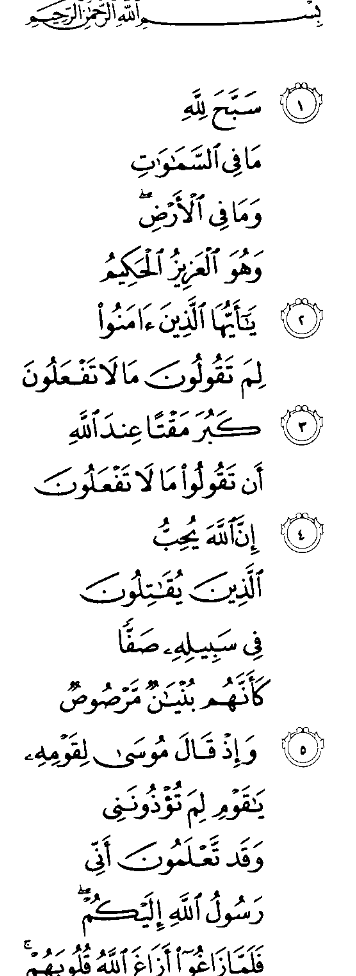


The surah that declares God's love of all those believers who maintain THE SOLID RANKS *of unbreachable communal unity in selflessly and fearlessly defending God's cause against aggression.*

Surah 61 / 14 VERSES / REVEALED AT MADINAH

Al-Ṣaff

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



61:1 All that is in the heavens
and all that is in the earth highly exalt God.
For He ˹alone˺
is the Overpowering ˹One˺, the All-Wise.

61:2 O you who believe!
Why do you say what you do not do?

61:3 It is greatly abhorrent
˹in the sight of˺ God
that you say what you do not do!

61:4 Indeed, God loves those
who fight in His cause in solid ranks,
as though they were a ˹unified˺ structure,
joined firmly together.

61:5 Now, behold!
Moses said to his people: O my people!
Why do you harm me, though truly you know
that I am, indeed, the messenger of God
˹sent˺ to you?
Thus when they swerved ˹from the right path˺,
God caused their hearts to swerve
˹from right guidance˺.

For God does not guide an ungodly people.

61:6 And, behold! Jesus, son of Mary, said:
O Children of Israel!
I am, indeed, the messenger of God
⌜sent⌝ to you,
as a confirmation of ⌜the truth⌝
that has preceded me ⌜in the law⌝ of the Torah,
and ⌜as⌝ a bearer of glad tidings
of a messenger to come after me,
whose name shall be Ahmad.
Then when he came to them
with clear ⌜and miraculous⌝ proofs
⌜confirming his truth⌝, they said:
This is manifest sorcery!

61:7 Yet who does a greater wrong
than one who forges lies against God,
while being called to Islam,
⌜a willing submission to God alone⌝.
For God does not guide the wrongdoing people
⌜who are godless in heart⌝.

61:8 They desire to extinguish
the ⌜guiding⌝ light of God with their mouths.
But God shall perfect His light—
even if the disbelievers hate ⌜it⌝.

61:9 He is the One
who has sent His Messenger ⌜Muhammad⌝
with the guidance ⌜of the Quran⌝
and the religion of truth,
that He may cause it to prevail
⌜on its own merit⌝ over every religion—
even if the idolaters hate ⌜it⌝.

61:10 O you who believe!
Shall I direct you to a transaction
that shall deliver you

وَٱللَّهُ لَا يَهْدِي ٱلْقَوْمَ ٱلْفَٰسِقِينَ

٦ وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ
يَٰبَنِيٓ إِسْرَٰٓءِيلَ
إِنِّي رَسُولُ ٱللَّهِ إِلَيْكُم
مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ ٱلتَّوْرَىٰةِ
وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِي مِنۢ بَعْدِي
ٱسْمُهُۥٓ أَحْمَدُ فَلَمَّا جَآءَهُم بِٱلْبَيِّنَٰتِ
قَالُوا۟ هَٰذَا سِحْرٌ مُّبِينٌ

٧ وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ
عَلَى ٱللَّهِ ٱلْكَذِبَ
وَهُوَ يُدْعَىٰٓ إِلَى ٱلْإِسْلَٰمِ
وَٱللَّهُ لَا يَهْدِي ٱلْقَوْمَ ٱلظَّٰلِمِينَ

٨ يُرِيدُونَ لِيُطْفِـُٔوا۟ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ
وَٱللَّهُ مُتِمُّ نُورِهِۦ
وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ

٩ هُوَ ٱلَّذِيٓ أَرْسَلَ رَسُولَهُۥ
بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ
لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ
وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ

١٠ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
هَلْ أَدُلُّكُمْ عَلَىٰ تِجَٰرَةٍ
تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ

from a most painful torment?

61:11 It is that you believe in God and His Messenger
and strive in the path of God
with your wealth and your persons.
That is best for you,
if only you were to know ⌜God's reward for it⌝.

61:12 He shall forgive you your sins, and admit you
into Gardens beneath which rivers flow,
and ⌜give you residence
in⌝ good ⌜and pleasant⌝ dwellings
in the Garden everlasting.
That is the magnificent triumph.

61:13 Moreover, ⌜He shall give you⌝
something else ⌜in this life, which⌝ you will love:
Victory from God and a conquest near ⌜at hand⌝.
So give ⌜these⌝ glad tidings
to the believers, ⌜O Prophet⌝.

61:14 O you who believe!
Be supporters of ⌜the religion of⌝ God—
⌜even⌝ as Jesus, son of Mary, said to the Disciples:
Who will be my supporters
⌜on the path⌝ to God?
The Disciples said:
We are the supporters of ⌜the religion of⌝ God.
Thus a group
among the Children of Israel believed,
and a group disbelieved.
So We aided those who believed
against their enemy.
Thus did they come to prevail.

(١١) تُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ
وَتُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ
بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ ۚ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ
(١٢) يَغْفِرْ لَكُمْ ذُنُوبَكُمْ
وَيُدْخِلْكُمْ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ۚ
ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ
(١٣) وَأُخْرَىٰ تُحِبُّونَهَا ۖ
نَصْرٌ مِّنَ ٱللَّهِ وَفَتْحٌ قَرِيبٌ ۗ
وَبَشِّرِ ٱلْمُؤْمِنِينَ
(١٤) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
كُونُوٓا۟ أَنصَارَ ٱللَّهِ كَمَا قَالَ
عِيسَى ٱبْنُ مَرْيَمَ لِلْحَوَارِيِّـۧنَ
مَنْ أَنصَارِىٓ إِلَى ٱللَّهِ ۖ
قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ۖ
فَـَٔامَنَت طَّآئِفَةٌ
مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ
وَكَفَرَت طَّآئِفَةٌ ۖ
فَأَيَّدْنَا ٱلَّذِينَ ءَامَنُوا۟ عَلَىٰ عَدُوِّهِمْ
فَأَصْبَحُوا۟ ظَٰهِرِينَ



The surah that enjoins the believers to proceed at once to the ritual Prayer of THE FRIDAY CONGREGATION *and to quit all commercial transacting as soon as they hear the call to the Prayer.*

Surah **62** / 11 VERSES / REVEALED AT MADINAH

Al-Jumuʿah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

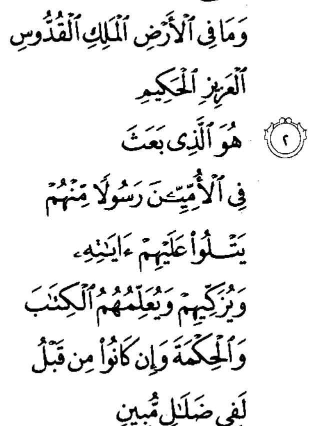
بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

62:1 All that is in the heavens
and all that is in the earth
give due exaltation to God—
the King, the All-Holy,
the Overpowering ˹One˺, the All-Wise.

62:2 He is the One who sent among
the unlettered people ˹without a Scripture˺
a messenger from among themselves,
who recites to them
His ˹revealed˺ verses ˹of the Quran˺,
and purifies them,
and teaches them the ˹Heavenly˺ Book
and the wisdom ˹of revelation˺.
And, indeed, before ˹this˺
they were ˹utterly lost˺ in clear misguidance.

62:3 And ˹He has sent him, as well,
to all˺ others besides them
who have yet to join with them
˹in receiving God's message˺.
For He ˹alone˺
is the Overpowering ˹One˺, the All-Wise.

62:4 That is the bounty of God.
He gives it to whomever He so wills.



For God ˹alone˺
is the Possessor of Magnificent Bounty.

وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ

62:5 The likeness of those charged
with upholding the Torah,
who, thereafter, did not uphold it ˹faithfully˺,
is as the likeness of a donkey
˹merely˺ carrying books.
Woeful is the likeness of the people who belie
the ˹revealed˺ signs of God!
For God does not guide
the wrongdoing people
˹who are godless in heart˺.

٥ مَثَلُ ٱلَّذِينَ حُمِّلُوا۟ ٱلتَّوْرَىٰةَ
ثُمَّ لَمْ يَحْمِلُوهَا
كَمَثَلِ ٱلْحِمَارِ
يَحْمِلُ أَسْفَارًۢا ۚ
بِئْسَ مَثَلُ ٱلْقَوْمِ
ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِ ٱللَّهِ ۚ
وَٱللَّهُ لَا يَهْدِى
ٱلْقَوْمَ ٱلظَّـٰلِمِينَ

62:6 Say, ˹O Prophet˺: O you of Jewry!
If you claim that you ˹alone˺
are the friends of God—
apart from all ˹other˺ people—
then hope ˹ardently˺ for death
˹to bring you near Him˺,
if you are truthful ˹in your claim˺.

٦ قُلْ يَـٰٓأَيُّهَا ٱلَّذِينَ هَادُوٓا۟
إِن زَعَمْتُمْ أَنَّكُمْ
أَوْلِيَآءُ لِلَّهِ مِن دُونِ ٱلنَّاسِ
فَتَمَنَّوُا۟ ٱلْمَوْتَ
إِن كُنتُمْ صَـٰدِقِينَ

62:7 But they will not hope for it ever
because of ˹the sins˺
that their hands have advanced ˹in the world˺.
And God is all-knowing
about the ˹godless˺ wrongdoers.

٧ وَلَا يَتَمَنَّوْنَهُۥٓ أَبَدًۢا
بِمَا قَدَّمَتْ أَيْدِيهِمْ ۚ
وَٱللَّهُ عَلِيمٌۢ بِٱلظَّـٰلِمِينَ

62:8 Say ˹to them˺:
Indeed, the death from which you flee
shall, most surely, encounter you.
Then you shall be returned
to the ˹Sole˺ Knower of the ˹realms
of all the˺ unseen and the seen.
Then He shall tell you ˹the due recompense˺
of all that you have been doing ˹in life˺.

٨ قُلْ إِنَّ ٱلْمَوْتَ
ٱلَّذِى تَفِرُّونَ مِنْهُ
فَإِنَّهُۥ مُلَـٰقِيكُمْ ۖ ثُمَّ تُرَدُّونَ
إِلَىٰ عَـٰلِمِ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ
فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

62:9 O you who believe!

When the call to ˹congregational˺ Prayer
is made on Friday, then proceed at once
to the remembrance of God
˹and the Prayer˺, and quit all commerce.
That is best for you, if only you were to know
˹God's reward for it˺.

62:10 But when the Prayer is concluded,
then ˹you may freely˺ spread
throughout the land
and seek out the bounty of God.
Yet remember God much ˹in supplication˺,
so that you may be successful.

62:11 For behold!
When they ˹who believe˺
saw ˹the arrival of˺ merchandise
and ˹heard its luring˺ diversion
˹during the Friday assembly˺,
they ˹almost all˺ dispersed to it
and left you, ˹O Prophet,˺
standing ˹on the pulpit speaking˺.
Say ˹to them˺:
What is with God ˹in reward˺ is far better
than any ˹worldly˺ diversion
and any ˹fleeting˺ merchandise.
For God is the best of providers.

٩ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِذَا نُودِىَ لِلصَّلَوٰةِ
مِن يَوْمِ ٱلْجُمُعَةِ
فَٱسْعَوْا۟ إِلَىٰ ذِكْرِ ٱللَّهِ
وَذَرُوا۟ ٱلْبَيْعَ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ
إِن كُنتُمْ تَعْلَمُونَ
١٠ فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ
فَٱنتَشِرُوا۟ فِى ٱلْأَرْضِ
وَٱبْتَغُوا۟ مِن فَضْلِ ٱللَّهِ
وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا
لَّعَلَّكُمْ تُفْلِحُونَ
١١ وَإِذَا رَأَوْا۟ تِجَٰرَةً أَوْ لَهْوًا
ٱنفَضُّوٓا۟ إِلَيْهَا وَتَرَكُوكَ قَآئِمًا
قُلْ مَا عِندَ ٱللَّهِ
خَيْرٌ مِّنَ ٱللَّهْوِ وَمِنَ ٱلتِّجَٰرَةِ
وَٱللَّهُ خَيْرُ ٱلرَّٰزِقِينَ



The surah that declares that God bears witness that the false profession of faith by THE HYPOCRITES *is uttered only as a screen to hide their duplicity.*

Surah 63 / 11 VERSES / REVEALED AT MADINAH

Al-Munâfiqûn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

63:1 When the hypocrites come to you,
˹O Prophet,˺ they say:
We bear witness
that you are, most surely, the Messenger of God.
And God knows
that you are, indeed, His Messenger.
Yet God bears witness
that the hypocrites are, most surely, liars!

(١) إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ
قَالُواْ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ
وَٱللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُۥ
وَٱللَّهُ يَشْهَدُ
إِنَّ ٱلْمُنَٰفِقِينَ لَكَٰذِبُونَ

63:2 They have taken their ˹false˺ oaths ˹of faith
only˺ as a shield,
so as to bar others from the path of God.
Indeed, evil is what they have been doing.

(٢) ٱتَّخَذُوٓاْ أَيْمَٰنَهُمْ جُنَّةً
فَصَدُّواْ عَن سَبِيلِ ٱللَّهِ
إِنَّهُمْ سَآءَ مَا كَانُواْ يَعْمَلُونَ

63:3 That is because they have believed
then disbelieved.
So a seal has been set upon their hearts.
Thus they do not comprehend
˹what truly benefits them˺.

(٣) ذَٰلِكَ بِأَنَّهُمْ ءَامَنُواْ
ثُمَّ كَفَرُواْ فَطُبِعَ عَلَىٰ قُلُوبِهِمْ
فَهُمْ لَا يَفْقَهُونَ

63:4 ❊Now, when you see them,
their physical appearance pleases you.
And when they speak,
you hear their ˹lofty˺ words.
˹Yet˺ it is as if they are propped up logs!
˹Inwardly,˺ they think that every shout

(٤) ۞ وَإِذَا رَأَيْتَهُمْ
تُعْجِبُكَ أَجْسَامُهُمْ
وَإِن يَقُولُواْ تَسْمَعْ لِقَوْلِهِمْ
كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ
يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ

˹of forewarning˺ is against them.
They are the enemy. So beware of them!
May God strike them down!
How are they turned away ˹from the truth˺?

63:5 For whenever it is said to them: Come!
The Messenger of God
will seek ˹God's˺ forgiveness for you.
They turn their heads aside,
and you see them turning away—
for they are filled with arrogance.

63:6 It is the same in regard to them
whether you seek forgiveness for them,
or you do not seek forgiveness for them.
Never will God forgive them.
Indeed, God does not guide an ungodly people.

63:7 It is they who say:
Do not spend on those
who are with the Messenger of God
until they break away ˹from him˺.
Yet to God belongs the treasures
of the heavens and the earth.
But the hypocrites do not comprehend ˹this˺.

63:8 They say ˹with hollow pride˺:
Should we return to Madinah
˹from this campaign˺,
the mightiest shall expel the most abased from it.
Yet, indeed, invincible might
belongs to God ˹alone˺—
and ˹thus shall it be˺ for His Messenger
and for the believers.
But the hypocrites do not know ˹it˺.

63:9 O you who believe!
Let not your wealth nor your children
divert you from the remembrance of God.

هُمُ ٱلْعَدُوُّ فَٱحْذَرْهُمْ
قَٰتَلَهُمُ ٱللَّهُ أَنَّىٰ يُؤْفَكُونَ
(٥) وَإِذَا قِيلَ لَهُمْ تَعَالَوْا۟
يَسْتَغْفِرْ لَكُمْ رَسُولُ ٱللَّهِ
لَوَّوْا۟ رُءُوسَهُمْ وَرَأَيْتَهُمْ
يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ
(٦) سَوَآءٌ عَلَيْهِمْ
أَسْتَغْفَرْتَ لَهُمْ
أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ
لَن يَغْفِرَ ٱللَّهُ لَهُمْ
إِنَّ ٱللَّهَ لَا يَهْدِى
ٱلْقَوْمَ ٱلْفَٰسِقِينَ
(٧) هُمُ ٱلَّذِينَ يَقُولُونَ لَا تُنفِقُوا۟
عَلَىٰ مَنْ عِندَ رَسُولِ ٱللَّهِ
حَتَّىٰ يَنفَضُّوا۟ وَلِلَّهِ خَزَآئِنُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَٰكِنَّ
ٱلْمُنَٰفِقِينَ لَا يَفْقَهُونَ
(٨) يَقُولُونَ لَئِن رَّجَعْنَآ
إِلَى ٱلْمَدِينَةِ لَيُخْرِجَنَّ
ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ وَلِلَّهِ ٱلْعِزَّةُ
وَلِرَسُولِهِۦ وَلِلْمُؤْمِنِينَ
وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ
لَا يَعْلَمُونَ
(٩) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تُلْهِكُمْ أَمْوَٰلُكُمْ
وَلَآ أَوْلَٰدُكُمْ
عَن ذِكْرِ ٱللَّهِ

And whoever does this—
then it is they who are the losers
⌜of an everlasting Paradise⌝.

وَمَن يَفۡعَلۡ ذَٰلِكَ
فَأُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ

63:10 Moreover, spend ⌜charitably⌝
from whatever We have provided you
before death comes to any one of you,
such that one would say: My Lord!
If You would but defer me ⌜from death⌝
to a near term,
then I will give charity
and become of the righteous.

(١٠) وَأَنفِقُواْ مِن مَّا رَزَقۡنَٰكُم
مِّن قَبۡلِ أَن
يَأۡتِيَ أَحَدَكُمُ ٱلۡمَوۡتُ
فَيَقُولَ رَبِّ لَوۡلَآ أَخَّرۡتَنِيٓ
إِلَىٰٓ أَجَلٖ قَرِيبٖ فَأَصَّدَّقَ
وَأَكُن مِّنَ ٱلصَّٰلِحِينَ

63:11 But never will God defer ⌜the death of⌝ a soul
when its ⌜due⌝ term comes.
And God is all-aware of all that you do.

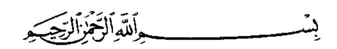
(١١) وَلَن يُؤَخِّرَ ٱللَّهُ نَفۡسًا
إِذَا جَآءَ أَجَلُهَاۚ
وَٱللَّهُ خَبِيرُۢ بِمَا تَعۡمَلُونَ

سُورَةُ التَّغَابُن *The surah that calls the Day of Judgment* THE DAY OF MUTUAL LOSS AND GAIN. *For those who abandon faith and choose to disbelieve shall lose Paradise and be thrown into Hellfire, cheated forever from felicity by their own souls and their leaders. Those who believe, however, shall gain Paradise against all the attempts of the unbelievers to distract them in the world from faith and goodness, guided away from Hellfire by God and His messengers.*

Surah 64 / 18 VERSES / REVEALED AT MADINAH

Al-Taghâbun

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



64:1 All that is in the heavens
and all that is in the earth
give due exaltation to God.
To Him ⌜alone⌝ belongs all the dominion.
And to Him ⌜alone⌝ belongs all praise.
For He is powerful over all things.

(١) يُسَبِّحُ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ
وَمَا فِي ٱلْأَرْضِ
لَهُ ٱلْمُلْكُ وَلَهُ ٱلْحَمْدُ
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

64:2 He is the One who has created ⌜all of⌝ you.
Then some of you become disbelievers
and some of you become believers.
Indeed, God is all-seeing of all that you do.

(٢) هُوَ ٱلَّذِي خَلَقَكُمْ
فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ
وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

64:3 He ⌜alone⌝ created the heavens and the earth
with ⌜the very essence of⌝ all truth.
Moreover, ⌜it is⌝ He ⌜who⌝ has fashioned you—
and He, indeed, made most excellent
your forms!
Thus to Him is the ultimate destiny.

(٣) خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
بِٱلْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ
صُوَرَكُمْ وَإِلَيْهِ ٱلْمَصِيرُ

64:4 He knows all that is in the heavens
and the earth—
and He knows well all that you conceal
and all that you reveal.
For God is all-knowing of all that is ⌜harbored⌝
within the breast ⌜of people⌝.

(٤) يَعْلَمُ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ
وَٱللَّهُ عَلِيمٌ بِذَاتِ ٱلصُّدُورِ

64:5 Has there not come to you, ˹O disbelievers,˺
the ˹heavy˺ tidings of those
who disbelieved of old—
that they tasted ˹in this life˺
the grievous consequence
of their ˹ungodly˺ affairs?
Yet for them ˹in the Hereafter˺
there is a ˹more˺ painful torment ˹awaiting˺.

64:6 That is because their messengers,
indeed, came to them
with clear ˹and miraculous˺ proofs ˹from God˺.
But they would say ˹in arrogance˺:
Will ˹mere˺ mortals guide us?
So they disbelieved and turned away.
Yet God is self-sufficing,
˹with no need of their faith˺.
Indeed, God ˹alone˺
is self-sufficient, all-praiseworthy.

64:7 Those who disbelieve have alleged
that they shall never be raised ˹from the dead˺.
Say, ˹O Prophet˺: Oh yes, indeed!
By my Lord!
You will, most surely, be raised ˹back to life˺!
Then you will, most surely, be informed
of all that you have done ˹in the world˺.
And that for God is ˹ever so˺ easy.

64:8 So believe in God and His messenger
and the Light ˹of the Quran˺
that We have sent down.
For God is all-aware of all that you do.

64:9 The Day He shall gather up ˹all of˺ you
for the Day of Gathering—
that is the Day of Mutual Loss and Gain.
For whoever believes in God
and does righteous deeds ˹in life˺,

(٥) أَلَمْ يَأْتِكُمْ نَبَؤُا۟ ٱلَّذِينَ كَفَرُوا۟
مِن قَبْلُ فَذَاقُوا۟ وَبَالَ أَمْرِهِمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ
(٦) ذَٰلِكَ بِأَنَّهُۥ كَانَت
تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ
فَقَالُوٓا۟ أَبَشَرٌ يَهْدُونَنَا
فَكَفَرُوا۟ وَتَوَلَّوا۟ ۚ وَّٱسْتَغْنَى ٱللَّهُ ۚ
وَٱللَّهُ غَنِىٌّ حَمِيدٌ
(٧) زَعَمَ ٱلَّذِينَ كَفَرُوٓا۟ أَن لَّن يُبْعَثُوا۟ ۚ
قُلْ بَلَىٰ وَرَبِّى لَتُبْعَثُنَّ
ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۚ
وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ
(٨) فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ
وَٱلنُّورِ ٱلَّذِىٓ أَنزَلْنَا ۚ
وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
(٩) يَوْمَ يَجْمَعُكُمْ لِيَوْمِ ٱلْجَمْعِ ۖ
ذَٰلِكَ يَوْمُ ٱلتَّغَابُنِ ۗ
وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا
يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ

He shall ˹then˺ absolve him of his misdeeds
and admit him to Gardens
beneath which rivers flow—
to abide therein, forever and ever.
That is the magnificent triumph!

64:10 As to those who disbelieve
and belie Our ˹revealed˺ signs,
they are the Companions of the Fire ˹of Hell˺—
wherein they shall abide forever—
and a most woeful destination it is!

64:11 Not a single affliction strikes ˹one˺
but that it is by the permission of God.
Yet whoever believes in God,
He shall guide his heart ˹to steadfast faithfulness˺.
And God is all-knowing of all things.

64:12 Thus you shall obey God.
And you shall obey the Messenger.
Yet if you turn away,
then ˹know that,˺ indeed, what is incumbent
upon Our Messenger
is only the clear conveyance ˹of this message˺.

64:13 God! There is no God but Him!
So upon God ˹alone˺
let the believers rely.

64:14 O you who believe!
Indeed, among your spouses and your children
are those who are enemies to you.
So beware of them.
Yet if you pardon and excuse and forgive,
then ˹let it be known that˺, indeed,
God is all-forgiving, mercy-giving.

64:15 ˹Moreover, know that,˺
indeed, your wealth and your children
are a ˹cause of˺ temptation ˹for you˺.

وَيُدْخِلْهُ جَنَّٰتٍ
تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَآ أَبَدًا
ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ

(١٠) وَٱلَّذِينَ كَفَرُوا۟
وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ
أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ
خَٰلِدِينَ فِيهَا وَبِئْسَ ٱلْمَصِيرُ

(١١) مَآ أَصَابَ مِن مُّصِيبَةٍ
إِلَّا بِإِذْنِ ٱللَّهِ
وَمَن يُؤْمِنۢ بِٱللَّهِ يَهْدِ قَلْبَهُۥ
وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ

(١٢) وَأَطِيعُوا۟ ٱللَّهَ
وَأَطِيعُوا۟ ٱلرَّسُولَ
فَإِن تَوَلَّيْتُمْ فَإِنَّمَا
عَلَىٰ رَسُولِنَا ٱلْبَلَٰغُ ٱلْمُبِينُ

(١٣) ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ
وَعَلَى ٱللَّهِ
فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ

(١٤) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِنَّ مِنْ أَزْوَٰجِكُمْ
وَأَوْلَٰدِكُمْ عَدُوًّا لَّكُمْ
فَٱحْذَرُوهُمْ وَإِن تَعْفُوا۟
وَتَصْفَحُوا۟ وَتَغْفِرُوا۟
فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

(١٥) إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ
فِتْنَةٌ

Yet God has with Him a magnificent reward.
64:16 So fear God as much as you can, ⌜O believers⌝.
Thus hear and obey ⌜His commandments⌝.
And spend ⌜charitably⌝
on what is good for your own souls.
For whoever is safeguarded
from the avarice of his own soul—
then it is these who are the ⌜truly⌝ successful.
64:17 If you lend God a goodly loan
⌜by your charitable offerings⌝,
He will multiply for you its ⌜reward⌝.
Moreover, He will forgive you.
For God is ever thankful, most forbearing—
64:18 ⌜the Sole⌝ Knower of the ⌜realms
of all the⌝ unseen and the seen,
the Overpowering ⌜One⌝, the All-Wise.

وَٱللَّهُ عِندَهُۥٓ أَجۡرٌ عَظِيمٞ
فَٱتَّقُواْ ٱللَّهَ مَا ٱسۡتَطَعۡتُمۡ ﴿١٦﴾
وَٱسۡمَعُواْ وَأَطِيعُواْ وَأَنفِقُواْ
خَيۡرٗا لِّأَنفُسِكُمۡۗ
وَمَن يُوقَ شُحَّ نَفۡسِهِۦ
فَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ
إِن تُقۡرِضُواْ ٱللَّهَ قَرۡضًا حَسَنٗا ﴿١٧﴾
يُضَٰعِفۡهُ لَكُمۡ وَيَغۡفِرۡ لَكُمۡۚ
وَٱللَّهُ شَكُورٌ حَلِيمٌ
عَٰلِمُ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ ﴿١٨﴾
ٱلۡعَزِيزُ ٱلۡحَكِيمُ



The surah that issues the lawful procedures by which one may DIVORCE *and that calls for fair parting between believers if marriage is to end, in accordance with what is right and within God's prescribed limits, while promising ease and deliverance for the truly God-fearing who undergo this trauma.*

Surah 65 / 12 VERSES / REVEALED AT MADINAH

Al-Ṭalâq

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



65:1 O Prophet!
When you ⌜who believe
intend to⌝ divorce women,
then ⌜it shall not be during menstruation—
nor shall you have intimate relations
with them thereafter—
rather⌝ divorce them at ⌜the beginning
of⌝ their ⌜prescribed waiting⌝ period,
and count ⌜the exact days
of⌝ the ⌜prescribed waiting⌝ period—
and fear God, your Lord.
Thus you shall not expel them
from their homes.
Nor are they themselves to depart
⌜during this period⌝—
unless they commit a flagrant indecency.
These, then, are the ordained limits of God.
And whoever transgresses
the ordained limits of God
has truly wronged his own soul.
You do not know ⌜the outcome
of your course of action⌝.
It may be that after this ⌜period⌝

(١) يَـٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا طَلَّقْتُمُ ٱلنِّسَآءَ
فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ
وَأَحْصُوا۟ ٱلْعِدَّةَ ۖ
وَٱتَّقُوا۟ ٱللَّهَ رَبَّكُمْ ۖ
لَا تُخْرِجُوهُنَّ
مِنۢ بُيُوتِهِنَّ
وَلَا يَخْرُجْنَ إِلَّآ
أَن يَأْتِينَ بِفَـٰحِشَةٍ مُّبَيِّنَةٍ ۚ
وَتِلْكَ حُدُودُ ٱللَّهِ ۚ
وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ
فَقَدْ ظَلَمَ نَفْسَهُۥ ۚ
لَا تَدْرِى لَعَلَّ ٱللَّهَ
يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا

God will bring about
a ˹resolution to the˺ matter.

65:2 Yet when they reach ˹the end
of˺ their stated term ˹of waiting˺,
then either retain them ˹in marriage˺,
in accordance with what is right,
or part with them,
in accordance with what is right.
Moreover, let two just men from among you
˹bear˺ witness ˹to this outcome˺.
And you ˹who are witnesses˺
shall administer upright testimony,
for ˹the sake of˺ God.
This is to admonish
whoever of you believes in God
and ˹in the coming Judgment of˺ the Last Day.
And whoever fears God,
He shall make for him a way
out ˹of every difficulty˺.

65:3 Moreover, He shall provide for him
from where he has never conceived.
Thus whoever relies on God,
then He is sufficient for him.
God shall, indeed, attain His purpose.
Truly, for all things
God has apportioned a due measure.

65:4 As to those of your women
who anticipate no further menstruation—
if you are uncertain ˹as to their term˺—
then their waiting period shall be three months,
˹just˺ as it shall be for those
who have not ˹yet˺ menstruated.
As for those who are pregnant,
their stated term
is whenever they deliver what they carry.

٢ فَإِذَا بَلَغْنَ أَجَلَهُنَّ
فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ
أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ
وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِّنكُمْ
وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ
ذَٰلِكُمْ يُوعَظُ بِهِ
مَن كَانَ يُؤْمِنُ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ
وَمَن يَتَّقِ اللَّهَ
يَجْعَل لَّهُ مَخْرَجًا
٣ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ
وَمَن يَتَوَكَّلْ عَلَى اللَّهِ
فَهُوَ حَسْبُهُ
إِنَّ اللَّهَ بَالِغُ أَمْرِهِ
قَدْ جَعَلَ اللَّهُ
لِكُلِّ شَيْءٍ قَدْرًا
٤ وَاللَّائِي يَئِسْنَ مِنَ الْمَحِيضِ
مِن نِّسَائِكُمْ إِنِ ارْتَبْتُمْ
فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ
وَاللَّائِي لَمْ يَحِضْنَ
وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ
أَن يَضَعْنَ حَمْلَهُنَّ

And whoever fears God,
He shall make his ˹difficult˺ matter easy for him.

65:5 That is the command of God,
which He has sent down to ˹all of˺ you.
And whoever fears God,
He will absolve him of his misdeeds
and make his reward immense.

65:6 ˹So as to the wives you proceed to divorce,˺
give them residence
˹throughout their waiting period
in the homes˺ where you reside—
in accordance with your means.
Yet you shall not harass them,
so as to cause them distress.
And if they are pregnant,
you shall spend on them
until they deliver what they carry.
Moreover, if they nurse ˹your children˺ for you,
then give them
their ˹due˺ compensation, ˹accordingly˺.
Indeed, you shall enjoin one another
˹to all goodness˺,
in accordance with what is right.
But if you become hardened
toward one another,
then another woman
shall nurse ˹the child˺ for ˹the father˺.

65:7 Let a man of abundant means
spend of his abundance, ˹accordingly˺.
But a man whose provision
is of limited measure,
let him spend
from whatever God has given him,
˹accordingly˺.

وَمَن يَتَّقِ ٱللَّهَ
يَجْعَل لَّهُۥ مِنْ أَمْرِهِۦ يُسْرًا

(٥) ذَٰلِكَ أَمْرُ ٱللَّهِ أَنزَلَهُۥٓ إِلَيْكُمْ ۚ
وَمَن يَتَّقِ ٱللَّهَ
يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ
وَيُعْظِمْ لَهُۥٓ أَجْرًا

(٦) أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم
مِّن وُجْدِكُمْ وَلَا تُضَآرُّوهُنَّ
لِتُضَيِّقُوا۟ عَلَيْهِنَّ ۚ
وَإِن كُنَّ أُو۟لَٰتِ حَمْلٍ
فَأَنفِقُوا۟ عَلَيْهِنَّ
حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۚ
فَإِنْ أَرْضَعْنَ لَكُمْ
فَـَٔاتُوهُنَّ أُجُورَهُنَّ ۖ
وَأْتَمِرُوا۟ بَيْنَكُم بِمَعْرُوفٍ ۖ
وَإِن تَعَاسَرْتُمْ
فَسَتُرْضِعُ لَهُۥٓ أُخْرَىٰ

(٧) لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ ۖ
وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ
فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ ٱللَّهُ ۚ

For God does not task a soul except
˹in accordance with˺ what He has given it.
God shall bring about, after hardship, ease.

65:8 Yet how many a ˹bygone˺ community
has insolently defied the commands of its Lord
and His messengers!
So We called each one to account
with a severe accounting.
For We punished each
with a horrid punishment.

65:9 So each ˹community˺
tasted the grievous consequence
of its ˹ungodly˺ affair.
Thus the end of the affair of each one
was utter loss ˹in this life.

65:10 Moreover˺, God has prepared for them
a severe torment ˹in the Hereafter˺.
So be ever God-fearing,
O you people of ˹discretion and˺ understanding
who have believed.
Truly, God has sent down
to you ˹the Quran as˺ a ˹revealed˺ Reminder

65:11 ˹and Muhammad as˺ a messenger,
reciting to you the verses of God—made clear—
so that He may bring forth
those who believe and do righteous deeds
from the ˹veils of˺ darkness into the light.
And whoever believes in God
and does righteous deeds,
He shall admit him
to Gardens beneath which rivers flow—
to abide therein forever and ever.
Truly, God shall have granted such a one
a most excellent provision.

لَا يُكَلِّفُ ٱللَّهُ نَفْسًا
إِلَّا مَآ ءَاتَىٰهَا
سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا
(٨) وَكَأَيِّن مِّن قَرْيَةٍ
عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِۦ
فَحَاسَبْنَٰهَا حِسَابًا شَدِيدًا
وَعَذَّبْنَٰهَا عَذَابًا نُّكْرًا
(٩) فَذَاقَتْ وَبَالَ أَمْرِهَا
وَكَانَ عَٰقِبَةُ أَمْرِهَا خُسْرًا
(١٠) أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا
فَٱتَّقُوا۟ ٱللَّهَ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ
ٱلَّذِينَ ءَامَنُوا۟
قَدْ أَنزَلَ ٱللَّهُ إِلَيْكُمْ ذِكْرًا
(١١) رَّسُولًا يَتْلُوا۟ عَلَيْكُمْ
ءَايَٰتِ ٱللَّهِ مُبَيِّنَٰتٍ
لِّيُخْرِجَ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ
وَمَن يُؤْمِنۢ بِٱللَّهِ
وَيَعْمَلْ صَٰلِحًا يُدْخِلْهُ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَآ أَبَدًا

65:12 God is the One
who has created seven heavens—
and of the earth, the like of them.
The ˹divine˺ command
descends between them—
so that you may know
that God ˹alone˺ is powerful over all things,
and that God ˹alone˺
has truly encompassed all things in knowledge.

قَدْ أَحْسَنَ ٱللَّهُ لَهُۥ رِزْقًا
﴿١٢﴾ ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ
وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ
يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ
لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ
عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ
بِكُلِّ شَىْءٍ عِلْمًۢا



The surah that opens with admonishing the Prophet ﷺ against THE PROHIBITION *of something he once imposed on himself for the purpose of not offending his wives, though God had made it lawful for him.*

Surah 66 / 12 VERSES / REVEALED AT MADINAH

Al-Taḥrîm

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

66:1 O Prophet!
Why do you prohibit ⌜yourself from⌝ what God has made lawful for you,
in order to attain the good pleasure
of your wives?
Yet God is all-forgiving, mercy-giving.

66:2 God has already sanctioned
⌜a way⌝ for you ⌜believers⌝ to absolve yourselves from your oaths.
God ⌜alone⌝ is your Patron—
and He is the All-Knowing, the All-Wise.

66:3 Behold!
The Prophet confided
a matter to one of his wives.
Then when she told ⌜another of his wives⌝ of it,
and God acquainted him with it,
⌜the Prophet⌝ made known part of it ⌜to her⌝
and avoided ⌜disclosing a⌝ part.
Then when he disclosed to her
⌜what she had divulged⌝, she said:
Who told you this?
He said:
The One who is All-Knowing, All-Aware

(١) يَٰٓأَيُّهَا ٱلنَّبِىُّ لِمَ تُحَرِّمُ
مَآ أَحَلَّ ٱللَّهُ لَكَ
تَبْتَغِى مَرْضَاتَ أَزْوَٰجِكَ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ

(٢) قَدْ فَرَضَ ٱللَّهُ لَكُمْ
تَحِلَّةَ أَيْمَٰنِكُمْ وَٱللَّهُ مَوْلَىٰكُمْ
وَهُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ

(٣) وَإِذْ أَسَرَّ ٱلنَّبِىُّ
إِلَىٰ بَعْضِ أَزْوَٰجِهِۦ حَدِيثًا
فَلَمَّا نَبَّأَتْ بِهِۦ
وَأَظْهَرَهُ ٱللَّهُ عَلَيْهِ
عَرَّفَ بَعْضَهُۥ وَأَعْرَضَ عَنۢ بَعْضٍ
فَلَمَّا نَبَّأَهَا بِهِۦ قَالَتْ
مَنْ أَنۢبَأَكَ هَٰذَا قَالَ
نَبَّأَنِىَ ٱلْعَلِيمُ ٱلْخَبِيرُ

has told me.

66:4 ⌜God said:⌝
If you two ⌜wives⌝ turn in repentance to God,
⌜it will be accepted⌝,
for your hearts have truly inclined
to an aberration.
But if you support one another against him,
then God, Himself,
is, indeed, his protector—
as well as Gabriel, and every righteous believer.
And the ⌜other⌝ angels, moreover,
are his supporters.

66:5 It may be that his Lord—
should he divorce ⌜all of⌝ you ⌜wives⌝—
shall give to him, instead of you,
wives who are better than you:
Submitting ⌜themselves willingly⌝ to God!
Believing women!
Devoutly obedient women!
Penitent women!
Worshipful women!
Godly Émigrés,
both of the formerly wedded and virgins.

66:6 O you who believe!
Save yourselves and your families from a Fire
whose fuel is people and stones,
over which are ⌜designated⌝ angels,
⌜dreadfully⌝ stern and severe.
They do not disobey God
in whatever He commands them.
⌜Indeed,⌝ they do
whatever they are commanded.

66:7 ⌜Thus to whomever enters Hellfire,

(٤) إِن تَتُوبَآ إِلَى ٱللَّهِ
فَقَدْ صَغَتْ قُلُوبُكُمَا
وَإِن تَظَٰهَرَا عَلَيْهِ
فَإِنَّ ٱللَّهَ هُوَ مَوْلَىٰهُ
وَجِبْرِيلُ وَصَٰلِحُ ٱلْمُؤْمِنِينَ
وَٱلْمَلَٰٓئِكَةُ
بَعْدَ ذَٰلِكَ ظَهِيرٌ
(٥) عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ
أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ
مُسْلِمَٰتٍ مُّؤْمِنَٰتٍ قَٰنِتَٰتٍ
تَٰٓئِبَٰتٍ عَٰبِدَٰتٍ سَٰٓئِحَٰتٍ
ثَيِّبَٰتٍ وَأَبْكَارًا
(٦) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا
وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ
عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ
لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ
وَيَفْعَلُونَ مَا يُؤْمَرُونَ

˹it shall be said:˺
O you who disbelieve!
Make no excuses this Day.
Indeed, you are only being recompensed
for all ˹the evil˺ that you have done ˹in life˺.

66:8 O you who believe!
Repent to God with a most sincere repentance.
Perhaps your Lord will absolve you
of your misdeeds and admit you into Gardens
beneath which rivers flow—
on a Day ˹Hereafter,˺
when God will not disgrace the Prophet
or those who have believed with him.
Their light shall stream forth before them,
and to their right.
They shall say: Our Lord!
Perfect for us our light, and forgive us.
Indeed, it is You
who are powerful over all things.

66:9 O Prophet!
Strive against the disbelievers and the hypocrites,
and be stern with them.
For their abode is Hell—
and a most woeful destination it is!

66:10 God sets forth,
as an example for those who disbelieve,
the wife of Noah and the wife of Lot.
They were under ˹the care
of˺ two of Our righteous servants,
but they ˹forsook the faith of their husbands,
and thus˺ betrayed them.
So ˹even as prophets,˺
they could not avail either of them

(٧) يَٰٓأَيُّهَا ٱلَّذِينَ كَفَرُوا۟
لَا تَعْتَذِرُوا۟ ٱلْيَوْمَ
إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ
(٨) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
تُوبُوٓا۟ إِلَى ٱللَّهِ تَوْبَةً نَّصُوحًا
عَسَىٰ رَبُّكُمْ
أَن يُكَفِّرَ عَنكُمْ سَيِّـَٔاتِكُمْ
وَيُدْخِلَكُمْ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
يَوْمَ لَا يُخْزِى ٱللَّهُ ٱلنَّبِىَّ
وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ
نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ
وَبِأَيْمَٰنِهِمْ يَقُولُونَ رَبَّنَآ
أَتْمِمْ لَنَا نُورَنَا وَٱغْفِرْ لَنَآ
إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
(٩) يَٰٓأَيُّهَا ٱلنَّبِىُّ جَٰهِدِ
ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ
وَٱغْلُظْ عَلَيْهِمْ
وَمَأْوَىٰهُمْ جَهَنَّمُ
وَبِئْسَ ٱلْمَصِيرُ
(١٠) ضَرَبَ ٱللَّهُ مَثَلًا
لِّلَّذِينَ كَفَرُوا۟ ٱمْرَأَتَ نُوحٍ
وَٱمْرَأَتَ لُوطٍ كَانَتَا تَحْتَ
عَبْدَيْنِ مِنْ عِبَادِنَا صَٰلِحَيْنِ
فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا
مِنَ ٱللَّهِ شَيْـًٔا

against anything from God.
Thus it shall be said ⌜to their wives⌝:
Both of you enter the Fire ⌜of Hell⌝
with ⌜all⌝ those who shall enter ⌜it⌝!

66:11 Also, God sets forth,
as an example for those who believe,
the wife of Pharaoh.
Behold, she said: My Lord!
Build for me near You
a house in the Garden ⌜of Paradise⌝.
And deliver me from Pharaoh
and his ⌜evil⌝ doing.
And deliver me from the wrongdoing people
⌜who are godless in heart⌝.

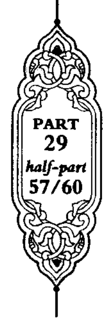
66:12 Moreover, there is Mary, daughter of ʿImrân,
who ⌜estimably⌝ safeguarded her chastity.
Then We breathed into her ⌜womb⌝
of Our ⌜life-giving⌝ spirit.
For she confirmed
the ⌜revealed⌝ words of her Lord
and His ⌜Heavenly⌝ Books.
Indeed, she was ever of those
who are devoutly obedient.

وَقِيلَ ٱدْخُلَا ٱلنَّارَ
مَعَ ٱلدَّٰخِلِينَ
(١١) وَضَرَبَ ٱللَّهُ مَثَلًا
لِّلَّذِينَ ءَامَنُوا۟
ٱمْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ
رَبِّ ٱبْنِ لِى عِندَكَ بَيْتًا
فِى ٱلْجَنَّةِ وَنَجِّنِى
مِن فِرْعَوْنَ وَعَمَلِهِۦ وَنَجِّنِى
مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ
(١٢) وَمَرْيَمَ ٱبْنَتَ عِمْرَٰنَ
ٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا
فَنَفَخْنَا فِيهِ
مِن رُّوحِنَا وَصَدَّقَتْ
بِكَلِمَٰتِ رَبِّهَا وَكُتُبِهِۦ
وَكَانَتْ مِنَ ٱلْقَٰنِتِينَ

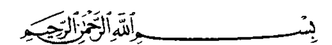
سُورَةُ المُلْك *The surah that opens with the statement ﴾Blessed be the One in whose mighty Hand is all* THE DOMINION.﴿

Surah 67 / 30 VERSES / REVEALED AT MAKKAH

Al-Mulk



IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



67:1 Blessed be the One in whose ˹mighty˺ Hand
is all the dominion.
For He is powerful over all things;

67:2 the One who created death and life
to test you,
˹and to reveal˺ which of you is best in deeds.
For He ˹alone˺ is the Overpowering ˹One˺,
the All-Forgiving;

67:3 the One who created seven heavens ˹in layers,˺
one above another.
Never shall you see any discordance
in the creation of the All-Merciful.
So return your gaze ˹to the heavens˺.
Do you see any flaws?

67:4 Then return your gaze, again and again.
Your gaze shall come back to you bedazzled,
and it shall be weary.

67:5 For very truly, We have adorned
the nearest heaven with lights.
And We have made ˹of˺ them, ˹as well,˺
projectiles to ˹pelt˺ the satans.
Moreover, We have prepared for ˹the satans
in the Hereafter˺ the torment

(١) تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ
وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

(٢) ٱلَّذِى خَلَقَ ٱلْمَوْتَ وَٱلْحَيَوٰةَ
لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا
وَهُوَ ٱلْعَزِيزُ ٱلْغَفُورُ

(٣) ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا
مَّا تَرَىٰ فِى خَلْقِ ٱلرَّحْمَٰنِ
مِن تَفَٰوُتٍ فَٱرْجِعِ ٱلْبَصَرَ
هَلْ تَرَىٰ مِن فُطُورٍ

(٤) ثُمَّ ٱرْجِعِ ٱلْبَصَرَ كَرَّتَيْنِ
يَنقَلِبْ إِلَيْكَ ٱلْبَصَرُ خَاسِئًا
وَهُوَ حَسِيرٌ

(٥) وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا
بِمَصَٰبِيحَ
وَجَعَلْنَٰهَا رُجُومًا لِّلشَّيَٰطِينِ
وَأَعْتَدْنَا لَهُمْ عَذَابَ ٱلسَّعِيرِ

of the Flaming Fire ˹of Hell˺.

67:6 Indeed, for ˹all˺ those
who have disbelieved in their Lord,
˹awaiting them˺ is the torment of Hell—
and a most woeful destination it is!

67:7 When they are cast into it,
they will hear therein
˹its˺ deep gasping as it boils over.

67:8 It nearly bursts asunder with rage.
Whenever a throng ˹of disbelievers˺
is cast into it, its keepers say to them:
Did there not come to you
a forewarner ˹from God˺?

67:9 They will say: Oh yes!
There did, indeed,
come to us a forewarner.
But we belied ˹faith˺ and said ˹to him˺:
God did not send down anything ˹to us.
It is˺ you ˹yourself˺
who have but fallen into great error!

67:10 Moreover, they shall say:
If only we had listened ˹to God's message˺,
or had used our reason ˹to discern its truth˺,
we would not be among the Companions
of the Flaming Fire ˹of Hell˺.

67:11 They will thus acknowledge their own sin.
So damned are the Companions
of the Flaming Fire ˹of Hell˺!

67:12 As to those who fear their Lord
˹while He is˺ in ˹the domain of˺ the unseen,
for them there is forgiveness and a great reward.

67:13 For whether you keep your words secret,
or utter them aloud,
indeed, He is all-knowing

٦ وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ
عَذَابُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ

٧ إِذَا أُلْقُوا فِيهَا
سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ

٨ تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ
كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ
سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ

٩ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا
وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ
إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ

١٠ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ
مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

١١ فَاعْتَرَفُوا بِذَنْبِهِمْ
فَسُحْقًا لِأَصْحَابِ السَّعِيرِ

١٢ إِنَّ الَّذِينَ
يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ
لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

١٣ وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ

of all that is ⌜harbored⌝
within the breast ⌜of people⌝.

67:14 Does He who has created
not know ⌜His creation⌝,
while He is the Subtle, the All-Aware?

67:15 He is the One
who has made the earth
yielding ⌜of all its resources⌝ to you.
So walk through its ⌜diverse⌝ regions
and eat of His provision.
Yet ⌜know that⌝ to Him ⌜alone⌝
is the Resurrection ⌜of all of you for Judgment.

67:16 O disbelievers!⌝
Do you, then, feel secure
that He who is in the Heaven
will not cause the earth
to sink under you, then suddenly convulse?

67:17 Or do you feel secure
that He who is in the Heaven
will not send upon you
⌜a raging storm of lethal⌝ pellets,
so that ⌜at last⌝ you will know
how ⌜true⌝ was My forewarning?

67:18 And very truly,
those ⌜who disbelieved⌝ before them
also belied ⌜My revealed forewarnings⌝.
How ⌜awesome⌝, then,
was My denunciation ⌜of them all⌝!

67:19 Then have they not looked
to the birds above them,
outspreading and folding ⌜their wings
in flight⌝?
None holds them ⌜aloft⌝ but the All-Merciful.
Indeed, He is all-seeing of all things.

إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ

(١٤) أَلَا يَعْلَمُ مَنْ خَلَقَ
وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ

(١٥) هُوَ ٱلَّذِى
جَعَلَ لَكُمُ ٱلْأَرْضَ ذَلُولًا
فَٱمْشُواْ فِى مَنَاكِبِهَا
وَكُلُواْ مِن رِّزْقِهِۦ ۖ وَإِلَيْهِ ٱلنُّشُورُ

(١٦) ءَأَمِنتُم مَّن فِى ٱلسَّمَآءِ
أَن يَخْسِفَ بِكُمُ ٱلْأَرْضَ
فَإِذَا هِىَ تَمُورُ

(١٧) أَمْ أَمِنتُم مَّن فِى ٱلسَّمَآءِ
أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ
فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ

(١٨) وَلَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ
فَكَيْفَ كَانَ نَكِيرِ

(١٩) أَوَلَمْ يَرَوْاْ إِلَى ٱلطَّيْرِ فَوْقَهُمْ
صَٰٓفَّٰتٍ وَيَقْبِضْنَ ۚ
مَا يُمْسِكُهُنَّ إِلَّا ٱلرَّحْمَٰنُ ۚ

67:20 Or who is that ˹mighty˺ host of yours
who will support you
˹against eternal punishment˺
apart from the All-Merciful?
Indeed, the disbelievers
are ˹whelmed˺ in delusion.

67:21 Or who is that ˹affluent˺ one
that will provide for you,
if ˹God˺ withholds His provision?
Rather, they persist
in insolence and aversion ˹to the truth˺.

67:22 Then is one who walks
pitched on his face ˹in damnation˺ more guided,
or one who walks upright
upon a straight way ˹of salvation˺?

67:23 Say, ˹O Prophet˺:
He is the One
who has brought you ˹into being˺
and who gave to you
˹the faculties of˺ hearing, and sight,
and hearts ˹that comprehend.
How very˺ little are the thanks that you give!

67:24 Say ˹to the disbelievers˺:
He is the One
who has multiplied you on earth.
And before Him ˹in the Hereafter˺
you shall ˹all˺ be assembled ˹for Judgment˺.

67:25 Yet they say ˹in contempt˺:
When will this promise
˹of divine judgment˺ be ˹fulfilled˺,
if, indeed, you ˹believers˺ are truthful?

67:26 Say ˹to them, O Prophet˺:
Indeed, that knowledge is only with God,
and I am only a clear forewarner ˹of its coming˺.

67:27 Yet when they see its ˹reality

إِنَّهُۥ بِكُلِّ شَىْءٍۭ بَصِيرٌ
٢٠ أَمَّنْ هَـٰذَا ٱلَّذِى هُوَ جُندٌ لَّكُمْ
يَنصُرُكُم مِّن دُونِ ٱلرَّحْمَـٰنِ ۚ
إِنِ ٱلْكَـٰفِرُونَ إِلَّا فِى غُرُورٍ
٢١ أَمَّنْ هَـٰذَا ٱلَّذِى يَرْزُقُكُمْ
إِنْ أَمْسَكَ رِزْقَهُۥ ۚ
بَل لَّجُّوا۟ فِى عُتُوٍّ وَنُفُورٍ
٢٢ أَفَمَن يَمْشِى مُكِبًّا عَلَىٰ وَجْهِهِۦٓ
أَهْدَىٰٓ أَمَّن يَمْشِى سَوِيًّا
عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ
٢٣ قُلْ هُوَ ٱلَّذِىٓ أَنشَأَكُمْ
وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَـٰرَ
وَٱلْأَفْـِٔدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ
٢٤ قُلْ هُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ
وَإِلَيْهِ تُحْشَرُونَ
٢٥ وَيَقُولُونَ مَتَىٰ هَـٰذَا ٱلْوَعْدُ
إِن كُنتُمْ صَـٰدِقِينَ
٢٦ قُلْ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ
وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ

so very˺ near at hand,
the faces of those who disbelieved
will become greatly distressed.
For it will be said ˹to them˺:
This is what you claimed would never be!

67:28 Say ˹to those who intend your ruin, O Prophet˺:
Have you considered
that whether God takes my life,
and ˹the lives of all˺ those with me ˹as you wish˺,
or has mercy on us ˹and spares us˺—
yet who is it that shall protect the disbelievers
from a most painful torment ˹from Him˺?

67:29 Say ˹to them˺:
He is the All-Merciful.
We have believed in Him ˹alone˺.
And upon Him ˹alone˺ do we rely.
Thus, you shall, most surely, know
who is ˹utterly lost˺ in clear error!

67:30 Say, ˹O Prophet˺:
Have you considered
that if, suddenly, one morning
˹you found that˺ your water
had become deeply sunken ˹in the ground,˺
who, then, would bring you
water, fresh flowing ˹and clean˺?

(٢٧) فَلَمَّا رَأَوْهُ زُلْفَةً
سِيٓـَٔتْ وُجُوهُ ٱلَّذِينَ كَفَرُوا۟
وَقِيلَ هَٰذَا ٱلَّذِى
كُنتُم بِهِۦ تَدَّعُونَ
(٢٨) قُلْ أَرَءَيْتُمْ إِنْ أَهْلَكَنِىَ ٱللَّهُ
وَمَن مَّعِىَ أَوْ رَحِمَنَا
فَمَن يُجِيرُ ٱلْكَٰفِرِينَ
مِنْ عَذَابٍ أَلِيمٍ
(٢٩) قُلْ هُوَ ٱلرَّحْمَٰنُ ءَامَنَّا بِهِۦ
وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ
مَنْ هُوَ فِى ضَلَٰلٍ مُّبِينٍ
قُلْ أَرَءَيْتُمْ
إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا
فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍ



The surah that opens with the single discrete Arabic letter Nûn and the oath of the Divine One swearing by the instrument of THE PEN, *as well as all knowledge that people are able to preserve and communicate thereby.*

Surah **68** / 52 VERSES / REVEALED AT MAKKAH

Al-Qalam

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

68:1 *Nûn*
By the pen, and all that they inscribe!
68:2 You are not, by the grace of your Lord,
⌜O Prophet,⌝ touched with madness.
68:3 And for you, indeed,
there is an unfailing reward ⌜awaiting⌝.
68:4 For, indeed, you are, most surely,
⌜a man⌝ of outstanding character.
68:5 Thus you shall see,
and they ⌜who belie you⌝ shall see,
68:6 which of you is ⌜truly⌝ afflicted with madness.

68:7 Indeed, it is your Lord ⌜alone⌝
who knows best all those who have strayed
from His ⌜straight⌝ path,
and He knows best
⌜all⌝ those who are guided aright.
68:8 So do not obey ⌜the dictates
of⌝ the beliers ⌜of God⌝.
68:9 They wish only
for you to compromise ⌜your faith⌝.
Then they too would ⌜offer⌝ compromise.
68:10 Yet do not yield to ⌜the wishes

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

(١) نٓۚ وَٱلۡقَلَمِ وَمَا يَسۡطُرُونَ
(٢) مَآ أَنتَ بِنِعۡمَةِ رَبِّكَ بِمَجۡنُونٖ
(٣) وَإِنَّ لَكَ لَأَجۡرًا غَيۡرَ مَمۡنُونٖ
(٤) وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٖ
(٥) فَسَتُبۡصِرُ وَيُبۡصِرُونَ
(٦) بِأَييِّكُمُ ٱلۡمَفۡتُونُ
(٧) إِنَّ رَبَّكَ هُوَ أَعۡلَمُ
بِمَن ضَلَّ عَن سَبِيلِهِۦ
وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ
(٨) فَلَا تُطِعِ ٱلۡمُكَذِّبِينَ
(٩) وَدُّواْ لَوۡ تُدۡهِنُ فَيُدۡهِنُونَ
(١٠) وَلَا تُطِعۡ كُلَّ حَلَّافٖ مَّهِينٍ

of˺ one who is a habitual swearer ˹of false oaths˺,
a contemptible ˹person˺—

68:11 slanderer,
who goes about everywhere with malicious talk!

68:12 Preventer of all that is good!
Sinful transgressor!

68:13 Cruel! Moreover, ignoble!

68:14 Because he has wealth and sons,

68:15 when Our ˹revealed˺ verses
are recited to him, he says ˹haughtily:
Mere˺ tales of the ancients!

68:16 We shall brand him upon the muzzle.

68:17 Indeed, We have but tested
˹the elite of˺ them ˹among you who disbelieve˺,
even as We have tested
the owners of the garden ˹before them˺.
Behold!
They vowed to harvest ˹all its fruits˺
come early morning.

68:18 Yet they made no exception
˹for the will of God˺.

68:19 Then a whirlwind ˹of fire˺ from your Lord
came upon it while they slept.

68:20 Thus by morning, it was all but devastated.

68:21 So they called to each other in the morning:

68:22 Go early to your tillage,
if you are ˹resolved˺ to harvest ˹it
for yourselves only˺!

68:23 So they proceeded ˹to their orchard˺,
murmuring to one another:

68:24 ˹Make sure˺ that none of the indigent
enter it today with you!

68:25 Thus they went forth early morning
with determination,
˹thinking themselves˺ all-able ˹to bar the poor˺.

68:26 Then when they saw it ˹utterly destroyed˺,

(١١) هَمَّازٍ مَّشَّآءِۭ بِنَمِيمٍ
(١٢) مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ
(١٣) عُتُلٍّۭ بَعْدَ ذَٰلِكَ زَنِيمٍ
(١٤) أَن كَانَ ذَا مَالٍ وَبَنِينَ
(١٥) إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا
قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ
(١٦) سَنَسِمُهُۥ عَلَى ٱلْخُرْطُومِ
(١٧) إِنَّا بَلَوْنَٰهُمْ
كَمَا بَلَوْنَآ أَصْحَٰبَ ٱلْجَنَّةِ
إِذْ أَقْسَمُوا۟ لَيَصْرِمُنَّهَا مُصْبِحِينَ
(١٨) وَلَا يَسْتَثْنُونَ
(١٩) فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ
وَهُمْ نَآئِمُونَ
(٢٠) فَأَصْبَحَتْ كَٱلصَّرِيمِ
(٢١) فَتَنَادَوْا۟ مُصْبِحِينَ
(٢٢) أَنِ ٱغْدُوا۟ عَلَىٰ حَرْثِكُمْ
إِن كُنتُمْ صَٰرِمِينَ
(٢٣) فَٱنطَلَقُوا۟ وَهُمْ يَتَخَٰفَتُونَ
(٢٤) أَن لَّا يَدْخُلَنَّهَا ٱلْيَوْمَ عَلَيْكُم مِّسْكِينٌ
(٢٥) وَغَدَوْا۟ عَلَىٰ حَرْدٍ قَٰدِرِينَ
(٢٦) فَلَمَّا رَأَوْهَا قَالُوٓا۟ إِنَّا لَضَآلُّونَ

they said ˹in disbelief˺:
Surely, we have strayed ˹from the right way˺!

68:27 Rather, we have become destitute!

68:28 The most fair-minded among them said:
Did I not say to you:
Why do you not exalt ˹God˺?

68:29 They said: Highly exalted is our Lord!
Indeed, we have been wrongdoers.

68:30 Then they turned to one another,
blaming each other.

68:31 They said: Oh, woe to us!
Indeed, we have been transgressors.

68:32 May our Lord replace it for us
with what is better.
For, indeed, we have set our hope ˹anew˺
upon our Lord ˹alone˺.

68:33 Such is the torment ˹from God
in this world˺—
and, most surely,
the torment of the Hereafter is ˹far˺ greater,
if only they ˹who disbelieve˺ could ˹now˺ know.

68:34 Indeed, for the God-fearing,
there shall be Gardens of Delight
˹in the Hereafter˺ with their Lord.

68:35 Shall We, then, regard those who are *muslims*,
in willing submission to God ˹alone˺,
as ˹equal to˺ the defiant unbelievers?

68:36 What has become of you?
How do you make
such an ˹irrational˺ judgment?

68:37 Or do you have a ˹revealed˺ Book
in which you study,

68:38 wherein it is ˹written˺ for you
that you shall have ˹in the Hereafter˺
whatever you so choose?

٢٧ بَلۡ نَحۡنُ مَحۡرُومُونَ

٢٨ قَالَ أَوۡسَطُهُمۡ
أَلَمۡ أَقُل لَّكُمۡ لَوۡلَا تُسَبِّحُونَ

٢٩ قَالُواْ سُبۡحَٰنَ رَبِّنَآ
إِنَّا كُنَّا ظَٰلِمِينَ

٣٠ فَأَقۡبَلَ بَعۡضُهُمۡ
عَلَىٰ بَعۡضٖ يَتَلَٰوَمُونَ

٣١ قَالُواْ يَٰوَيۡلَنَآ إِنَّا كُنَّا طَٰغِينَ

٣٢ عَسَىٰ رَبُّنَآ أَن يُبۡدِلَنَا خَيۡرٗا مِّنۡهَآ
إِنَّآ إِلَىٰ رَبِّنَا رَٰغِبُونَ

٣٣ كَذَٰلِكَ ٱلۡعَذَابُۖ
وَلَعَذَابُ ٱلۡأٓخِرَةِ أَكۡبَرُۚ
لَوۡ كَانُواْ يَعۡلَمُونَ

٣٤ إِنَّ لِلۡمُتَّقِينَ عِندَ رَبِّهِمۡ
جَنَّٰتِ ٱلنَّعِيمِ

٣٥ أَفَنَجۡعَلُ ٱلۡمُسۡلِمِينَ كَٱلۡمُجۡرِمِينَ

٣٦ مَا لَكُمۡ كَيۡفَ تَحۡكُمُونَ

٣٧ أَمۡ لَكُمۡ كِتَٰبٞ فِيهِ تَدۡرُسُونَ

٣٨ إِنَّ لَكُمۡ فِيهِ لَمَا تَخَيَّرُونَ

68:39 Or do you have ⌜divine⌝ pledges
⌜that are binding⌝ upon Us,
extending to the Day of Resurrection,
⌜stating⌝ that you shall have
whatever ⌜final Judgment⌝
you determine ⌜for yourselves⌝?

(٣٩) أَمْ لَكُمْ أَيْمَٰنٌ عَلَيْنَا بَٰلِغَةٌ
إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ
إِنَّ لَكُمْ لَمَا تَحْكُمُونَ

68:40 Ask them, ⌜O Prophet,⌝
who among them is the guarantor
of such a claim.

(٤٠) سَلْهُمْ أَيُّهُم بِذَٰلِكَ زَعِيمٌ

68:41 Or do they have associate-gods ⌜to guarantee it⌝?
Then let them bring forth their associate-gods,
if, indeed, they are truthful—

(٤١) أَمْ لَهُمْ شُرَكَآءُ فَلْيَأْتُوا۟ بِشُرَكَآئِهِمْ
إِن كَانُوا۟ صَٰدِقِينَ

68:42 on a ⌜most difficult⌝ Day ⌜Hereafter,
when they are resurrected,
and⌝ an ⌜inimitable⌝ Shin is laid bare,
and they are called
to bow ⌜their faces⌝ down ⌜to the ground
before God⌝,
yet they are unable to do so.

(٤٢) يَوْمَ يُكْشَفُ عَن سَاقٍ
وَيُدْعَوْنَ إِلَى ٱلسُّجُودِ
فَلَا يَسْتَطِيعُونَ

68:43 Their eyes downcast,
humiliation shall spread over them;
for they had been called
to bow ⌜their faces⌝ down ⌜to God⌝
before ⌜in life⌝,
while they were ⌜yet safe and⌝ sound.

(٤٣) خَٰشِعَةً أَبْصَٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ
وَقَدْ كَانُوا۟ يُدْعَوْنَ إِلَى ٱلسُّجُودِ
وَهُمْ سَٰلِمُونَ

68:44 So leave to Me all who belie
this ⌜revealed⌝ Pronouncement.
We shall draw them forth
⌜to their horrific end⌝ gradually,
⌜by the cares of the world—
but⌝ from where they do not know.

(٤٤) فَذَرْنِى
وَمَن يُكَذِّبُ بِهَٰذَا ٱلْحَدِيثِ
سَنَسْتَدْرِجُهُم
مِّنْ حَيْثُ لَا يَعْلَمُونَ

68:45 Yet ⌜first⌝, I shall grant them respite.
Indeed, My plan is ⌜inescapably⌝ firm.

(٤٥) وَأُمْلِى لَهُمْ إِنَّ كَيْدِى مَتِينٌ

68:46 Is it, then, that you ask of them payment

(٤٦) أَمْ تَسْـَٔلُهُمْ أَجْرًا
فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ

⌜for this message, O Prophet,⌝
such that they shall be overburdened with debt,
⌜wherefore they disbelieve⌝?

68:47 Or have they hold of the ⌜realm of the⌝ unseen,
such that they ⌜may⌝ write down
⌜whatever destiny they please⌝?

68:48 Yet be patient, ⌜O Prophet,⌝
with your Lord's decree
⌜to convey His message⌝.
And do not become ⌜frustrated
and abandon your mission,⌝
like ⌜Jonah,⌝ the Companion of the Whale.
Behold!
⌜When he realized his mistake,⌝
he cried out ⌜from within it⌝—
and he was ⌜utterly remorseful and⌝ distressed.

68:49 Had a grace from his Lord not reached him,
he would have been cast out
onto a barren shore, ⌜forever⌝ condemned.

68:50 But his Lord had chosen him ⌜as a prophet⌝,
and so made him among the righteous.

68:51 Yet, indeed, those who disbelieve
would nearly strike you ⌜down, O Muhammad,⌝
with their glances
whenever they hear the ⌜verses
of this revealed⌝ Reminder ⌜recited to them⌝.
For ⌜out of envy⌝ they say:
Indeed, he is possessed!

68:52 Yet ⌜in truth⌝,
this ⌜Quran⌝ is but a ⌜revealed⌝ Reminder
⌜sent in admonition⌝
to ⌜all the people of⌝ the worlds.

(٤٧) أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ

(٤٨) فَٱصْبِرْ لِحُكْمِ رَبِّكَ
وَلَا تَكُن كَصَاحِبِ ٱلْحُوتِ
إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ

(٤٩) لَّوْلَآ أَن تَدَارَكَهُۥ نِعْمَةٌ مِّن رَّبِّهِۦ
لَنُبِذَ بِٱلْعَرَآءِ وَهُوَ مَذْمُومٌ

(٥٠) فَٱجْتَبَٰهُ رَبُّهُۥ
فَجَعَلَهُۥ مِنَ ٱلصَّٰلِحِينَ

(٥١) وَإِن يَكَادُ ٱلَّذِينَ كَفَرُوا۟
لَيُزْلِقُونَكَ بِأَبْصَٰرِهِمْ
لَمَّا سَمِعُوا۟ ٱلذِّكْرَ
وَيَقُولُونَ إِنَّهُۥ لَمَجْنُونٌ

(٥٢) وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ



The surah that opens by proclaiming one of the names of the Day of Resurrection—THE INEVITABLE REALITY—*so named because in it the matter of truth shall forever be decided then and all truth shall prevail regarding every affair.*

Surah **69** / 52 VERSES / REVEALED AT MAKKAH

Al-Ḥâqqah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



69:1 The Inevitable Reality!

(١) ٱلْحَآقَّةُ

69:2 How ⌜awesome⌝ shall be the Inevitable Reality!

(٢) مَا ٱلْحَآقَّةُ

69:3 And what shall make you realize
what is the Inevitable Reality?

(٣) وَمَآ أَدْرَىٰكَ مَا ٱلْحَآقَّةُ

69:4 ⌜The peoples of⌝ Thamûd and ʿÂd
belied the ⌜Great⌝ Pounding
⌜of the Hour of Doom⌝.

(٤) كَذَّبَتْ ثَمُودُ وَعَادٌۢ بِٱلْقَارِعَةِ

69:5 So as for ⌜the people of⌝ Thamûd,
they were destroyed
by an overpowering thunderclap.

(٥) فَأَمَّا ثَمُودُ
فَأُهْلِكُوا۟ بِٱلطَّاغِيَةِ

69:6 And as for ⌜the people of⌝ ʿÂd,
they were destroyed
by a thunderously violent, raging-cold wind.

(٦) وَأَمَّا عَادٌ فَأُهْلِكُوا۟
بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ

69:7 He imposed its ⌜fury⌝ upon them
for seven ⌜straight⌝ nights and eight days,
⌜utterly⌝ eradicating ⌜them⌝,
such that you could see the people therein
hewn down,
as if they were hollowed-out date-palm trunks.

(٧) سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ
وَثَمَٰنِيَةَ أَيَّامٍ حُسُومًا
فَتَرَى ٱلْقَوْمَ فِيهَا صَرْعَىٰ
كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ

69:8 Then do you see any remnant of them?

(٨) فَهَلْ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٍ

69:9 And ⌜thereafter⌝ came Pharaoh,
and those before him—
⌜like⌝ the Overturned Towns

(٩) وَجَآءَ فِرْعَوْنُ وَمَن قَبْلَهُۥ
وَٱلْمُؤْتَفِكَٰتُ بِٱلْخَاطِئَةِ

⌜of Sodom and Gomorrah⌝
that ⌜indulged⌝ in ⌜great⌝ sin.

69:10 For they ⌜all⌝ disobeyed
the messenger of their Lord ⌜sent to guide them⌝.
So He seized them, suddenly,
with an exceedingly mighty grip.

69:11 Moreover, when ⌜ages before this⌝
the water overflowed ⌜all things in the Deluge⌝,
We carried you ⌜human beings as seed⌝
in the running Ark ⌜of Noah⌝,

69:12 so that We might make it
a ⌜lasting⌝ reminder for ⌜all of⌝ you,
and that a heedful ear
might give heed to its ⌜lesson⌝.

69:13 Now, when the Trumpet
⌜of the Hour of Doom⌝ is blown,
with a single blast,

69:14 and the earth and the mountains
are lifted ⌜high⌝ and then crushed ⌜low⌝
in a single crushing ⌜blow⌝—

69:15 on that Day,
the Indisputable Event ⌜of Resurrection⌝
will then occur.

69:16 And the heaven will rend asunder,
for on that Day it shall be ⌜utterly⌝ frail.

69:17 Then the angels at its sides—
bearing above them the Throne of your Lord
on that Day—
shall be eight.

69:18 On that Day, ⌜all of⌝ you shall be displayed
⌜before God for Judgment⌝;
not ⌜a single⌝ one of your secret ⌜acts⌝
will be concealed ⌜in seclusion from Him⌝.

69:19 Then as to one who is given his book ⌜of deeds⌝

(١٠) فَعَصَوْا رَسُولَ رَبِّهِمْ
فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً

(١١) إِنَّا لَمَّا طَغَا الْمَاءُ
حَمَلْنَاكُمْ فِي الْجَارِيَةِ

(١٢) لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً
وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ

(١٣) فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ

(١٤) وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ
فَدُكَّتَا دَكَّةً وَاحِدَةً

(١٥) فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ

(١٦) وَانشَقَّتِ السَّمَاءُ
فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ

(١٧) وَالْمَلَكُ عَلَىٰ أَرْجَائِهَا
وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ
يَوْمَئِذٍ ثَمَانِيَةٌ

(١٨) يَوْمَئِذٍ تُعْرَضُونَ
لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ

(١٩) فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ

in his right hand—
then ⌜joyously⌝ shall he say:
Here, come ⌜all of you⌝!
Read my book!

69:20 Indeed, I did ⌜in life⌝ believe
that I would, most surely, face my reckoning.

69:21 Therefore, shall he be ⌜eternally⌝
in a life well-pleasing,

69:22 in a lofty Garden ⌜of Paradise⌝,

69:23 its fruits near at hand.

69:24 ⌜It shall, then, be said:⌝
Eat and drink salubriously,
for what you have formerly done
in the days gone by.

69:25 But as for one who is given his book ⌜of deeds⌝
in his left hand—
then, ⌜miserably,⌝ shall he say: Oh!
If only I had not been given my book

69:26 and had never known what is my reckoning!

69:27 Oh! If only ⌜death⌝ had been the end!

69:28 My wealth has not availed me!

69:29 My authority has vanished from me.

69:30 ⌜It shall, then, be said:⌝
Take him and yoke him!

69:31 Then roast him in Hellfire!

69:32 Then bind him in a chain
whose length is seventy cubits.

69:33 Indeed, he did not believe
in God, the Magnificent.

69:34 Nor did he urge the feeding of the indigent.

69:35 Therefore, here, on this Day,
he has no intimate friend.

69:36 Nor shall he have any food,
except of purulent discharge.

69:37 None shall eat it, except the sinners.

فَيَقُولُ هَاؤُمُ ٱقْرَءُواْ كِتَٰبِيَهْ

٢٠ إِنِّي ظَنَنتُ أَنِّي مُلَٰقٍ حِسَابِيَهْ

٢١ فَهُوَ فِي عِيشَةٖ رَّاضِيَةٖ

٢٢ فِي جَنَّةٍ عَالِيَةٖ

٢٣ قُطُوفُهَا دَانِيَةٞ

٢٤ كُلُواْ وَٱشْرَبُواْ هَنِيٓـَٔۢا
بِمَآ أَسْلَفْتُمْ
فِي ٱلْأَيَّامِ ٱلْخَالِيَةِ

٢٥ وَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ بِشِمَالِهِۦ
فَيَقُولُ يَٰلَيْتَنِي لَمْ أُوتَ كِتَٰبِيَهْ

٢٦ وَلَمْ أَدْرِ مَا حِسَابِيَهْ

٢٧ يَٰلَيْتَهَا كَانَتِ ٱلْقَاضِيَةَ

٢٨ مَآ أَغْنَىٰ عَنِّي مَالِيَهْ

٢٩ هَلَكَ عَنِّي سُلْطَٰنِيَهْ

٣٠ خُذُوهُ فَغُلُّوهُ

٣١ ثُمَّ ٱلْجَحِيمَ صَلُّوهُ

٣٢ ثُمَّ فِي سِلْسِلَةٖ
ذَرْعُهَا سَبْعُونَ ذِرَاعٗا فَٱسْلُكُوهُ

٣٣ إِنَّهُۥ كَانَ لَا يُؤْمِنُ بِٱللَّهِ ٱلْعَظِيمِ

٣٤ وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ

٣٥ فَلَيْسَ لَهُ ٱلْيَوْمَ هَٰهُنَا حَمِيمٞ

٣٦ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٖ

٣٧ لَّا يَأْكُلُهُۥٓ إِلَّا ٱلْخَٰطِـُٔونَ

69:38 But no, indeed! I do swear!
By all that you see,
69:39 and all that you do not see!
69:40 This ˹Quran˺ is, indeed,
the ˹very˺ word ˹of God,
conveyed by way˺ of a noble messenger-angel.
69:41 And it is not the word of a poet.
˹But˺ little is it that you ˹human beings˺ believe.
69:42 Nor is it the word of a soothsayer.
˹But˺ little are you ˹human beings˺ mindful
˹of God's admonitions˺.
69:43 It is ˹a revelation˺ sent down
from the Lord of ˹All˺ the Worlds.
69:44 And were ˹Muhammad˺
to falsely attribute some words to Us,
69:45 We would, most surely, seize him
by the right hand.
69:46 Then We would, most surely,
sever his aorta.
69:47 Nor is there ˹a single˺ one of you
who could prevent ˹God˺ from him.
69:48 Thus, indeed,
˹this Quran˺ is a ˹revealed˺ Reminder
˹sent in admonition˺ for all the God-fearing.
69:49 Yet, indeed, We know well
that among you there are ardent beliers ˹of it˺.
69:50 For, indeed, it is a cause of ˹deep˺ regret
for the disbelievers.
69:51 Yet, indeed, it is, most surely,
the ˹revealed˺ truth of utter certainty.
69:52 So highly exalt the name
of your Lord, the Magnificent.

فَلَآ أُقْسِمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾
وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾
إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾
وَمَا هُوَ بِقَوْلِ شَاعِرٍ ۚ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾
وَلَا بِقَوْلِ كَاهِنٍ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾
تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٤٣﴾
وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ ٱلْأَقَاوِيلِ ﴿٤٤﴾
لَأَخَذْنَا مِنْهُ بِٱلْيَمِينِ ﴿٤٥﴾
ثُمَّ لَقَطَعْنَا مِنْهُ ٱلْوَتِينَ ﴿٤٦﴾
فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَٰجِزِينَ ﴿٤٧﴾
وَإِنَّهُۥ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ ﴿٤٨﴾
وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ ﴿٤٩﴾
وَإِنَّهُۥ لَحَسْرَةٌ عَلَى ٱلْكَٰفِرِينَ ﴿٥٠﴾
وَإِنَّهُۥ لَحَقُّ ٱلْيَقِينِ ﴿٥١﴾
فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٥٢﴾



The surah that proclaims God to be the August Lord of THE HEAVENLY ASCENTS, *the points of rising from which the angels and Gabriel* ﷺ *shall go up to God on the Day of Resurrection.*

Surah 70 / 44 VERSES / REVEALED AT MAKKAH

Al-Maʿârij

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



70:1 A ⌜mocking⌝ questioner
has asked ⌜you, O Prophet,⌝
to ⌜hasten⌝ the inevitable torment

70:2 for the disbelievers that none can repel!

70:3 It is from God ⌜alone⌝, Lord of the Ascents.

70:4 The angels, and ⌜Gabriel⌝, the Spirit,
ascend to Him in a Day—
⌜wherein humanity shall be resurrected—⌝
the measure of which is fifty-thousand years.

70:5 So have patience, ⌜O Prophet⌝—
beautiful patience!

70:6 Indeed, they ⌜who disbelieve⌝ see it as far-off.

70:7 But We see it as ⌜so very⌝ near—

70:8 on a Day ⌜Hereafter⌝
when the heaven shall be as molten brass;

70:9 and the mountains shall be
as ⌜multihued⌝ tufts of wool;

70:10 and an intimate friend will not ask ⌜anything
of⌝ an intimate friend—

70:11 ⌜though⌝ they are made to see one another.
The defiant unbeliever will wish ⌜ardently⌝
he could ransom himself
from the torment of that Day—

(١) سَأَلَ سَآئِلٌۢ بِعَذَابٍ وَاقِعٍ

(٢) لِّلْكَٰفِرِينَ لَيْسَ لَهُۥ دَافِعٌ

(٣) مِّنَ ٱللَّهِ ذِى ٱلْمَعَارِجِ

(٤) تَعْرُجُ ٱلْمَلَٰٓئِكَةُ
وَٱلرُّوحُ إِلَيْهِ
فِى يَوْمٍ كَانَ مِقْدَارُهُۥ
خَمْسِينَ أَلْفَ سَنَةٍ

(٥) فَٱصْبِرْ صَبْرًا جَمِيلًا

(٦) إِنَّهُمْ يَرَوْنَهُۥ بَعِيدًا

(٧) وَنَرَىٰهُ قَرِيبًا

(٨) يَوْمَ تَكُونُ ٱلسَّمَآءُ كَٱلْمُهْلِ

(٩) وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ

(١٠) وَلَا يَسْـَٔلُ حَمِيمٌ حَمِيمًا

(١١) يُبَصَّرُونَهُمْ ۚ
يَوَدُّ ٱلْمُجْرِمُ لَوْ يَفْتَدِى
مِنْ عَذَابِ يَوْمِئِذٍۭ بِبَنِيهِ

even by ˹the sacrifice of˺ his children,
70:12 and his spouse, and his brother,
70:13 and his close kin who sheltered him,
70:14 and whoever is on earth, altogether—
˹that˺ they might, then, deliver him.
70:15 No, indeed! ˹It shall never be!˺
It is, most surely,
a raging Fire ˹that awaits him˺.
70:16 It rips away the flesh ˹of scalp and limb˺.
70:17 It calls forth those
who ˹in life˺ drew back ˹from the truth˺
and turned away ˹from faith˺,
70:18 and gathered ˹wealth˺, and then hoarded ˹it˺.
70:19 ❊Indeed, man was created fretful.
70:20 When evil touches him, he is impatient.
70:21 But when good touches him,
he is begrudging ˹of help to others˺—
70:22 excepted ˹from this˺ are those who pray:
70:23 The ones who are constant in their Prayers;
70:24 and the ones in whose wealth
there is a rightfully determined share
70:25 for the beggar and the destitute;
70:26 and the ones who affirm the truth
of the Day of Judgment;
70:27 and the ones who are ever cautious
with regard to the ˹forewarning of˺ torment
from their Lord.
70:28 Indeed, there is no safeguard
against their Lord's torment.
70:29 Moreover, ˹these are˺ the ones
who are ever vigilant
as to ˹the chastity of˺ their secret parts—
70:30 except ˹in associating˺ with their wives
or ˹with˺ whomever their hands
may rightfully attain to,

(١٢) وَصَٰحِبَتِهِۦ وَأَخِيهِ
(١٣) وَفَصِيلَتِهِ ٱلَّتِي تُـْٔوِيهِ
(١٤) وَمَن فِي ٱلْأَرْضِ جَمِيعًا ثُمَّ يُنجِيهِ
(١٥) كَلَّآ ۖ إِنَّهَا لَظَىٰ
(١٦) نَزَّاعَةً لِّلشَّوَىٰ
(١٧) تَدْعُوا۟ مَنْ أَدْبَرَ وَتَوَلَّىٰ
(١٨) وَجَمَعَ فَأَوْعَىٰ
(١٩) ۞ إِنَّ ٱلْإِنسَٰنَ خُلِقَ هَلُوعًا
(٢٠) إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعًا
(٢١) وَإِذَا مَسَّهُ ٱلْخَيْرُ مَنُوعًا
(٢٢) إِلَّا ٱلْمُصَلِّينَ
(٢٣) ٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَآئِمُونَ
(٢٤) وَٱلَّذِينَ فِيٓ أَمْوَٰلِهِمْ حَقٌّ مَّعْلُومٌ
(٢٥) لِّلسَّآئِلِ وَٱلْمَحْرُومِ
(٢٦) وَٱلَّذِينَ يُصَدِّقُونَ بِيَوْمِ ٱلدِّينِ
(٢٧) وَٱلَّذِينَ هُم
مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ
(٢٨) إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ
(٢٩) وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ
(٣٠) إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ
أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ
فَإِنَّهُمْ غَيْرُ مَلُومِينَ

for, then, they are not blameworthy.
70:31 But whoever seeks ˹intimate consort˺
beyond this,
then it is they who are the transgressors.
70:32 Thus the ones who are ever observant
of their trusts and their covenant;
70:33 and the ones who are upright
in ˹upholding˺ their testimonies;
70:34 and ˹again˺ the ones who are ever vigilant
as to ˹keeping˺ their Prayers—
70:35 all these shall be in Gardens ˹of Paradise˺,
most graciously honored.

70:36 So what is ˹the purpose˺
of those who disbelieve
in rushing at you headlong, ˹O Prophet,˺
70:37 from the right and from the left,
in ˹mocking˺ crowds?
70:38 Is it that every one of them
hopes to be admitted
to an ˹everlasting˺ Garden of Delight
˹while belying God's message˺?
70:39 No, indeed!
We have ˹but˺ created them
from what ˹humble fluid˺ they know.
70:40 Yet, no indeed!
I do swear by the Lord
of ˹all˺ the Easts and ˹all˺ the Wests
that truly We are all-able
70:41 to replace them
with ˹those who are˺ better than them—
and never shall We be overcome!
70:42 So leave them, ˹O Prophet,˺
to indulge ˹in vanity˺ and to play—
until they meet their ˹ill-fated˺ Day,

(٣١) فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ
فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ
(٣٢) وَٱلَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ
وَعَهْدِهِمْ رَٰعُونَ
(٣٣) وَٱلَّذِينَ هُم بِشَهَٰدَٰتِهِمْ قَآئِمُونَ
(٣٤) وَٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ
(٣٥) أُو۟لَٰٓئِكَ فِى جَنَّٰتٍ مُّكْرَمُونَ
(٣٦) فَمَالِ ٱلَّذِينَ كَفَرُوا۟ قِبَلَكَ مُهْطِعِينَ
(٣٧) عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ عِزِينَ
(٣٨) أَيَطْمَعُ كُلُّ ٱمْرِئٍ مِّنْهُمْ
أَن يُدْخَلَ جَنَّةَ نَعِيمٍ
(٣٩) كَلَّآ
إِنَّا خَلَقْنَٰهُم مِّمَّا يَعْلَمُونَ
(٤٠) فَلَآ أُقْسِمُ بِرَبِّ ٱلْمَشَٰرِقِ وَٱلْمَغَٰرِبِ
إِنَّا لَقَٰدِرُونَ
(٤١) عَلَىٰٓ أَن نُّبَدِّلَ خَيْرًا مِّنْهُمْ
وَمَا نَحْنُ بِمَسْبُوقِينَ
(٤٢) فَذَرْهُمْ يَخُوضُوا۟ وَيَلْعَبُوا۟
حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ ٱلَّذِى يُوعَدُونَ

which they have been promised—
70:43 the Day they shall issue forth
from the tombs swiftly,
as if they were rushing toward an idol altar
⌜they used sinfully to worship at in life⌝.
70:44 Their eyes downcast,
humiliation shall spread over them.
That is the Day that they were promised.

﴿٤٣﴾ يَوْمَ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ سِرَاعًا
كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ
﴿٤٤﴾ خَٰشِعَةً أَبْصَٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۚ
ذَٰلِكَ ٱلْيَوْمُ ٱلَّذِى كَانُوا۟ يُوعَدُونَ



The surah that opens with the story of the ancient Prophet NOAH *, the unrelenting Messenger of Resolve, and his obstinately unbelieving people.*

Surah **71** / 28 VERSES / REVEALED AT MAKKAH

Nûḥ

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



71:1 Indeed, We sent Noah to his people, ⸢saying⸣:
Forewarn your people
⸢to willingly submit to God alone⸣
before there comes to them
a most painful torment.

71:2 He said: O my people!
I am, indeed, a clear forewarner
⸢sent by God⸣ to you,

71:3 that you shall worship God ⸢alone⸣
and fear Him, and obey me.

71:4 He shall forgive you of your sins,
and defer ⸢judgment upon⸣ you
until ⸢you fulfill⸣ a stated term ⸢of life⸣.
Indeed, God's term ⸢of judgment⸣—
when it comes ⸢as punishment
for ungodliness⸣—cannot be deferred;
if only you knew ⸢this,
you would surely believe⸣.

71:5 He said: My Lord!
I have called my people ⸢to faith⸣,
by night and by daylight.

71:6 But my call has increased them

(١) إِنَّآ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ أَنْ أَنذِرْ قَوْمَكَ مِن قَبْلِ أَن يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ

(٢) قَالَ يَٰقَوْمِ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ

(٣) أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ

(٤) يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ لَا يُؤَخَّرُ ۖ لَوْ كُنتُمْ تَعْلَمُونَ

(٥) قَالَ رَبِّ إِنِّى دَعَوْتُ قَوْمِى لَيْلًا وَنَهَارًا

(٦) فَلَمْ يَزِدْهُمْ دُعَآءِىٓ إِلَّا فِرَارًا

only in flight ˹from Your guidance˺.

71:7 Indeed, whenever I called them
˹to worship You alone˺,
so that You might forgive them,
they put their fingers in their ears
and covered themselves with their garments,
and ˹belligerently˺ persisted ˹in unbelief˺,
and became arrogant—so very arrogant!

71:8 Then I called them ˹all to belief˺ in public.

71:9 Then I made known ˹my message˺
to ˹some of˺ them ˹openly˺,
while I secretly
called to ˹others among˺ them in private.

71:10 Then I said ˹to them˺:
Seek forgiveness from your Lord.
Indeed, ever is He most forgiving.

71:11 He shall ˹avert drought
and˺ send ˹rain from˺ heaven
upon you in abundance.

71:12 Moreover, He shall provide you
with wealth and children,
and make for you gardens,
and make for you rivers ˹that run˺.

71:13 What is with you that you do not desire
to give due reverence to God,

71:14 while, truly, He has created ˹each of˺ you
in ˹wondrous˺ stages?

71:15 Do you not see how God has created
the seven heavens ˹in layers˺ one above another?

71:16 Thus has He made the moon therein as a light,
and the sun as a lamp.

71:17 Moreover, God has ˹originally˺ caused you
˹as human beings˺ to spring
from ˹the clay of˺ the earth—as does a plant.

71:18 Then He shall return you into it,

(٧) وَإِنِّي كُلَّمَا دَعَوْتُهُمْ
لِتَغْفِرَ لَهُمْ
جَعَلُوٓا۟ أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِمْ
وَٱسْتَغْشَوْا۟ ثِيَابَهُمْ وَأَصَرُّوا۟
وَٱسْتَكْبَرُوا۟ ٱسْتِكْبَارًا
(٨) ثُمَّ إِنِّى دَعَوْتُهُمْ جِهَارًا
(٩) ثُمَّ إِنِّىٓ أَعْلَنتُ لَهُمْ
وَأَسْرَرْتُ لَهُمْ إِسْرَارًا
(١٠) فَقُلْتُ ٱسْتَغْفِرُوا۟ رَبَّكُمْ
إِنَّهُۥ كَانَ غَفَّارًا
(١١) يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا
(١٢) وَيُمْدِدْكُم بِأَمْوَٰلٍ وَبَنِينَ
وَيَجْعَل لَّكُمْ جَنَّٰتٍ
وَيَجْعَل لَّكُمْ أَنْهَٰرًا
(١٣) مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا
(١٤) وَقَدْ خَلَقَكُمْ أَطْوَارًا
(١٥) أَلَمْ تَرَوْا۟ كَيْفَ خَلَقَ ٱللَّهُ
سَبْعَ سَمَٰوَٰتٍ طِبَاقًا
(١٦) وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا
وَجَعَلَ ٱلشَّمْسَ سِرَاجًا
(١٧) وَٱللَّهُ أَنۢبَتَكُم
مِّنَ ٱلْأَرْضِ نَبَاتًا
(١٨) ثُمَّ يُعِيدُكُمْ فِيهَا
وَيُخْرِجُكُمْ إِخْرَاجًا

and resurrect you again—in a sure Resurrection.
71:19 Moreover, God has spread wide
the ˹expanse of the˺ earth for you,
71:20 so that you may traverse
the broad pathways therein.
71:21 Noah said: My Lord!
Indeed, they have rebelled against me
and followed ˹instead˺
those whose wealth and children
have increased them only in loss ˹of faith˺.
71:22 Moreover, they have plotted
an enormous plot ˹of great evil˺.
71:23 And they have said ˹to the people˺:
Do not ever leave your gods!
Do not ever leave Wadd,
nor Suwâʿ, nor Yaghûth,
or Yaʿûq, or Nasr.
71:24 Thus, truly, they have led many astray.
Therefore, ˹my Lord,˺ do not ˹give˺ increase
˹to˺ the ˹godless˺ wrongdoers ˹in anything˺
but ˹the punishment due
for willful˺ misguidance.
71:25 So they were drowned for their sinfulness
then committed to a ˹blazing˺ Fire.
Nor did they find for themselves,
apart from God,
any supporters ˹against His Judgment˺.
71:26 For Noah had said ˹in his prayer˺: My Lord!
Do not leave upon the earth a single dweller
from among the disbelievers.
71:27 For, indeed, if You leave them,
they will lead astray Your servants;
and they will beget only wicked,
relentlessly unbelieving ˹progeny˺.
71:28 My Lord!

(١٩) وَٱللَّهُ جَعَلَ لَكُمُ
ٱلْأَرْضَ بِسَاطًا
(٢٠) لِّتَسْلُكُوا۟ مِنْهَا سُبُلًا فِجَاجًا
(٢١) قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِى
وَٱتَّبَعُوا۟ مَن لَّمْ يَزِدْهُ مَالُهُۥ
وَوَلَدُهُۥٓ إِلَّا خَسَارًا
(٢٢) وَمَكَرُوا۟ مَكْرًا كُبَّارًا
(٢٣) وَقَالُوا۟ لَا تَذَرُنَّ ءَالِهَتَكُمْ
وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا
وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا
(٢٤) وَقَدْ أَضَلُّوا۟ كَثِيرًا
وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا ضَلَٰلًا
(٢٥) مِّمَّا خَطِيٓـَٰٔتِهِمْ أُغْرِقُوا۟
فَأُدْخِلُوا۟ نَارًا فَلَمْ يَجِدُوا۟ لَهُم
مِّن دُونِ ٱللَّهِ أَنصَارًا
(٢٦) وَقَالَ نُوحٌ
رَّبِّ لَا تَذَرْ عَلَى ٱلْأَرْضِ
مِنَ ٱلْكَٰفِرِينَ دَيَّارًا
(٢٧) إِنَّكَ إِن تَذَرْهُمْ
يُضِلُّوا۟ عِبَادَكَ
وَلَا يَلِدُوٓا۟ إِلَّا فَاجِرًا كَفَّارًا

رَّبِّ ٱغْفِرْ لِى وَلِوَٰلِدَىَّ
وَلِمَن دَخَلَ بَيْتِىَ مُؤْمِنًا
وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ
وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا تَبَارًۢا ٢٨

Forgive me and my parents
and whoever enters my house as a believer—
and all the believing men
and all the believing women
˹until the end of time˺.
But never ˹give˺ increase
˹to˺ the ˹godless˺ wrongdoers ˹in anything˺
but an utter shattering ˹of destruction˺.



The surah that opens with the revelation that a group of JINN-KIND *listened to the Prophet ﷺ reciting the Quran, believed in it, and so admonished their own race.*

Surah 72 / 28 VERSES / REVEALED AT MAKKAH

Al-Jinn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



72:1 Say, ˹O Prophet˺:
It has been revealed to me
that a group of jinn has listened
˹to me reciting the Quran˺.
So they said ˹in admonition to their fellowship˺:
Indeed, we have heard a wondrous Quran.

(١) قُلْ أُوحِيَ إِلَيَّ
أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ
فَقَالُوٓا۟ إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا

72:2 It guides to the right way.
So we have believed in it.
Thus, never shall we associate
anyone ˹as a god˺ with our Lord.

(٢) يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ ۖ
وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا

72:3 For, indeed,
most high is the majesty of our Lord.
He has not taken a spouse nor ˹begotten˺ a son.

(٣) وَأَنَّهُۥ تَعَٰلَىٰ جَدُّ رَبِّنَا
مَا ٱتَّخَذَ صَٰحِبَةً وَلَا وَلَدًا

72:4 Thus, indeed, the foolish among us
have spoken an outrage against God
˹in saying this˺.

(٤) وَأَنَّهُۥ كَانَ يَقُولُ سَفِيهُنَا
عَلَى ٱللَّهِ شَطَطًا

72:5 And, indeed, we had thought
that humankind and jinn
would never speak lies against God.

(٥) وَأَنَّا ظَنَنَّآ أَن لَّن تَقُولَ ٱلْإِنسُ
وَٱلْجِنُّ عَلَى ٱللَّهِ كَذِبًا

72:6 Yet, indeed, there have been men
among humankind
who seek refuge in the males of the jinn.
But they ˹of the jinn who men seek out

(٦) وَأَنَّهُۥ كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ
يَعُوذُونَ بِرِجَالٍ مِّنَ ٱلْجِنِّ
فَزَادُوهُمْ رَهَقًا

have only˺ increased them in degradation
˹by urging them to impiety˺.

72:7 For, indeed, they ˹of the jinn˺
have thought,
as you ˹human beings˺ have thought—
that God would never raise up anyone
˹after death for Judgment˺.

72:8 Now, indeed, we ˹of the jinn˺
have sought ˹to reach into˺ Heaven.
But we found it filled
with mighty ˹angels as˺ guards
and ˹shooting˺ flames.

72:9 For, indeed, ˹before the Quran's revelation,˺
we used to sit
in some of the sitting places near there
to listen ˹to the higher world˺.
But one who seeks to listen now
finds a ˹shooting˺ flame in wait for him.

72:10 So, indeed, we do not know
whether ˹an˺ evil ˹recompense˺ is intended
for ˹all˺ those in the earth,
or ˹whether˺ their Lord intends
˹to bring about˺ for them right guidance.

72:11 Now, indeed, among us
are those who are righteous.
And among us are those who are other than this.
We ˹jinn˺ have become of divergent ways.

72:12 Yet, indeed, we ˹ourselves˺ have realized
that never can we thwart
˹the will of˺ God on earth.
Nor shall we ever thwart Him
by ˹way of˺ escape.

72:13 For, indeed, when we heard
the guidance ˹of the Quran˺, we believed in it.

٧ وَأَنَّهُمْ ظَنُّوا۟ كَمَا ظَنَنتُمْ
أَن لَّن يَبْعَثَ ٱللَّهُ أَحَدًا

٨ وَأَنَّا لَمَسْنَا ٱلسَّمَآءَ
فَوَجَدْنَٰهَا مُلِئَتْ
حَرَسًا شَدِيدًا وَشُهُبًا

٩ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا
مَقَٰعِدَ لِلسَّمْعِ
فَمَن يَسْتَمِعِ ٱلْـَٔانَ
يَجِدْ لَهُۥ شِهَابًا رَّصَدًا

١٠ وَأَنَّا لَا نَدْرِىٓ أَشَرٌّ
أُرِيدَ بِمَن فِى ٱلْأَرْضِ
أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا

١١ وَأَنَّا مِنَّا ٱلصَّٰلِحُونَ
وَمِنَّا دُونَ ذَٰلِكَ
كُنَّا طَرَآئِقَ قِدَدًا

١٢ وَأَنَّا ظَنَنَّآ
أَن لَّن نُّعْجِزَ ٱللَّهَ فِى ٱلْأَرْضِ
وَلَن نُّعْجِزَهُۥ هَرَبًا

١٣ وَأَنَّا لَمَّا سَمِعْنَا ٱلْهُدَىٰٓ
ءَامَنَّا بِهِۦ

Thus whoever believes in his Lord ⌜in this life⌝
shall fear neither deprivation
⌜of his reward in the Hereafter⌝
nor degradation ⌜by an unjust accounting⌝.

72:14 And, indeed, among us
are those who are *muslims*,
in willing submission to God ⌜alone⌝.
And among us are those who are iniquitous.
So ⌜as to⌝ those
who have willingly submitted ⌜themselves
to God alone⌝,
they have pursued the right way
⌜to everlasting delight near their Lord⌝.

72:15 But as for the iniquitous,
they shall be firewood for Hell.

72:16 ⌜God says:⌝
And were they ⌜who have belied this message⌝
to keep straight on the path ⌜of God⌝,
We would, most surely,
⌜quench their thirst
and⌝ give them water ⌜from the heavens⌝
to drink in abundance—

72:17 so as to test them with it!
Yet whoever turns away
from the remembrance of his Lord,
He shall thrust him
into ever-mounting torment.

72:18 Now, indeed, the places of worship
are ⌜solely⌝ for God.
So do not call upon anyone ⌜in worship⌝
along with God.

72:19 Yet when ⌜Muhammad,⌝ the servant of God,
stood ⌜before his Lord⌝ invoking Him ⌜in Prayer⌝,

فَمَن يُؤْمِنۢ بِرَبِّهِۦ
فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا
﴿١٤﴾ وَأَنَّا مِنَّا ٱلْمُسْلِمُونَ
وَمِنَّا ٱلْقَٰسِطُونَ ۖ
فَمَنْ أَسْلَمَ
فَأُو۟لَٰٓئِكَ تَحَرَّوْا۟ رَشَدًا
﴿١٥﴾ وَأَمَّا ٱلْقَٰسِطُونَ
فَكَانُوا۟ لِجَهَنَّمَ حَطَبًا
﴿١٦﴾ وَأَلَّوِ ٱسْتَقَٰمُوا۟ عَلَى ٱلطَّرِيقَةِ
لَأَسْقَيْنَٰهُم مَّآءً غَدَقًا
﴿١٧﴾ لِّنَفْتِنَهُمْ فِيهِ ۚ
وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِۦ
يَسْلُكْهُ عَذَابًا صَعَدًا
﴿١٨﴾ وَأَنَّ ٱلْمَسَٰجِدَ لِلَّهِ
فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا
﴿١٩﴾ وَأَنَّهُۥ لَمَّا قَامَ عَبْدُ ٱللَّهِ يَدْعُوهُ

they ˹who disbelieve˺
were nearly swarming over him ˹to harm him˺.

72:20 Say, ˹O Prophet˺:
I call only upon my Lord ˹in worship˺.
Nor do I associate anyone ˹as a god˺ with Him.

72:21 Say, ˹also˺:
Indeed, I hold no power
˹with regard˺ to you ˹who belie me˺—
neither ˹to bring you˺ harm,
nor ˹to compel you to˺ right guidance.

72:22 ˹Moreover˺, say:
Indeed, ˹if ever I were to disobey Him˺
never could anyone protect me from God—
for never shall I find
˹a place of˺ refuge, apart from Him.

72:23 ˹Mine˺ is only to convey ˹the truth˺ from God
and ˹to deliver˺ His messages ˹to one and all˺.
Yet ˹as to˺ one who disobeys God
and His Messenger,
indeed, for him there is the Fire of Hell
˹awaiting in the Hereafter˺—
to abide therein, forever and ever.

72:24 At last, when they ˹who disbelieve˺
see all ˹the suffering˺
that they have been promised,
they will know, then, ˹with certainty˺
who has weaker supporters
and is fewer in number.

72:25 Say, ˹O Prophet˺:
I do not know whether ˹the fulfillment
of˺ what you are promised
˹as divine judgment˺ is near,
or if my Lord will defer it for a long while.

72:26 He is the ˹Sole˺ Knower
˹of the realm˺ of the unseen.

كَادُوا۟ يَكُونُونَ عَلَيْهِ لِبَدًا

(٢٠) قُلْ إِنَّمَآ أَدْعُوا۟ رَبِّى
وَلَآ أُشْرِكُ بِهِۦٓ أَحَدًا

(٢١) قُلْ إِنِّى لَآ أَمْلِكُ لَكُمْ
ضَرًّا وَلَا رَشَدًا

(٢٢) قُلْ إِنِّى لَن يُجِيرَنِى مِنَ ٱللَّهِ أَحَدٌ
وَلَنْ أَجِدَ مِن دُونِهِۦ مُلْتَحَدًا

(٢٣) إِلَّا بَلَٰغًا مِّنَ ٱللَّهِ وَرِسَٰلَٰتِهِۦ ۚ
وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ
فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ
خَٰلِدِينَ فِيهَآ أَبَدًا

(٢٤) حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ
فَسَيَعْلَمُونَ مَنْ أَضْعَفُ
نَاصِرًا وَأَقَلُّ عَدَدًا

(٢٥) قُلْ إِنْ أَدْرِىٓ
أَقَرِيبٌ مَّا تُوعَدُونَ
أَمْ يَجْعَلُ لَهُۥ رَبِّىٓ أَمَدًا

(٢٦) عَٰلِمُ ٱلْغَيْبِ

And never does He manifest
His ⌜knowledge of the⌝ unseen ⌜realm⌝
to anyone—
72:27 except for one among the messengers
with whom He is well pleased.
Then, indeed, He dispatches before such a one,
and behind him, ⌜angel-⌝sentinels,
72:28 so that He may know ⌜with proof⌝
whether they ⌜who are His messengers⌝
have conveyed the messages of their Lord—
though He ⌜Himself⌝
encompasses all that is with them;
and He ⌜Himself⌝
has enumerated all things by number.

فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا
٢٧ إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ
فَإِنَّهُۥ يَسْلُكُ مِنۢ بَيْنِ يَدَيْهِ
وَمِنْ خَلْفِهِۦ رَصَدًا
٢٨ لِّيَعْلَمَ أَن قَدْ
أَبْلَغُوا۟ رِسَٰلَٰتِ رَبِّهِمْ
وَأَحَاطَ بِمَا لَدَيْهِمْ
وَأَحْصَىٰ كُلَّ شَىْءٍ عَدَدًۢا



The surah that opens by addressing the mantled Prophet ﷺ as
THE ENWRAPPED MESSENGER

Surah 73 / 20 VERSES / REVEALED AT MAKKAH

Al-Muzzammil

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



73:1 O you who are enwrapped ˹in a mantle,
seeking cover out of fear and awe˺!
73:2 Rise the night long ˹in Prayer˺,
except for a little ˹of it˺.
73:3 Or ˹pray˺ half of it. Or take from this a little.
73:4 Or add to it.
And ˹therein˺ recite the Quran
with a measured recitation.
73:5 For We shall, most surely,
cast upon you a weighty word.
73:6 And, indeed, rising by night ˹for Prayer˺
makes for a stronger impression ˹on the soul˺,
and is best for the recitation ˹of God's word˺.
73:7 Indeed, during the day
you shall have lengthy occupations
˹in calling to God˺.
73:8 So remember ˹with praise˺
the name of your Lord.
Thus shall you devote yourself
with ˹sincere˺ devotion to Him ˹alone˺—
73:9 the Lord of the East and the West.
There is no God but Him!
So take Him ˹alone˺ as a guardian.

يَٰٓأَيُّهَا ٱلْمُزَّمِّلُ ﴿١﴾
قُمِ ٱلَّيْلَ إِلَّا قَلِيلًا ﴿٢﴾
نِّصْفَهُۥٓ أَوِ ٱنقُصْ مِنْهُ قَلِيلًا ﴿٣﴾
أَوْ زِدْ عَلَيْهِ ﴿٤﴾
وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا
إِنَّا سَنُلْقِى عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾
إِنَّ نَاشِئَةَ ٱلَّيْلِ ﴿٦﴾
هِىَ أَشَدُّ وَطْـًٔا وَأَقْوَمُ قِيلًا
إِنَّ لَكَ فِى ٱلنَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾
وَٱذْكُرِ ٱسْمَ رَبِّكَ ﴿٨﴾
وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا
رَّبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ ﴿٩﴾
لَآ إِلَٰهَ إِلَّا هُوَ فَٱتَّخِذْهُ وَكِيلًا

73:10 Moreover, be patient with all ⌜the abuse⌝
that they ⌜who disbelieve⌝ shall speak.
Thus part from them with a fair parting.

73:11 And leave to Me the beliers,
those of prosperous ease;
and bear with them a short while.

73:12 Indeed, ⌜awaiting them⌝ with Us
are shackles, and a blazing Fire,

73:13 and food that chokes,
and a most painful torment—

73:14 on a Day ⌜Hereafter,
when⌝ the earth and the mountains shudder,
and the mountains become like running sand.

73:15 ⌜O humankind!⌝
Indeed, We have sent to you a messenger
as a witness over you,
just as We sent a messenger to Pharaoh.

73:16 But Pharaoh disobeyed the messenger.
Thus, suddenly, We seized him
with an overwhelming grip.

73:17 How, then, shall you shield yourselves
if you disbelieve in a Day
⌜the unthinkable terror of⌝ which
shall turn children gray?

73:18 From it, the heaven ⌜itself⌝ shall rend apart—
⌜and⌝ ever is His promise fulfilled!

73:19 Indeed, these ⌜verses of admonition⌝
are ⌜revealed as⌝ a Reminder ⌜of that Day⌝—
so that whoever so wills
may take to his Lord
a ⌜penitent⌝ way ⌜to salvation⌝.

73:20 ✻Indeed, your Lord knows, ⌜O Prophet,⌝
that you rise ⌜for the Prayer⌝

(١٠) وَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ
وَٱهْجُرْهُمْ هَجْرًا جَمِيلًا
(١١) وَذَرْنِى وَٱلْمُكَذِّبِينَ
أُو۟لِى ٱلنَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا
(١٢) إِنَّ لَدَيْنَآ أَنكَالًا وَجَحِيمًا
(١٣) وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا
(١٤) يَوْمَ تَرْجُفُ ٱلْأَرْضُ وَٱلْجِبَالُ
وَكَانَتِ ٱلْجِبَالُ كَثِيبًا مَّهِيلًا
(١٥) إِنَّآ أَرْسَلْنَآ إِلَيْكُمْ رَسُولًا
شَٰهِدًا عَلَيْكُمْ
كَمَآ أَرْسَلْنَآ إِلَىٰ فِرْعَوْنَ رَسُولًا
(١٦) فَعَصَىٰ فِرْعَوْنُ ٱلرَّسُولَ
فَأَخَذْنَٰهُ أَخْذًا وَبِيلًا
(١٧) فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ
يَوْمًا يَجْعَلُ ٱلْوِلْدَٰنَ شِيبًا
(١٨) ٱلسَّمَآءُ مُنفَطِرٌۢ بِهِۦ
كَانَ وَعْدُهُۥ مَفْعُولًا
(١٩) إِنَّ هَٰذِهِۦ تَذْكِرَةٌ
فَمَن شَآءَ
ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا

nearly two-thirds of the night,
and ˹sometimes for˺ half of it, or a third of it—
and ˹so do˺ a group of those with you.
For it is God who has determined
the ˹watches of the˺ night
and the ˹offices of the˺ day.
He knows well that all of you ˹who believe˺
will not be able to endure this.
Thus He has absolved you
˹of this obligation, O believers˺.
Now read of the Quran ˹in your night vigils˺
so much as may be easy ˹for you˺.
He knows well
that there shall be among you those who are ill;
and others treading through the land
in search of God's bounty;
and others fighting in the path of God.
So read of it ˹in your Prayers˺
so much as may be easy.
Yet you shall ˹duly˺ establish the Prayer.
And you shall give the Zakât-Charity,
and ˹thereby˺ lend God a most goodly loan.
For whatever good you advance for your souls,
you shall find ˹its reward˺ with God
˹in the Hereafter;
yet˺ it shall be far better
and much greater in reward.
Thus seek, ˹all of you,˺ God's forgiveness.
Indeed, God is all-forgiving, mercy-giving.

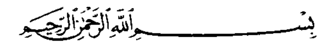
(٢٠) ۞ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ
أَدْنَىٰ مِن ثُلُثَيِ ٱلَّيْلِ وَنِصْفَهُۥ
وَثُلُثَهُۥ وَطَآئِفَةٌ مِّنَ ٱلَّذِينَ مَعَكَ
وَٱللَّهُ يُقَدِّرُ ٱلَّيْلَ وَٱلنَّهَارَ
عَلِمَ أَن لَّن تُحْصُوهُ
فَتَابَ عَلَيْكُمْ
فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنَ ٱلْقُرْءَانِ
عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ
وَءَاخَرُونَ يَضْرِبُونَ فِى ٱلْأَرْضِ
يَبْتَغُونَ مِن فَضْلِ ٱللَّهِ
وَءَاخَرُونَ يُقَٰتِلُونَ
فِى سَبِيلِ ٱللَّهِ
فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنْهُ
وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ
وَأَقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا
وَمَا تُقَدِّمُوا۟ لِأَنفُسِكُم مِّنْ خَيْرٍ
تَجِدُوهُ عِندَ ٱللَّهِ هُوَ خَيْرًا
وَأَعْظَمَ أَجْرًا وَٱسْتَغْفِرُوا۟ ٱللَّهَ
إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌۢ

سورة المدثر *The surah that opens by addressing the enwrapped Prophet ﷺ as* THE MANTLED MESSENGER.

Surah 74 / 56 VERSES / REVEALED AT MAKKAH

Al-Muddaththir

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



74:1 O you who are mantled ⌜in a wrap,
seeking cover out of fear and awe⌝!
74:2 Rise and forewarn!
74:3 And your Lord thus extol!
74:4 And your garments thus purify!
74:5 And shun thus idolatry!
74:6 Nor shall you give ⌜anything⌝
in search of self-gain.
74:7 Moreover,
with ⌜the commandments⌝ of your Lord
have patience.
⌜To God is the ultimate return.⌝
74:8 For when the Horn Blast
is blown ⌜at the end of time⌝,
74:9 that Day, then,
shall be a most difficult Day—
74:10 ⌜utterly⌝ without ease for the disbelievers.
74:11 So leave such ⌜a one⌝ to Me
whom I created alone;
74:12 and to whom I granted extensive wealth
74:13 and ⌜gave⌝ sons to behold;
74:14 and for whom I paved a smooth way ⌜of ease⌝.
74:15 Yet does he ⌜dare⌝ hope

يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ﴿١﴾
قُمْ فَأَنذِرْ ﴿٢﴾
وَرَبَّكَ فَكَبِّرْ ﴿٣﴾
وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾
وَٱلرُّجْزَ فَٱهْجُرْ ﴿٥﴾
وَلَا تَمْنُن تَسْتَكْثِرُ ﴿٦﴾
وَلِرَبِّكَ فَٱصْبِرْ ﴿٧﴾
فَإِذَا نُقِرَ فِى ٱلنَّاقُورِ ﴿٨﴾
فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿٩﴾
عَلَى ٱلْكَٰفِرِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾
ذَرْنِى وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾
وَجَعَلْتُ لَهُۥ مَالًا مَّمْدُودًا ﴿١٢﴾
وَبَنِينَ شُهُودًا ﴿١٣﴾
وَمَهَّدتُّ لَهُۥ تَمْهِيدًا ﴿١٤﴾
ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾

that I should add more ˹while he disbelieves˺?

74:16 No, indeed! ˹It shall not be!˺
For, most surely, he has been obstinate
toward Our ˹revealed˺ signs.

74:17 I shall burden him
with ever-mounting punishment!

74:18 Indeed, he thought ˹ill of God's message˺
and ˹then˺ determined ˹to suppress it˺.

74:19 Hence, he is destroyed
for how he ˹then˺ determined!

74:20 And again, he is destroyed
for how he ˹then˺ determined!

74:21 Then he considered ˹God's revelation˺.

74:22 Then he frowned and scowled,

74:23 and turned away and grew arrogant,

74:24 and said:
This ˹Quran˺ is nothing but sorcery
acquired ˹from the ancients˺!

74:25 This ˹Quran˺ is nothing but the utterance
˹of charms˺ from a mortal!

74:26 I shall roast him in Saqar, ˹deep in Hellfire˺!

74:27 Do you realize what Saqar is?

74:28 It spares none and leaves none!

74:29 It chars mortals.

74:30 Over it are nineteen ˹angels˺.

74:31 Nor have We appointed any
but ˹the sternest of˺ angels
˹as˺ the keepers of the Fire.
Nor have We made their number but as a trial
for those who disbelieve—
that those who have been given the Scripture
might become certain ˹of God's revealed truth˺;
and that those who have believed ˹in Islam˺
might increase in faith;
and that those who have been given the Scripture

(١٦) كَلَّآ إِنَّهُۥ كَانَ لِءَايَٰتِنَا عَنِيدًا
(١٧) سَأُرْهِقُهُۥ صَعُودًا
(١٨) إِنَّهُۥ فَكَّرَ وَقَدَّرَ
(١٩) فَقُتِلَ كَيْفَ قَدَّرَ
(٢٠) ثُمَّ قُتِلَ كَيْفَ قَدَّرَ
(٢١) ثُمَّ نَظَرَ
(٢٢) ثُمَّ عَبَسَ وَبَسَرَ
(٢٣) ثُمَّ أَدْبَرَ وَٱسْتَكْبَرَ
(٢٤) فَقَالَ إِنْ هَٰذَآ إِلَّا سِحْرٌ يُؤْثَرُ
(٢٥) إِنْ هَٰذَآ إِلَّا قَوْلُ ٱلْبَشَرِ
(٢٦) سَأُصْلِيهِ سَقَرَ
(٢٧) وَمَآ أَدْرَىٰكَ مَا سَقَرُ
(٢٨) لَا تُبْقِى وَلَا تَذَرُ
(٢٩) لَوَّاحَةٌ لِّلْبَشَرِ
(٣٠) عَلَيْهَا تِسْعَةَ عَشَرَ
(٣١) وَمَا جَعَلْنَآ أَصْحَٰبَ ٱلنَّارِ
إِلَّا مَلَٰٓئِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ
إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا۟
لِيَسْتَيْقِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ

and those who have believed ˹in Islam˺
shall not doubt ˹the Quran's truth˺;
and that those ˹hypocrites˺
in whose ˹doubting˺ hearts there is a sickness,
as well as the disbelievers, might say:
What did God intend by this as an example?
In this way does God leave to stray
whomever He so wills;
and ˹thereby˺ He guides whomever He so wills.
For none knows the hosts
of your Lord but Him.
Nor is this ˹mention of Hellfire˺
other than a ˹dire˺ reminder to ˹all˺ human beings
˹of the outcome of unbelief.
74:32 Yet most of them are heedless.
But˺ no, indeed! ˹It is real!
I swear˺ by the moon!
74:33 And the night as it draws back!
74:34 And the morning when it shines forth!
74:35 Indeed, ˹Hellfire˺ is, most surely,
one of the greatest ˹terrors˺—
74:36 a forewarning to ˹all˺ human beings—
74:37 to whomever of you so wills
to go forward ˹with goodness˺
or lag behind ˹in faithlessness˺.
74:38 Every soul is ˹itself˺ in pledge
for what it has earned—
74:39 except for the Companions
of the ˹blessed˺ Right.
74:40 In Gardens ˹of Paradise˺,
they shall ask one another
74:41 about the defiant unbelievers,
˹then ask of them, themselves˺:
74:42 What thrust you into ˹the deep of˺ Saqar?
74:43 They will answer:

وَيَزْدَادَ ٱلَّذِينَ ءَامَنُوٓا۟ إِيمَـٰنًا
وَلَا يَرْتَابَ ٱلَّذِينَ
أُوتُوا۟ ٱلْكِتَـٰبَ وَٱلْمُؤْمِنُونَ
وَلِيَقُولَ ٱلَّذِينَ
فِى قُلُوبِهِم مَّرَضٌ وَٱلْكَـٰفِرُونَ
مَاذَآ أَرَادَ ٱللَّهُ بِهَـٰذَا مَثَلًا
كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَن يَشَآءُ
وَيَهْدِى مَن يَشَآءُ
وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ
وَمَا هِىَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ
(٣٢) كَلَّا وَٱلْقَمَرِ
(٣٣) وَٱلَّيْلِ إِذْ أَدْبَرَ
(٣٤) وَٱلصُّبْحِ إِذَآ أَسْفَرَ
(٣٥) إِنَّهَا لَإِحْدَى ٱلْكُبَرِ
(٣٦) نَذِيرًا لِّلْبَشَرِ
(٣٧) لِمَن شَآءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ
(٣٨) كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ رَهِينَةٌ
(٣٩) إِلَّآ أَصْحَـٰبَ ٱلْيَمِينِ
(٤٠) فِى جَنَّـٰتٍ يَتَسَآءَلُونَ
(٤١) عَنِ ٱلْمُجْرِمِينَ
(٤٢) مَا سَلَكَكُمْ فِى سَقَرَ

We were not of those who prayed.
74:44 Nor did we feed the indigent.
74:45 Rather, we indulged ˹in falsehood˺
along with ˹all˺ the indulgent.
74:46 Moreover, we used to belie
the Day of Judgment—
74:47 until the certainty ˹of death˺ came to us.
74:48 Yet never shall the intercession
of any intercessors benefit them.
74:49 What, then, is the matter with them
that they ˹now˺ turn away
from the ˹revealed˺ Reminder ˹of the Quran˺,
74:50 as though they were terrified wild asses
74:51 fleeing from a lion?
74:52 Yet every one of them wishes, ˹ardently,
that he was chosen by God˺
to be given Scriptures unfurled.
74:53 No, indeed! ˹It shall not be!˺
Rather, they do not fear the ˹consequence
of the˺ Hereafter.
74:54 No, indeed! ˹Their wishes are not to be!˺
Most surely, this ˹revelation of the Quran˺
is an ˹awesome˺ Reminder.
74:55 Then ˹let˺ whoever so wills
remember its ˹admonitions
with sincerity of heart˺.
74:56 Yet they shall not ˹so˺ remember,
except as God so wills.
He ˹alone˺ is all-worthy of reverent fear—
and all-worthy of ˹granting˺ forgiveness.

٤٣ قَالُوا۟ لَمْ نَكُ مِنَ ٱلْمُصَلِّينَ
٤٤ وَلَمْ نَكُ نُطْعِمُ ٱلْمِسْكِينَ
٤٥ وَكُنَّا نَخُوضُ مَعَ ٱلْخَآئِضِينَ
٤٦ وَكُنَّا نُكَذِّبُ بِيَوْمِ ٱلدِّينِ
٤٧ حَتَّىٰٓ أَتَىٰنَا ٱلْيَقِينُ
٤٨ فَمَا تَنفَعُهُمْ شَفَٰعَةُ ٱلشَّٰفِعِينَ
٤٩ فَمَا لَهُمْ عَنِ ٱلتَّذْكِرَةِ مُعْرِضِينَ
٥٠ كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ
٥١ فَرَّتْ مِن قَسْوَرَةٍۭ
٥٢ بَلْ يُرِيدُ كُلُّ ٱمْرِئٍ مِّنْهُمْ
أَن يُؤْتَىٰ صُحُفًا مُّنَشَّرَةً
٥٣ كَلَّا ۖ بَل لَّا يَخَافُونَ ٱلْءَاخِرَةَ
٥٤ كَلَّآ إِنَّهُۥ تَذْكِرَةٌ
٥٥ فَمَن شَآءَ ذَكَرَهُۥ
٥٦ وَمَا يَذْكُرُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ
هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ

سُورَةُ القِيَامَةِ *The surah that opens with the emphatic oath of the Divine One swearing by the looming* DAY OF RESURRECTION.

Surah 75 / 40 VERSES / REVEALED AT MAKKAH

Al-Qiyâmah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



75:1 No, indeed! I do swear
by the Day of Resurrection!

75:2 Moreover, no, indeed!
I do swear by the self-reproving soul!

75:3 Does man think that We shall never reassemble
his bones ˹for a Judgment Day˺?

75:4 On the contrary,
We are well able to form
even his very fingertips!

75:5 Rather, ˹disbelieving˺ man desires
to do wickedness ever onward—

75:6 ˹while defiantly˺ questioning:
When is ˹this˺ Resurrection Day?

75:7 Behold! When every eye is dazzled,

75:8 and the moon darkens,

75:9 and the sun and the moon
are gathered up together—

75:10 ˹disbelieving˺ man
will ˹then˺ say, on that Day:
Where is the place to flee?

75:11 No, indeed!
Most surely, there shall be no shelter.

(١) لَآ أُقْسِمُ بِيَوْمِ ٱلْقِيَٰمَةِ

(٢) وَلَآ أُقْسِمُ بِٱلنَّفْسِ ٱللَّوَّامَةِ

(٣) أَيَحْسَبُ ٱلْإِنسَٰنُ
أَلَّن نَّجْمَعَ عِظَامَهُۥ

(٤) بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّىَ بَنَانَهُۥ

(٥) بَلْ يُرِيدُ ٱلْإِنسَٰنُ لِيَفْجُرَ أَمَامَهُۥ

(٦) يَسْـَٔلُ أَيَّانَ يَوْمُ ٱلْقِيَٰمَةِ

(٧) فَإِذَا بَرِقَ ٱلْبَصَرُ

(٨) وَخَسَفَ ٱلْقَمَرُ

(٩) وَجُمِعَ ٱلشَّمْسُ وَٱلْقَمَرُ

(١٠) يَقُولُ ٱلْإِنسَٰنُ يَوْمَئِذٍ أَيْنَ ٱلْمَفَرُّ

(١١) كَلَّا لَا وَزَرَ

(١٢) إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمُسْتَقَرُّ

75:12 To your Lord ˹alone,˺ on that Day,
shall all things come to rest.

75:13 Man will be told, on that Day,
of all ˹the deeds˺ that he had advanced ˹in life˺—
and deferred ˹forever˺.

75:14 Rather, ˹every˺ man shall be an eyewitness
against his own soul—

75:15 even if he openly casts his excuses.

75:16 ˹O Prophet!˺
Do not move your tongue ˹hurriedly˺
with ˹the Quran while receiving˺ it,
to hasten ˹memorizing˺ it.

75:17 Indeed, it is incumbent upon Us
to collect it ˹in your heart˺
and ˹to ease for you˺ its recitation.

75:18 So when We recite it ˹to you
by way of Our Angel Gabriel˺,
then follow ˹closely˺ its recitation.

75:19 Then incumbent upon Us
is ˹to ease for you˺ its explanation.

75:20 No, indeed!
˹You who disbelieve do deny
the Day of Resurrection˺.
Rather, you do love
the fleeting ˹pleasures of the world˺.

75:21 Thus you leave ˹behind you˺ the Hereafter.

75:22 Faces, on that Day, shall be radiant.

75:23 To their Lord ˹alone˺ shall they be looking.

75:24 Faces, on that Day, shall be utterly dismal,

75:25 realizing they shall be dealt a backbreaking blow.

75:26 No, indeed, ˹you human beings do deny
the Day of Resurrection.

يُنَبَّؤُا۟ ٱلْإِنسَٰنُ يَوْمَئِذٍۭ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾
بَلِ ٱلْإِنسَٰنُ عَلَىٰ نَفْسِهِۦ بَصِيرَةٌ ﴿١٤﴾
وَلَوْ أَلْقَىٰ مَعَاذِيرَهُۥ ﴿١٥﴾
لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾
إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾
فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾
ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ ﴿١٩﴾
كَلَّا بَلْ تُحِبُّونَ ٱلْعَاجِلَةَ ﴿٢٠﴾
وَتَذَرُونَ ٱلْءَاخِرَةَ ﴿٢١﴾
وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾
إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾
وَوُجُوهٌ يَوْمَئِذٍۭ بَاسِرَةٌ ﴿٢٤﴾
تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾
كَلَّآ إِذَا بَلَغَتِ ٱلتَّرَاقِىَ ﴿٢٦﴾

Yet,˺ most surely, when ˹the soul of the dying˺ reaches the collarbones,

75:27 and it is said ˹in desperation˺:
Who is a ˹healing˺ enchanter?

75:28 and one ˹then˺ realizes
that this is, indeed, the ˹final˺ departure;

75:29 and leg is entangled with leg
˹at the moment of death˺—

75:30 to your Lord, on that Day,
is the driving ˹of people toward their Judgment˺.

75:31 Then ˹as for˺ one who did not believe nor pray,

75:32 but, rather, belied ˹God˺
and turned away ˹from the Quran˺,

75:33 then went to his family, strutting—

75:34 how near ˹now˺ is woe to you!
So near ˹now˺ is woe!

75:35 Again, how near ˹now˺ is woe to you!
So near ˹now˺ is woe!

75:36 Does man think that he is to be left to no end?

75:37 Was he not a mere sperm-drop
from emitted semen?

75:38 Then ˹in the womb˺
he became a clinging clot,
that He ˹alone˺
then created and fashioned.

75:39 Then He ˹alone˺
made of him the two genders—
the male and the female.

75:40 Is such as He
not, then, well-able
to give life ˹anew˺ to the dead?

وَقِيلَ مَنْۜ رَاقٖ ﴿٢٧﴾
وَظَنَّ أَنَّهُ ٱلْفِرَاقُ ﴿٢٨﴾
وَٱلْتَفَّتِ ٱلسَّاقُ بِٱلسَّاقِ ﴿٢٩﴾
إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمَسَاقُ ﴿٣٠﴾
فَلَا صَدَّقَ وَلَا صَلَّىٰ ﴿٣١﴾
وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾
ثُمَّ ذَهَبَ إِلَىٰٓ أَهْلِهِۦ يَتَمَطَّىٰٓ ﴿٣٣﴾
أَوْلَىٰ لَكَ فَأَوْلَىٰ ﴿٣٤﴾
ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰٓ ﴿٣٥﴾
أَيَحْسَبُ ٱلْإِنسَٰنُ أَن يُتْرَكَ سُدًى ﴿٣٦﴾
أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيٍّ يُمْنَىٰ ﴿٣٧﴾
ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾
فَجَعَلَ مِنْهُ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰٓ ﴿٣٩﴾
أَلَيْسَ ذَٰلِكَ بِقَٰدِرٍ
عَلَىٰٓ أَن يُحْـِۧىَ ٱلْمَوْتَىٰ ﴿٤٠﴾



The surah that opens with a question posed to arrogant MAN *about his utter nothingness before God brought him into existence.*

Surah 76 / 31 VERSES / REVEALED AT MADINAH

Al-Insân

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



76:1 Has it ever occurred to man
that there were eons ˹in the course˺ of time
when he was nothing even to be mentioned?

76:2 Indeed, it is We ˹alone˺ who have created man
from a sperm-drop of mingled fluid
to try him ˹in life˺.
Thus did We make him
˹a being endowed with˺ hearing and seeing.

76:3 Indeed, it is We ˹alone˺
who have shown him the way
to be either thankful or ungrateful.

76:4 Indeed, it is We ˹alone˺
who have prepared for the disbelievers
chains, and yokes, and a flaming Fire ˹in Hell˺.

76:5 As to the virtuous, they shall, ˹in the Hereafter˺,
drink from a chalice ˹of a wine,
tinged with˺ a mixture of camphor,

76:6 ˹flowing from˺ a spring
from which the ˹worthy˺ servants of God ˹alone˺
shall drink—
and which they ˹themselves˺ shall cause to gush,
˹at their command,˺ in fountains.

76:7 ˹Such is for those˺ who fulfill their vows,

(١) هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ
حِينٌ مِّنَ ٱلدَّهْرِ
لَمْ يَكُن شَيْـًٔا مَّذْكُورًا

(٢) إِنَّا خَلَقْنَا ٱلْإِنسَٰنَ
مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ
فَجَعَلْنَٰهُ سَمِيعًۢا بَصِيرًا

(٣) إِنَّا هَدَيْنَٰهُ ٱلسَّبِيلَ
إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

(٤) إِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ
سَلَٰسِلَا۟ وَأَغْلَٰلًا وَسَعِيرًا

(٥) إِنَّ ٱلْأَبْرَارَ
يَشْرَبُونَ مِن كَأْسٍ
كَانَ مِزَاجُهَا كَافُورًا

(٦) عَيْنًا يَشْرَبُ بِهَا عِبَادُ ٱللَّهِ
يُفَجِّرُونَهَا تَفْجِيرًا

(٧) يُوفُونَ بِٱلنَّذْرِ

and who fear a Day whose evil ˹is on the wing,˺
flying far and wide.

76:8 Thus they feed with food—
despite their own desire for it—
the indigent, and the orphan,
and the captive ˹of war, saying˺:

76:9 We feed you purely for the sake of God.
We desire no reward from you,
nor thankfulness.

76:10 Indeed, we have fear of our Lord
˹and His punishment˺, on a Day ˹Hereafter,
when faces shall be overspread˺ with frowns
and intense gloom.

76:11 So God will shield them
against the evil of that Day
and will confer upon them radiance
and great gladness.

76:12 And He will reward them for their patience
with a Garden ˹of Paradise˺ and ˹clothing of˺ silk.

76:13 They shall recline therein on ˹canopied˺ couches.
They see therein
neither ˹blazing˺ sun nor ˹bitter˺ cold.

76:14 Moreover, so very near above ˹them˺
are its ˹boughs of˺ shade—
their fruit-clusters lowered close in easy reach.

76:15 Passed round among them are vessels of silver
and cups bright as crystal—

76:16 crystalline of silver—
that they measure out with perfect measure.

76:17 They are given to drink of a chalice ˹of wine
tinged with˺ a mixture of ginger,

76:18 ˹from˺ a fountain therein that is named Salsabîl.

76:19 ۞Going round ˹serving˺ them
are immortal youths.
If you see them,

ويخافون يوما كان شره مستطيرا

٨ ويطعمون الطعام على حبه
مسكينا ويتيما وأسيرا

٩ إنما نطعمكم لوجه الله
لا نريد منكم جزاء ولا شكورا

١٠ إنا نخاف من ربنا
يوما عبوسا قمطريرا

١١ فوقاهم الله شر ذلك اليوم
ولقاهم نضرة وسرورا

١٢ وجزاهم بما صبروا جنة وحريرا

١٣ متكئين فيها على الأرائك
لا يرون فيها شمسا ولا زمهريرا

١٤ ودانية عليهم ظلالها
وذللت قطوفها تذليلا

١٥ ويطاف عليهم بآنية من فضة
وأكواب كانت قواريرا

١٦ قواريرا من فضة قدروها تقديرا

١٧ ويسقون فيها كأسا
كان مزاجها زنجبيلا

١٨ عينا فيها تسمى سلسبيلا

١٩ ۞ ويطوف عليهم ولدان مخلدون
إذا رأيتهم حسبتهم لؤلؤا منثورا

you shall think them ˹to be˺ strewn pearls.
76:20 And wherever you so look,
there shall you see pure delight
and a great kingdom.
76:21 Enrobing ˹the Heavenly inhabitants˺
shall be green raiments
of sarcenet and rich brocade.
And they shall be adorned therein
with bracelets of silver.
Thus their Lord
shall give them to drink a pure drink.
76:22 ˹It shall be said:˺
Indeed, all this is for you in reward!
For your ˹lifetime of˺ striving
has been graciously accepted.
76:23 ˹O Prophet!˺
Indeed, it is We
who have sent down the Quran to you
in a succession ˹of revelations˺.
76:24 So be patient, ˹O Prophet,˺
with your Lord's decree
˹to convey His message˺.
Nor shall you obey ˹the dictates
of˺ any one among them
who is utterly sinful or an ˹unbelieving˺ ingrate.
76:25 But remember ˹with praise˺
the name of your Lord
in the early morning, and in the late afternoon,
76:26 and ˹for˺ a ˹good˺ part of the night.
Therefore, bow down before Him ˹in Prayer˺.
And highly exalt Him at length in the night.
76:27 Indeed, these ˹disbelievers˺ do love
the fleeting ˹pleasures of the world˺.
Thus they leave behind them
a very weighty Day ˹in the Hereafter˺.

٢٠ وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ
نَعِيمًا وَمُلْكًا كَبِيرًا
٢١ عَالِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ
وَإِسْتَبْرَقٌ
وَحُلُّوا أَسَاوِرَ مِن فِضَّةٍ
وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا
٢٢ إِنَّ هَٰذَا كَانَ لَكُمْ جَزَاءً
وَكَانَ سَعْيُكُم مَّشْكُورًا
٢٣ إِنَّا نَحْنُ نَزَّلْنَا
عَلَيْكَ الْقُرْآنَ تَنزِيلًا
٢٤ فَاصْبِرْ لِحُكْمِ رَبِّكَ
وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا
٢٥ وَاذْكُرِ اسْمَ رَبِّكَ
بُكْرَةً وَأَصِيلًا
٢٦ وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ
وَسَبِّحْهُ لَيْلًا طَوِيلًا
٢٧ إِنَّ هَٰؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ
وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا

76:28 We ˹alone˺ have created them
and strengthened their ˹physical˺ compositions.
And if We so will,
We can replace ˹them, and˺ their likes, entirely.

76:29 Indeed, these ˹verses of admonition˺
are ˹revealed as˺ a Reminder ˹of that Day˺—
so that whoever so wills
may take to his Lord
a ˹penitent˺ way ˹to salvation˺.

76:30 Nor do you ˹human beings˺ will ˹anything˺,
except that God so wills.
Indeed, God is ever all-knowing, all-wise.

76:31 He admits into His mercy
whomever He so wills.
Yet as to the wrongdoers,
He has prepared for them
a most painful torment.

٢٨ نَّحْنُ خَلَقْنَٰهُمْ
وَشَدَدْنَآ أَسْرَهُمْ ۖ وَإِذَا شِئْنَا
بَدَّلْنَآ أَمْثَٰلَهُمْ تَبْدِيلًا

٢٩ إِنَّ هَٰذِهِۦ تَذْكِرَةٌ ۖ فَمَن شَآءَ
ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا

٣٠ وَمَا تَشَآءُونَ
إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ
إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا

٣١ يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ ۚ
وَٱلظَّٰلِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًۢا

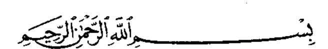
سورة المرسلات

The surah that opens with the oath of the Divine One swearing by the gusting winds as THOSE SENT FORTH IN SUCCESSION

Surah 77 / 50 VERSES / REVEALED AT MAKKAH

Al-Mursalât

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



77:1 By those ˹gusting winds˺ sent forth in succession
77:2 and blowing with vehement gales!
77:3 And by those ˹angels˺ who spread ˹the clouds˺,
spreading wide ˹God's mercy˺!
77:4 And by those ˹angels˺ who make ˹God's criteria˺
distinct ˹for people˺—
with the clearest distinction!
77:5 And by those ˹angels˺
that cast ˹God's revealed˺ Reminders
˹to His messengers˺—
77:6 proclaiming ˹His glad tidings˺,
or forewarning ˹of His retribution!

77:7 O humankind!˺
Indeed ˹the Resurrection and Judgment˺
that you have been promised
shall most surely come to pass—
77:8 when the stars are extinguished,
77:9 and when the heaven is breached wide,
77:10 and when the mountains are blown away,
77:11 and when the time appointed for the messengers
comes to pass.
77:12 ˹Then˺ to which Day

وَٱلْمُرْسَلَٰتِ عُرْفًا ﴿١﴾
فَٱلْعَٰصِفَٰتِ عَصْفًا ﴿٢﴾
وَٱلنَّٰشِرَٰتِ نَشْرًا ﴿٣﴾
فَٱلْفَٰرِقَٰتِ فَرْقًا ﴿٤﴾
فَٱلْمُلْقِيَٰتِ ذِكْرًا ﴿٥﴾
عُذْرًا أَوْ نُذْرًا ﴿٦﴾
إِنَّمَا تُوعَدُونَ لَوَٰقِعٌ ﴿٧﴾
فَإِذَا ٱلنُّجُومُ طُمِسَتْ ﴿٨﴾
وَإِذَا ٱلسَّمَآءُ فُرِجَتْ ﴿٩﴾
وَإِذَا ٱلْجِبَالُ نُسِفَتْ ﴿١٠﴾
وَإِذَا ٱلرُّسُلُ أُقِّتَتْ ﴿١١﴾

have they ˹who conveyed God's messages˺
been deferred ˹to bear witness˺?

77:13 To the Day of Decision!

77:14 And do you realize what is the Day of Decision?

77:15 Woe, that Day, to ˹all˺ the beliers
˹of faith and Judgment˺!

77:16 Did We not destroy ˹their like
from among˺ the early generations?

77:17 So ˹too˺ shall We cause
the latter ˹disbelieving˺ generations
to follow them ˹in destruction˺.

77:18 For so it is that We deal
with the defiant unbelievers.

77:19 Woe, that Day, to ˹all˺ the beliers!

77:20 Did We not create you ˹human beings˺
from a humble fluid,

77:21 which We then set firmly in a safe haven

77:22 for a known measure ˹of time˺?

77:23 And We ˹alone˺ have decreed the measure ˹of it˺.
So excellent, ˹far above all,˺
is Our power to determine whatever is to be!

77:24 Woe, that Day, to ˹all˺ the beliers!

77:25 Have We not made the Earth accommodating

77:26 ˹to˺ the living and the dead,

77:27 and set therein anchoring mountains
towering ˹overhead˺,
and given you to drink fresh water?
˹Thus shall it be said:˺

77:28 Woe, that Day, to ˹all˺ the beliers!

77:29 Proceed to that ˹Judgment˺
which you used to belie!

77:30 Proceed to a three-columned shadow
˹of Hellfire's smoke˺,

(١٢) لِأَيِّ يَوْمٍ أُجِّلَتْ

(١٣) لِيَوْمِ ٱلْفَصْلِ

(١٤) وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلْفَصْلِ

(١٥) وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

(١٦) أَلَمْ نُهْلِكِ ٱلْأَوَّلِينَ

(١٧) ثُمَّ نُتْبِعُهُمُ ٱلْءَاخِرِينَ

(١٨) كَذَٰلِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ

(١٩) وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

(٢٠) أَلَمْ نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍ

(٢١) فَجَعَلْنَٰهُ فِى قَرَارٍ مَّكِينٍ

(٢٢) إِلَىٰ قَدَرٍ مَّعْلُومٍ

(٢٣) فَقَدَرْنَا فَنِعْمَ ٱلْقَٰدِرُونَ

(٢٤) وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

(٢٥) أَلَمْ نَجْعَلِ ٱلْأَرْضَ كِفَاتًا

(٢٦) أَحْيَآءً وَأَمْوَٰتًا

(٢٧) وَجَعَلْنَا فِيهَا رَوَٰسِىَ شَٰمِخَٰتٍ
وَأَسْقَيْنَٰكُم مَّآءً فُرَاتًا

(٢٨) وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

(٢٩) ٱنطَلِقُوٓا۟
إِلَىٰ مَا كُنتُم بِهِۦ تُكَذِّبُونَ

(٣٠) ٱنطَلِقُوٓا۟ إِلَىٰ ظِلٍّ
ذِى ثَلَٰثِ شُعَبٍ

77:31 neither shading nor availing against the flame.
77:32 Indeed, it hurls sparks ⌜huge⌝ as castles,
77:33 as if they were herds
of ⌜stampeding⌝ yellow camels.

77:34 Woe, that Day, to ⌜all⌝ the beliers!
77:35 This is the Day
in which they shall not ⌜at all⌝ speak.
77:36 Nor shall it be permitted for them
to offer excuse.

77:37 Woe, that Day, to ⌜all⌝ the beliers!
77:38 This is the Day of Decision.
We have gathered you up,
along with the earlier generations.
77:39 So if you ⌜disbelievers⌝ have a scheme
⌜against your imminent doom⌝,
then scheme against Me ⌜now as you did in life⌝.
77:40 Woe, that Day, to ⌜all⌝ the beliers!

77:41 Indeed, the God-fearing shall be
amid shades and springs,
77:42 and fruits of whatever ⌜kind⌝ they desire.
⌜It will be said to them:⌝
77:43 Eat and drink, salubriously,
for all ⌜the good⌝ that you used to do ⌜in life⌝.
77:44 Indeed, thus do We reward
those who excel in ⌜doing⌝ good.

77:45 Woe, that Day, to ⌜all⌝ the beliers!
77:46 ⌜O godless ones!⌝
Eat ⌜your fill⌝, and enjoy ⌜your lives⌝,
for a little ⌜while⌝!
Indeed, you are defiant unbelievers.
77:47 Woe, that Day, to ⌜all⌝ the beliers!

(٣١) لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ اللَّهَبِ
(٣٢) إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ
(٣٣) كَأَنَّهُ جِمَٰلَتٌ صُفْرٌ
(٣٤) وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ
(٣٥) هَٰذَا يَوْمُ لَا يَنطِقُونَ
(٣٦) وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ
(٣٧) وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ
(٣٨) هَٰذَا يَوْمُ الْفَصْلِ
جَمَعْنَٰكُمْ وَالْأَوَّلِينَ
(٣٩) فَإِن كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ
(٤٠) وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ
(٤١) إِنَّ الْمُتَّقِينَ فِي ظِلَٰلٍ وَعُيُونٍ
(٤٢) وَفَوَٰكِهَ مِمَّا يَشْتَهُونَ
(٤٣) كُلُوا وَاشْرَبُوا
هَنِيٓـًٔا بِمَا كُنتُمْ تَعْمَلُونَ
(٤٤) إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ
(٤٥) وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ
(٤٦) كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُم مُّجْرِمُونَ
(٤٧) وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

77:48 For when it is said to them:
Bow ˹in worship before God˺, they do not bow.

وَإِذَا قِيلَ لَهُمُ ٱرْكَعُوا۟ لَا يَرْكَعُونَ ﴿٤٨﴾

77:49 Woe, that Day, to ˹all˺ the beliers!

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٩﴾

77:50 For in which discourse—
after this ˹Final Revelation˺—shall they believe?

فَبِأَىِّ حَدِيثٍۭ بَعْدَهُۥ يُؤْمِنُونَ ﴿٥٠﴾

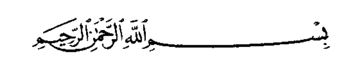


The surah that mentions THE GREAT TIDING *of the coming of the Day of Judgment, the truth of which people yet dispute.*

Surah 78 / 40 VERSES / REVEALED AT MAKKAH

Al-Naba'

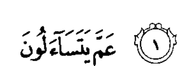
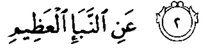
IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING





78:1 About what are they asking one another?
78:2 About the Great Tiding ⌜of the Afterlife⌝—
78:3 it is about this that they dispute.
78:4 No, indeed, most surely,
they shall yet know ⌜its truth⌝!
78:5 Again!
No, indeed, most surely,
they shall yet know
⌜that the Day of Resurrection is true⌝!

78:6 Have We not made the Earth
as a cradle ⌜for you⌝;
78:7 and the mountains as pegs ⌜in it⌝;
78:8 and created you in pairs ⌜as males and females⌝;
78:9 and made your sleep as a ⌜sabbath of⌝ rest;
78:10 and made the night as a garment ⌜over you⌝;
78:11 and made the daylight
for ⌜you to seek your⌝ livelihood;
78:12 and built above you seven mighty ⌜heavens⌝;
78:13 and set ⌜the sun therein⌝ as a blazing torch;
78:14 and sent down, from the rain-clouds,
water in torrents,
78:15 that We may bring forth with it grain and plant

٣ ٱلَّذِى هُمْ فِيهِ مُخْتَلِفُونَ
٤ كَلَّا سَيَعْلَمُونَ
٥ ثُمَّ كَلَّا سَيَعْلَمُونَ
٦ أَلَمْ نَجْعَلِ ٱلْأَرْضَ مِهَـٰدًا
٧ وَٱلْجِبَالَ أَوْتَادًا
٨ وَخَلَقْنَـٰكُمْ أَزْوَٰجًا
٩ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا
١٠ وَجَعَلْنَا ٱلَّيْلَ لِبَاسًا
١١ وَجَعَلْنَا ٱلنَّهَارَ مَعَاشًا
١٢ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا
١٣ وَجَعَلْنَا سِرَاجًا وَهَّاجًا
١٤ وَأَنزَلْنَا مِنَ ٱلْمُعْصِرَٰتِ
مَآءً ثَجَّاجًا

78:16 and luxuriant gardens?

78:17 Indeed, the Day of Decision
has been fixed in time:
78:18 A Day ˹Hereafter˺
when the Trumpet ˹of Resurrection˺ is blown,
and you come ˹forth˺ in throngs;
78:19 and the heaven is opened,
and thus becomes as gateways;
78:20 and the mountains are moved away,
and thus become as a mirage.
78:21 Indeed, Hell has been ˹sternly˺ awaiting—
78:22 as a resort for the transgressors!
78:23 Therein, will they remain for ages!
78:24 Never tasting in it any coolness or drink—
78:25 except scalding fluid and purulence—
78:26 a fitting recompense!
78:27 For, indeed, they used not to anticipate
a Reckoning.
78:28 And they belied ˹both˺ Our ˹natural
and revealed˺ signs with a most vehement denial.
78:29 Yet all things We did enumerate in writing
˹in a precise book of record˺.
78:30 Therefore, ˹it shall be said:˺
Taste ˹the punishment˺!
For never shall We give you increase—
except in torment.

78:31 Yet, indeed, for the God-fearing
there is bliss—
78:32 orchards and vineyards,
78:33 and full-breasted maidens of equal age,
78:34 and a cup overflowing.
78:35 Therein, will they hear
neither vile talk nor belying ˹word˺—

(١٥) لِّنُخْرِجَ بِهِۦ حَبًّا وَنَبَاتًا
(١٦) وَجَنَّٰتٍ أَلْفَافًا
(١٧) إِنَّ يَوْمَ ٱلْفَصْلِ كَانَ مِيقَٰتًا
(١٨) يَوْمَ يُنفَخُ فِى ٱلصُّورِ
فَتَأْتُونَ أَفْوَاجًا
(١٩) وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتْ أَبْوَٰبًا
(٢٠) وَسُيِّرَتِ ٱلْجِبَالُ فَكَانَتْ سَرَابًا
(٢١) إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا
(٢٢) لِّلطَّٰغِينَ مَـَٔابًا
(٢٣) لَّٰبِثِينَ فِيهَآ أَحْقَابًا
(٢٤) لَّا يَذُوقُونَ فِيهَا
بَرْدًا وَلَا شَرَابًا
(٢٥) إِلَّا حَمِيمًا وَغَسَّاقًا
(٢٦) جَزَآءً وِفَاقًا
(٢٧) إِنَّهُمْ كَانُوا۟
لَا يَرْجُونَ حِسَابًا
(٢٨) وَكَذَّبُوا۟ بِـَٔايَٰتِنَا كِذَّابًا
(٢٩) وَكُلَّ شَىْءٍ
أَحْصَيْنَٰهُ كِتَٰبًا
(٣٠) فَذُوقُوا۟
فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا
(٣١) إِنَّ لِلْمُتَّقِينَ مَفَازًا
(٣٢) حَدَآئِقَ وَأَعْنَٰبًا
(٣٣) وَكَوَاعِبَ أَتْرَابًا
(٣٤) وَكَأْسًا دِهَاقًا
(٣٥) لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّٰبًا

78:36 a recompense from your Lord—
a gift well-sufficing
78:37 ⌜from the⌝ Lord of the heavens and the earth
and all that is between them—
the All-Merciful!
None hold from Him authority of address,
78:38 on a Day ⌜Hereafter
when⌝ the Spirit ⌜Gabriel⌝ and the angels
stand forth in ranks, not speaking—
except whomever the All-Merciful permits,
and who says what is right.
78:39 That is the true Day!
So let whoever so wills
take a ⌜penitent⌝ course to his Lord.
78:40 Indeed, We have forewarned you
of an imminent torment, on a Day ⌜Hereafter,⌝
when every person shall behold
all that his ⌜own⌝ hands
have advanced ⌜in the world⌝;
and the disbeliever shall say:
Oh! If only I were dust!

(٣٦) جَزَآءً مِّن رَّبِّكَ عَطَآءً حِسَابًا
(٣٧) رَّبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَمَا بَيْنَهُمَا ٱلرَّحْمَٰنِ
لَا يَمْلِكُونَ مِنْهُ خِطَابًا
(٣٨) يَوْمَ يَقُومُ ٱلرُّوحُ
وَٱلْمَلَٰٓئِكَةُ صَفًّا
لَّا يَتَكَلَّمُونَ
إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ
وَقَالَ صَوَابًا
(٣٩) ذَٰلِكَ ٱلْيَوْمُ ٱلْحَقُّ فَمَن شَآءَ
ٱتَّخَذَ إِلَىٰ رَبِّهِۦ مَـَٔابًا
(٤٠) إِنَّآ أَنذَرْنَٰكُمْ عَذَابًا قَرِيبًا
يَوْمَ يَنظُرُ ٱلْمَرْءُ مَا قَدَّمَتْ يَدَاهُ
وَيَقُولُ ٱلْكَافِرُ يَٰلَيْتَنِى كُنتُ تُرَٰبًا



The surah that opens with the oath of the Divine One swearing by THE ANGELIC PULLERS *who shall harshly wrench out the souls of the unbelievers at their appointed time of death.*

Surah 79 / 46 VERSES / REVEALED AT MAKKAH

Al-Nâziʿât

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



79:1 By the ⌜angelic⌝ pullers, pulling forth violently ⌜the souls of the disbelievers at death⌝!

79:2 By the ⌜angelic⌝ drawers, drawing out easily ⌜the souls of the believers at death⌝!

79:3 By those ⌜angels⌝ gliding ⌜down⌝ smoothly ⌜from the heavens⌝!

79:4 By those ⌜angels⌝ surpassing swiftly, ⌜transporting people to Paradise⌝!

79:5 By those ⌜angels⌝ conducting ⌜varied matters⌝ by the command ⌜of God!
Most surely, every soul shall be resurrected⌝

79:6 on the Day the convulsion rocks ⌜the earth⌝.

79:7 Following upon it shall be another ⌜blast.

79:8 The disbelievers'⌝ hearts, on that Day, shall tremble,

79:9 their eyes downcast.

79:10 Yet, now, ⌜in life, mockingly⌝ they say:
Shall we, indeed, ⌜after dying⌝ be returned to the condition ⌜of life⌝ we are ⌜now⌝ in—

79:11 even when we have become ⌜old⌝, rotted bones?

79:12 ⌜In scorn⌝ they say:
That, then, would ⌜surely⌝ be a losing return!

79:13 Yet, indeed, it shall be

(١) وَٱلنَّٰزِعَٰتِ غَرْقًا
(٢) وَٱلنَّٰشِطَٰتِ نَشْطًا
(٣) وَٱلسَّٰبِحَٰتِ سَبْحًا
(٤) فَٱلسَّٰبِقَٰتِ سَبْقًا
(٥) فَٱلْمُدَبِّرَٰتِ أَمْرًا
(٦) يَوْمَ تَرْجُفُ ٱلرَّاجِفَةُ
(٧) تَتْبَعُهَا ٱلرَّادِفَةُ
(٨) قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ
(٩) أَبْصَٰرُهَا خَٰشِعَةٌ
(١٠) يَقُولُونَ أَءِنَّا لَمَرْدُودُونَ فِى ٱلْحَافِرَةِ
(١١) أَءِذَا كُنَّا عِظَٰمًا نَّخِرَةً
(١٢) قَالُوا۟ تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ
(١٣) فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ

but a single ˹impelling˺ blast.
79:14 And behold!
˹At once˺ they are ˹standing˺
in the ˹bare˺ Plain of Resurrection.

79:15 Has the account of Moses
come to you, ˹O Prophet˺?
79:16 Behold!
His Lord called him ˹in Sinai,˺
in the Holy Valley of Ṭuwâ:
79:17 Go to Pharaoh!
Indeed, he has transgressed ˹all bounds˺.
79:18 Thus say ˹to him˺:
Are you willing to purify yourself?
79:19 For I shall guide you to your Lord,
so that you might ˹have˺ fear ˹of Him˺.
79:20 Then he showed him
the ˹miracle of a˺ Great Sign.
79:21 But ˹in obstinate arrogance˺ he belied it
and disobeyed ˹God˺,
79:22 then turned away in ˹all˺ haste.
79:23 Then he assembled ˹his people˺.
Thus he called out ˹before them˺,
79:24 whereupon he said:
I am your Lord, the most high!
79:25 So God seized him, suddenly,
and made an example of him—
for the last ˹life˺ as well as the first.
79:26 Indeed, in this is a great lesson
for those who would fear ˹God˺.

79:27 Are you ˹human beings˺
a more prodigious creation than the heaven?
He ˹alone˺ built it.
79:28 He raised its height and leveled it.

(١٤) فَإِذَا هُم بِٱلسَّاهِرَةِ
(١٥) هَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ
(١٦) إِذْ نَادَىٰهُ رَبُّهُۥ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى
(١٧) ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ
(١٨) فَقُلْ هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ
(١٩) وَأَهْدِيَكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ
(٢٠) فَأَرَىٰهُ ٱلْءَايَةَ ٱلْكُبْرَىٰ
(٢١) فَكَذَّبَ وَعَصَىٰ
(٢٢) ثُمَّ أَدْبَرَ يَسْعَىٰ
(٢٣) فَحَشَرَ فَنَادَىٰ
(٢٤) فَقَالَ أَنَا۠ رَبُّكُمُ ٱلْأَعْلَىٰ
(٢٥) فَأَخَذَهُ ٱللَّهُ نَكَالَ ٱلْءَاخِرَةِ وَٱلْأُولَىٰٓ
(٢٦) إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰٓ
(٢٧) ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ ٱلسَّمَآءُ ۚ بَنَىٰهَا
(٢٨) رَفَعَ سَمْكَهَا فَسَوَّىٰهَا

79:29 And He darkened its night
and brought out its morning light.
79:30 And the earth,
after this, He ˹alone˺ spread.
79:31 He brought out from it
its water and its pasturage.
79:32 And the mountains,
He ˹alone˺ anchored ˹them˺—
79:33 all as˺ enjoyment
for you and for your cattle, ˹for a time˺.

79:34 Yet when the Great Calamity
comes ˹to pass,
it shall be utterly overwhelming˺—
79:35 a Day when man shall remember
all for which he ˹truly˺ strove;
79:36 and Hellfire shall be brought forth
for all to see.
79:37 So as for one who transgressed
˹against God˺,
79:38 and preferred the life of this world,
79:39 then, indeed, Hellfire
is the abode ˹for him˺.
79:40 But as for one who fears
his Lord's presence,
and guards his soul against whim,
79:41 then the Garden ˹of Paradise˺
is, indeed, the abode ˹for him˺.
79:42 They ask you, ˹scornfully,˺
about the Hour ˹of Doom, O Prophet,˺
when its arrival shall be!
79:43 What have you to do
with ˹the time of˺ its designation?
79:44 To your Lord alone
belongs ˹the knowledge of˺ its ultimate end.

(٢٩) وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا
(٣٠) وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَآ
(٣١) أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَىٰهَا
(٣٢) وَٱلْجِبَالَ أَرْسَىٰهَا
(٣٣) مَتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ
(٣٤) فَإِذَا جَآءَتِ ٱلطَّآمَّةُ ٱلْكُبْرَىٰ
(٣٥) يَوْمَ يَتَذَكَّرُ ٱلْإِنسَٰنُ مَا سَعَىٰ
(٣٦) وَبُرِّزَتِ ٱلْجَحِيمُ لِمَن يَرَىٰ
(٣٧) فَأَمَّا مَن طَغَىٰ
(٣٨) وَءَاثَرَ ٱلْحَيَوٰةَ ٱلدُّنْيَا
(٣٩) فَإِنَّ ٱلْجَحِيمَ هِىَ ٱلْمَأْوَىٰ
(٤٠) وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ
وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ
(٤١) فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ
(٤٢) يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ
أَيَّانَ مُرْسَىٰهَا
(٤٣) فِيمَ أَنتَ مِن ذِكْرَىٰهَآ
(٤٤) إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ

79:45 Indeed, you are but a forewarner
to those who would fear it.

79:46 On the Day they see it, it will be as though
they had not tarried ⌜in the world⌝
but the evening of one day,
or ⌜even⌝ its morning.

إِنَّمَآ أَنتَ مُنذِرُ مَن يَخْشَىٰهَا ﴿٤٥﴾

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓا۟ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا ﴿٤٦﴾

سُورَةُ عَبَسَ *The surah that opens with admonishing the Prophet ﷺ and refers to him as* HE WHO FROWNED *and turned away. For a common blind man came to him importuning him with questions of religion while the Prophet ﷺ was engaged in discourse with the unbelieving nobles of Quraysh, whom he ardently wanted to embrace faith. The blind man's interruption elicited the Prophet's ﷺ reaction, which God corrected.*

Surah **80** / 42 VERSES / REVEALED AT MAKKAH

ʿAbasa

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



80:1 He frowned and turned away,
80:2 for the blind man came to him, ⌜interrupting⌝.
80:3 Yet how would you know, ⌜O Prophet,
the condition of his heart⌝?
For he may have been seeking to purify himself,
80:4 or to remember ⌜God and be admonished⌝,
such that the ⌜revealed⌝ Reminder
⌜of the Quran⌝ might benefit him.
80:5 As for he who ⌜in haughtiness⌝
deemed himself self-sufficient,
80:6 to him you did direct your full attention.
80:7 Yet it is not your burden
if he never purifies himself.
80:8 But as for him who came to you,
rushing ⌜to seek guidance⌝,
80:9 while being God-fearing,
80:10 from him are you diverted.

80:11 No, indeed!
Most surely, this ⌜revelation of the Quran⌝
is an ⌜awesome⌝ Reminder.
80:12 Then ⌜let⌝ whoever so wills
remember its ⌜admonitions

١ عَبَسَ وَتَوَلَّىٰٓ
٢ أَن جَآءَهُ ٱلْأَعْمَىٰ
٣ وَمَا يُدْرِيكَ لَعَلَّهُۥ يَزَّكَّىٰٓ
٤ أَوْ يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكْرَىٰٓ
٥ أَمَّا مَنِ ٱسْتَغْنَىٰ
٦ فَأَنتَ لَهُۥ تَصَدَّىٰ
٧ وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ
٨ وَأَمَّا مَن جَآءَكَ يَسْعَىٰ
٩ وَهُوَ يَخْشَىٰ
١٠ فَأَنتَ عَنْهُ تَلَهَّىٰ
١١ كَلَّآ إِنَّهَا تَذْكِرَةٌ
١٢ فَمَن شَآءَ ذَكَرَهُۥ

with sincerity of heart.
80:13 It is recorded˺ on pages most honored,
80:14 elevated, purified,
80:15 borne by hands of emissaries,
80:16 honorable, most virtuous.

80:17 Perished be ˹disbelieving˺ man!
How ungrateful he is!
80:18 Of what thing did He create him?
80:19 Of a sperm-drop, He created him—
then determined for him
˹the measures of his life˺.
80:20 Then the path ˹through life˺ He eased for him.
80:21 Then He causes him to die
and inters him in his grave.
80:22 Then, when He so wills, He resurrects him.
80:23 Most surely, no, indeed!
˹Man˺ has not fulfilled
what He has commanded him.

80:24 Then let man look to his own food.
80:25 Indeed, it is We ˹alone˺
who have poured down the water
in downpours.
80:26 Then We ˹alone˺
clove the land a ˹measured˺ cleaving.
80:27 Then We ˹alone˺
have caused to grow therein grain,
80:28 and grapes, and herbage,
80:29 and olives, and date palms,
80:30 and lush orchards,
80:31 and fruits, and pastures—
80:32 ˹all as˺ enjoyment for you,
and for your cattle, ˹for a time˺.

فِى صُحُفٍ مُّكَرَّمَةٍ ﴿١٣﴾
مَّرْفُوعَةٍ مُّطَهَّرَةٍ ﴿١٤﴾
بِأَيْدِى سَفَرَةٍ ﴿١٥﴾
كِرَامٍۭ بَرَرَةٍ ﴿١٦﴾
قُتِلَ ٱلْإِنسَٰنُ مَآ أَكْفَرَهُۥ ﴿١٧﴾
مِنْ أَىِّ شَىْءٍ خَلَقَهُۥ ﴿١٨﴾
مِن نُّطْفَةٍ خَلَقَهُۥ فَقَدَّرَهُۥ ﴿١٩﴾
ثُمَّ ٱلسَّبِيلَ يَسَّرَهُۥ ﴿٢٠﴾
ثُمَّ أَمَاتَهُۥ فَأَقْبَرَهُۥ ﴿٢١﴾
ثُمَّ إِذَا شَآءَ أَنشَرَهُۥ ﴿٢٢﴾
كَلَّا لَمَّا يَقْضِ مَآ أَمَرَهُۥ ﴿٢٣﴾
فَلْيَنظُرِ ٱلْإِنسَٰنُ إِلَىٰ طَعَامِهِۦٓ ﴿٢٤﴾
أَنَّا صَبَبْنَا ٱلْمَآءَ صَبًّا ﴿٢٥﴾
ثُمَّ شَقَقْنَا ٱلْأَرْضَ شَقًّا ﴿٢٦﴾
فَأَنۢبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾
وَعِنَبًا وَقَضْبًا ﴿٢٨﴾
وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾
وَحَدَآئِقَ غُلْبًا ﴿٣٠﴾
وَفَٰكِهَةً وَأَبًّا ﴿٣١﴾
مَّتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ﴿٣٢﴾
فَإِذَا جَآءَتِ ٱلصَّآخَّةُ ﴿٣٣﴾

80:33 So when the Deafening Blast
˹of the Resurrection˺ comes—

80:34 ˹on that˺ Day a man shall flee
from his own brother,

80:35 and his mother and his father,

80:36 and his wife and his children—

80:37 for each one of them, on that Day,
shall have a great matter
sufficient to overwhelm him.

80:38 Faces, on that Day, are shining,

80:39 laughing, rejoicing
˹at glad tidings of Paradise˺.

80:40 And faces on that Day
have upon them dust;

80:41 grime overspreads them.

80:42 It is these
who are the ˹inveterate˺ disbelievers, the wicked.

يَوْمَ يَفِرُّ ٱلْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾

وَأُمِّهِۦ وَأَبِيهِ ﴿٣٥﴾

وَصَٰحِبَتِهِۦ وَبَنِيهِ ﴿٣٦﴾

لِكُلِّ ٱمْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾

وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾

ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾

وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾

تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾

أُوْلَٰٓئِكَ هُمُ ٱلْكَفَرَةُ ٱلْفَجَرَةُ ﴿٤٢﴾



The surah that opens with a riveting description of THE ENFOLDING *of the sun at the end of earthly life and the dawn of eternity.*

Surah **81** / 29 VERSES / REVEALED AT MAKKAH

Al-Takwîr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

81:1 When the sun enfolds;
81:2 and when the stars collapse;
81:3 and when the mountains are moved away;
81:4 and when the camels ten-months pregnant are deserted;
81:5 and when the wild beasts are assembled together;
81:6 and when the seas are boiled over;
81:7 and when the souls are recoupled ⌜with their bodies⌝;
81:8 and when the female child buried alive is asked
81:9 for what sin she was killed;
81:10 and when the records ⌜of all human deeds⌝ are disclosed;
81:11 and when the sky is stripped away;
81:12 and when Hellfire flares up fiercely;
81:13 and when the Garden ⌜of Paradise⌝ is drawn near—
81:14 ⌜it is⌝ then ⌜that⌝ each soul shall know ⌜the consequence of⌝ all that it has brought forth.

(١) إِذَا ٱلشَّمْسُ كُوِّرَتْ
(٢) وَإِذَا ٱلنُّجُومُ ٱنكَدَرَتْ
(٣) وَإِذَا ٱلْجِبَالُ سُيِّرَتْ
(٤) وَإِذَا ٱلْعِشَارُ عُطِّلَتْ
(٥) وَإِذَا ٱلْوُحُوشُ حُشِرَتْ
(٦) وَإِذَا ٱلْبِحَارُ سُجِّرَتْ
(٧) وَإِذَا ٱلنُّفُوسُ زُوِّجَتْ
(٨) وَإِذَا ٱلْمَوْءُۥدَةُ سُئِلَتْ
(٩) بِأَىِّ ذَنۢبٍ قُتِلَتْ
(١٠) وَإِذَا ٱلصُّحُفُ نُشِرَتْ
(١١) وَإِذَا ٱلسَّمَآءُ كُشِطَتْ
(١٢) وَإِذَا ٱلْجَحِيمُ سُعِّرَتْ
(١٣) وَإِذَا ٱلْجَنَّةُ أُزْلِفَتْ
(١٤) عَلِمَتْ نَفْسٌ مَّآ أَحْضَرَتْ

81:15 Most surely, no indeed!
But I swear by ˹the stars˺ receding!
81:16 Running! Fading!
81:17 And by the night as it approaches!
81:18 And by the morning as it breathes!
81:19 This ˹Quran˺ is, indeed,
the ˹very˺ word ˹of God
conveyed by way˺ of a noble messenger-angel,
81:20 possessing power, and well established,
in the presence of the Lord of the Throne—
81:21 obeyed and trustworthy there.
81:22 Thus, ˹O People,˺
your companion, ˹Muhammad,˺
is certainly not possessed.
81:23 For, very truly he saw him,
˹the very Angel of Revelation,˺
in the clear horizon.
81:24 And never would he conceal
˹a revelation received˺
from the ˹realm of the˺ unseen.
81:25 For this ˹Quran˺ is not the word
of a satan accursed.

81:26 Where, then, ˹O humanity,˺ are you going?
81:27 Indeed, this ˹Quran˺ is but a ˹revealed˺ Reminder
˹sent in admonition˺ to ˹all the people
of˺ the worlds—
81:28 for whomever of you so wills
to be ˹guided upon a˺ straight ˹way˺—
81:29 and you shall not so will
except that God wills,
Lord of ˹All˺ the Worlds.

فَلَآ أُقْسِمُ بِٱلْخُنَّسِ ﴿١٥﴾
ٱلْجَوَارِ ٱلْكُنَّسِ ﴿١٦﴾
وَٱلَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾
وَٱلصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾
إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾
ذِى قُوَّةٍ عِندَ ذِى ٱلْعَرْشِ مَكِينٍ ﴿٢٠﴾
مُّطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾
وَمَا صَاحِبُكُم بِمَجْنُونٍ ﴿٢٢﴾
وَلَقَدْ رَءَاهُ بِٱلْأُفُقِ ٱلْمُبِينِ ﴿٢٣﴾
وَمَا هُوَ عَلَى ٱلْغَيْبِ بِضَنِينٍ ﴿٢٤﴾
وَمَا هُوَ بِقَوْلِ شَيْطَٰنٍ رَّجِيمٍ ﴿٢٥﴾
فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾
إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٢٧﴾
لِمَن شَآءَ مِنكُمْ أَن يَسْتَقِيمَ ﴿٢٨﴾
وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٢٩﴾



The surah that opens with a riveting description of THE SPLITTING *open of the sky at the onset of the Day of Resurrection and asserts that every human is being watched by angels and shall stand accountable before God in the Hereafter.*

Surah **82** / 19 VERSES / REVEALED AT MAKKAH

Al-Infiṭâr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



82:1 When the sky splits asunder,
82:2 and when the stars scatter,
82:3 and when the seas burst,
82:4 and when the graves are unearthed—
82:5 then shall each soul know
what ⌜deeds⌝ it has advanced
and ⌜what it has forever⌝ deferred.

82:6 O humankind!
What has deluded you about your Lord,
the All-Gracious?—
82:7 the One who ⌜alone⌝
created you, then fashioned you,
then gave you symmetry—
82:8 and in what a wondrous form
has He willed to compose you!
82:9 No, indeed!
⌜You have no excuse
for denying faith in One God!⌝
Rather, most surely,
you belie the ⌜nearing⌝ Judgment,
82:10 while, indeed, ⌜ever vigilant⌝ over you
are guardian ⌜angels⌝,

(١) إِذَا ٱلسَّمَآءُ ٱنفَطَرَتۡ
(٢) وَإِذَا ٱلۡكَوَاكِبُ ٱنتَثَرَتۡ
(٣) وَإِذَا ٱلۡبِحَارُ فُجِّرَتۡ
(٤) وَإِذَا ٱلۡقُبُورُ بُعۡثِرَتۡ
(٥) عَلِمَتۡ نَفۡسٞ
مَّا قَدَّمَتۡ وَأَخَّرَتۡ
(٦) يَٰٓأَيُّهَا ٱلۡإِنسَٰنُ
مَا غَرَّكَ بِرَبِّكَ ٱلۡكَرِيمِ
(٧) ٱلَّذِي خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ
(٨) فِيٓ أَيِّ صُورَةٖ مَّا شَآءَ رَكَّبَكَ
(٩) كَلَّا بَلۡ تُكَذِّبُونَ بِٱلدِّينِ
(١٠) وَإِنَّ عَلَيۡكُمۡ لَحَٰفِظِينَ

82:11 noble ones, writing everything.
82:12 They know all that you do.

82:13 Indeed, ⌜in the Afterlife,⌝
the virtuous shall, most surely,
be in ⌜pure⌝ delight.
82:14 And, indeed, the wicked shall, most surely,
be in Hellfire.
82:15 They shall roast therein
on the Day of Judgment.
82:16 And never will they be able
to absent themselves from it.

82:17 And what will make you realize
what is the Day of Judgment?
82:18 Again, what will make you realize
what is the Day of Judgment?
82:19 It is a Day when one soul
holds no power for another soul in anything.
For all the command, on that Day,
is for God alone.

(١١) كِرَامًا كَٰتِبِينَ
(١٢) يَعْلَمُونَ مَا تَفْعَلُونَ
(١٣) إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ
(١٤) وَإِنَّ ٱلْفُجَّارَ لَفِى جَحِيمٍ
(١٥) يَصْلَوْنَهَا يَوْمَ ٱلدِّينِ
(١٦) وَمَا هُمْ عَنْهَا بِغَآئِبِينَ
(١٧) وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ
(١٨) ثُمَّ مَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ
(١٩) يَوْمَ لَا تَمْلِكُ
نَفْسٌ لِّنَفْسٍ شَيْـًٔا ۖ
وَٱلْأَمْرُ يَوْمَئِذٍ لِّلَّهِ



The surah that opens with a dire divine warning of a debasing punishment awaiting in the Hereafter for those who practice cheating as a norm in commerce, and whom it calls THE DEFRAUDERS *because they insist on receiving a full amount in return for the partial measure that they themselves give.*

Surah **83** / 36 VERSES / REVEALED AT MAKKAH

Al-Muṭaffifîn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



83:1 Woe to the defrauders:
83:2 Those who when they take
a measure ˹in commerce˺ from people
take it in full;
83:3 but when they give
a measure ˹in commerce˺ to them,
or ˹give˺ a weight ˹in trade˺ to them,
they diminish it.
83:4 Do they not think that they themselves
shall be raised up ˹in the Hereafter˺
83:5 on an Awesome Day,
83:6 a Day when ˹all˺ people will stand ˹for Judgment˺
before the Lord of ˹All˺ the Worlds?
83:7 No, indeed! ˹The case is not as they think!˺
Most surely, the ˹inscribed˺ Book of ˹Deeds
for˺ the wicked is locked up
in the ˹inescapable˺ depths of Sijjîn.
83:8 And do you realize what is Sijjîn?
83:9 It is ˹the lowest of the low,
wherein is˺ a Book
inscribed ˹with their dreadful end˺.
83:10 Woe, that Day, to ˹all˺ the beliers:
83:11 Those who belie the Day of Judgment.

(١) وَيۡلٞ لِّلۡمُطَفِّفِينَ
(٢) ٱلَّذِينَ إِذَا ٱكۡتَالُواْ عَلَى ٱلنَّاسِ يَسۡتَوۡفُونَ
(٣) وَإِذَا كَالُوهُمۡ أَو وَّزَنُوهُمۡ يُخۡسِرُونَ
(٤) أَلَا يَظُنُّ أُوْلَٰٓئِكَ أَنَّهُم مَّبۡعُوثُونَ
(٥) لِيَوۡمٍ عَظِيمٖ
(٦) يَوۡمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلۡعَٰلَمِينَ
(٧) كَلَّآ إِنَّ كِتَٰبَ ٱلۡفُجَّارِ لَفِي سِجِّينٖ
(٨) وَمَآ أَدۡرَىٰكَ مَا سِجِّينٞ
(٩) كِتَٰبٞ مَّرۡقُومٞ
(١٠) وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ

83:12 For none belies it but every sinful transgressor—
83:13 ˹one who˺, when Our ˹revealed˺ verses
are recited to him, he says:
˹Mere˺ tales of the ancients!
83:14 No, indeed!
Most surely, ˹the case is not as they say!˺
Rather, encrusted over their hearts
is all ˹the evil˺ that they have earned.
83:15 No, indeed! ˹The Day of Judgment is true!˺
Most surely, on that Day,
they shall be veiled from ˹seeing˺ their Lord.
83:16 Then, most surely, they shall roast in Hellfire.
83:17 Then it will be said ˹to them˺:
This is what you used to belie!

83:18 No, indeed! ˹Honor awaits the believers!˺
Most surely, the ˹inscribed˺ Book of ˹Deeds
for˺ the virtuous is ˹secured˺
upon ˹the lofty heights of˺ ʿIllîyyûn.
83:19 And do you realize what is ʿIllîyyûn?
83:20 It is ˹the highest of the high, wherein is˺ a Book
inscribed ˹with their delightful outcome˺.
83:21 Those brought near ˹by God˺ shall witness it.
83:22 Indeed, ˹in the Afterlife,˺ the virtuous
shall, most surely, be in ˹pure˺ delight;
83:23 upon ˹canopied˺ couches they shall look about.
83:24 In their very faces shall you perceive
the radiance of delight.
83:25 They are given to drink of a pure wine, sealed,
83:26 its seal of musk!
Then for this,
let the competitors ˹for God's pleasure˺ compete!
83:27 For its blend is of Tasnîm—
83:28 a spring, from which ˹only˺
the ones brought near ˹to God˺ shall drink.

(١١) ٱلَّذِينَ يُكَذِّبُونَ بِيَوۡمِ ٱلدِّينِ
(١٢) وَمَا يُكَذِّبُ بِهِۦٓ إِلَّا كُلُّ مُعۡتَدٍ أَثِيمٍ
(١٣) إِذَا تُتۡلَىٰ عَلَيۡهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلۡأَوَّلِينَ
(١٤) كَلَّاۖ بَلۡۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُواْ يَكۡسِبُونَ
(١٥) كَلَّآ إِنَّهُمۡ عَن رَّبِّهِمۡ يَوۡمَئِذٖ لَّمَحۡجُوبُونَ
(١٦) ثُمَّ إِنَّهُمۡ لَصَالُواْ ٱلۡجَحِيمِ
(١٧) ثُمَّ يُقَالُ هَٰذَا ٱلَّذِي كُنتُم بِهِۦ تُكَذِّبُونَ
(١٨) كَلَّآ إِنَّ كِتَٰبَ ٱلۡأَبۡرَارِ لَفِي عِلِّيِّينَ
(١٩) وَمَآ أَدۡرَىٰكَ مَا عِلِّيُّونَ
(٢٠) كِتَٰبٞ مَّرۡقُومٞ
(٢١) يَشۡهَدُهُ ٱلۡمُقَرَّبُونَ
(٢٢) إِنَّ ٱلۡأَبۡرَارَ لَفِي نَعِيمٍ
(٢٣) عَلَى ٱلۡأَرَآئِكِ يَنظُرُونَ
(٢٤) تَعۡرِفُ فِي وُجُوهِهِمۡ نَضۡرَةَ ٱلنَّعِيمِ
(٢٥) يُسۡقَوۡنَ مِن رَّحِيقٖ مَّخۡتُومٍ
(٢٦) خِتَٰمُهُۥ مِسۡكٞۚ وَفِي ذَٰلِكَ فَلۡيَتَنَافَسِ ٱلۡمُتَنَٰفِسُونَ
(٢٧) وَمِزَاجُهُۥ مِن تَسۡنِيمٍ
(٢٨) عَيۡنٗا يَشۡرَبُ بِهَا ٱلۡمُقَرَّبُونَ

83:29 Indeed, those ⌜in life⌝
who trespassed ⌜against God⌝
used to laugh at those who believed.

83:30 And when they passed by them, they would,
⌜in mockery⌝ with one another, wink.

83:31 Then when they returned to their people,
they would return gleeful
⌜with haughty derision⌝.

83:32 Thus whenever they saw them, they said:
Indeed, these ⌜believers⌝ are, most surely, astray.

83:33 Yet it is not they ⌜who disbelieve⌝
who were sent ⌜by God⌝
to be guardians over them!

83:34 So this Day ⌜in Eternity⌝,
those who ⌜in life⌝ believed ⌜in the One God⌝
shall laugh at the disbelievers.

83:35 Upon ⌜canopied⌝ couches ⌜in Paradise⌝,
they shall gaze ⌜down upon them,
beholding their torment in Hell.

83:36 Then it shall be said to the believers⌝:
Have ⌜not⌝ the disbelievers
been ⌜justly⌝ rewarded for all ⌜the evil⌝
that they used to do?

(٢٩) إِنَّ ٱلَّذِينَ أَجۡرَمُواْ كَانُواْ
مِنَ ٱلَّذِينَ ءَامَنُواْ يَضۡحَكُونَ

(٣٠) وَإِذَا مَرُّواْ بِهِمۡ يَتَغَامَزُونَ

(٣١) وَإِذَا ٱنقَلَبُوٓاْ إِلَىٰٓ أَهۡلِهِمُ
ٱنقَلَبُواْ فَكِهِينَ

(٣٢) وَإِذَا رَأَوۡهُمۡ قَالُوٓاْ
إِنَّ هَٰٓؤُلَآءِ لَضَآلُّونَ

(٣٣) وَمَآ أُرۡسِلُواْ عَلَيۡهِمۡ حَٰفِظِينَ

(٣٤) فَٱلۡيَوۡمَ ٱلَّذِينَ ءَامَنُواْ
مِنَ ٱلۡكُفَّارِ يَضۡحَكُونَ

(٣٥) عَلَى ٱلۡأَرَآئِكِ يَنظُرُونَ

(٣٦) هَلۡ ثُوِّبَ ٱلۡكُفَّارُ
مَا كَانُواْ يَفۡعَلُونَ

سُورَةُ الانشِقَاق

The surah that opens with a riveting description of THE RENDING *of the sky and the leveling of the earth as a sign of the commencement of the Day of Resurrection.*

Surah **84** / 25 VERSES / REVEALED AT MAKKAH

Al-Inshiqâq

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

84:1 When the sky rends asunder
84:2 and gives ear to ˹the command of˺ its Lord—
and so must it be!
84:3 And when the earth is stretched taut
84:4 and casts out what is in it
and empties itself ˹completely˺,
84:5 and gives ear to ˹the command of˺ its Lord—
and so must it be!
84:6 ˹On that Day,˺ O humankind—
˹for˺, indeed, you are ˹all˺ laboring to your Lord,
most laboriously—
then shall you meet Him!
84:7 So as to one
who is given his book ˹of deeds˺
in his right hand,
84:8 he shall then undergo an easy reckoning;
84:9 and he shall return to his people rejoicing.
84:10 Yet as to one
who shall be given his book ˹of deeds
from˺ behind his back,
84:11 he shall call out: ˹Oh, my˺ ruination!
84:12 and roast in ˹Hell's˺ flaming Fire.
84:13 He had, indeed, been joyful

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

(١) إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ
(٢) وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ
(٣) وَإِذَا ٱلْأَرْضُ مُدَّتْ
(٤) وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ
(٥) وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ
(٦) يَٰٓأَيُّهَا ٱلْإِنسَٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَٰقِيهِ
(٧) فَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ
(٨) فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا
(٩) وَيَنقَلِبُ إِلَىٰٓ أَهْلِهِۦ مَسْرُورًا
(١٠) وَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ وَرَآءَ ظَهْرِهِۦ
(١١) فَسَوْفَ يَدْعُوا۟ ثُبُورًا
(١٢) وَيَصْلَىٰ سَعِيرًا
(١٣) إِنَّهُۥ كَانَ فِىٓ أَهْلِهِۦ مَسْرُورًا

˹in the pursuit of whim˺
among his family ˹in the world˺.
84:14 For, indeed, he thought
that he would never return ˹to God
for Judgment˺.
84:15 On the contrary!
His Lord was, indeed, ever all-seeing of him.
84:16 No! But I do swear by the twilight!
84:17 And by the night and all it enshrouds!
84:18 And by the moon when it becomes full!
84:19 You shall, most surely,
mount through stage upon stage
˹from conception to Resurrection˺.
84:20 Then what is with these ˹who are called to God,˺
that they will not believe—
84:21 ˹who˺, when the Quran is recited to them,
will not bow ˹their faces˺ down
to the ground ˹in worship of Him alone˺?۩
84:22 Rather, those who disbelieve
vehemently belie it!
84:23 Yet God knows best
all ˹the ill˺ that they harbor ˹in their hearts˺.
84:24 So give them ˹all heavy˺ tidings
of a most painful torment ˹in the Hereafter˺—
84:25 except for those who would believe
and do righteous deeds.
For them, there is an unfailing reward
˹with their Lord˺.

إِنَّهُۥ ظَنَّ أَن لَّن يَحُورَ ١٤
بَلَىٰٓ إِنَّ رَبَّهُۥ كَانَ بِهِۦ بَصِيرًا ١٥
فَلَآ أُقْسِمُ بِٱلشَّفَقِ ١٦
وَٱلَّيْلِ وَمَا وَسَقَ ١٧
وَٱلْقَمَرِ إِذَا ٱتَّسَقَ ١٨
لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ١٩
فَمَا لَهُمْ لَا يُؤْمِنُونَ ٢٠
وَإِذَا قُرِئَ عَلَيْهِمُ ٱلْقُرْءَانُ لَا يَسْجُدُونَ ۩ ٢١
بَلِ ٱلَّذِينَ كَفَرُوا۟ يُكَذِّبُونَ ٢٢
وَٱللَّهُ أَعْلَمُ بِمَا يُوعُونَ ٢٣
فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ٢٤
إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ٢٥



The surah that opens with a three-part oath of the Divine One, who swears by the sky studded with THE CONSTELLATIONS, *by the assurance that the Day of Resurrection shall come, and by His Own Universal Witness, which beholds all, that the believers shall have their reward, and the unbelievers their punishment, in the Hereafter.*

Surah 85 / 22 VERSES / REVEALED AT MAKKAH

Al-Burûj

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



85:1	By the sky full of constellations—	(١) وَٱلسَّمَآءِ ذَاتِ ٱلۡبُرُوجِ
85:2	and by the Promised Day ⌜of Resurrection⌝!	(٢) وَٱلۡيَوۡمِ ٱلۡمَوۡعُودِ
85:3	And by a ⌜Heavenly⌝ Witness and all those ⌜on earth⌝ who are witnessed!	(٣) وَشَاهِدٖ وَمَشۡهُودٖ
85:4	Perished be the People of the Fire-Pit!—	(٤) قُتِلَ أَصۡحَٰبُ ٱلۡأُخۡدُودِ
85:5	the fire ⌜of which they themselves⌝ fed with fuel,	(٥) ٱلنَّارِ ذَاتِ ٱلۡوَقُودِ
85:6	as they were seated ⌜in command⌝ over it,	(٦) إِذۡ هُمۡ عَلَيۡهَا قُعُودٞ
85:7	while they themselves were witnesses to what they did with the believers, ⌜throwing them in it⌝.	(٧) وَهُمۡ عَلَىٰ مَا يَفۡعَلُونَ بِٱلۡمُؤۡمِنِينَ شُهُودٞ
85:8	And they took vengeance against them only because they had believed in ⌜One⌝ God ⌜alone⌝, the Overpowering ⌜One⌝, the All-Praised—	(٨) وَمَا نَقَمُواْ مِنۡهُمۡ إِلَّآ أَن يُؤۡمِنُواْ بِٱللَّهِ ٱلۡعَزِيزِ ٱلۡحَمِيدِ
85:9	the One to whom belongs all dominion over the heavens and the earth. Thus over all things is God a witness.	(٩) ٱلَّذِي لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ شَهِيدٌ
85:10	As to those who persecute the believing men and the believing women— and thereafter do not repent— then for them ⌜in the Hereafter awaits only⌝ the torment of Hell. Thus for them there is the torment	(١٠) إِنَّ ٱلَّذِينَ فَتَنُواْ ٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ

of ⌜everlasting⌝ burning!

85:11 As to those who believe and do righteous deeds,
for them ⌜in the Hereafter
await⌝ Gardens beneath which rivers flow.
That is the magnificent triumph!

85:12 As to the onslaught of your Lord,
it is, most surely, severe!

85:13 For, indeed, He ⌜alone⌝ is the One
who begins ⌜creation⌝
and ⌜then⌝ returns ⌜it to being⌝.

85:14 Yet He ⌜alone⌝
is the All-Forgiving ⌜One⌝, the All-Loving!

85:15 Possessor of the Throne! The All-Glorious!

85:16 Doer of all that He intends!

85:17 Has the account of the ⌜disbelieving⌝ hosts
⌜whom God destroyed⌝
come to you, ⌜O Prophet,

85:18 that of the hosts of⌝ Pharaoh
and ⌜the people of⌝ Thamûd?

85:19 Rather, those who disbelieve are in ⌜utter⌝ denial
⌜of a nearing Judgment⌝—

85:20 while beyond them God is all-encompassing.

85:21 Rather, this ⌜Quran⌝
is a glorious Heavenly Recitation,
⌜that you receive, O Prophet,

85:22 and⌝ in a ⌜Heavenly⌝ Tablet, ⌜it is⌝ well-preserved.

ثُمَّ لَمۡ يَتُوبُواْ
فَلَهُمۡ عَذَابُ جَهَنَّمَ
وَلَهُمۡ عَذَابُ ٱلۡحَرِيقِ

إِنَّ ٱلَّذِينَ ءَامَنُواْ ١١
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
لَهُمۡ جَنَّٰتٞ
تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُۚ
ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡكَبِيرُ

إِنَّ بَطۡشَ رَبِّكَ لَشَدِيدٌ ١٢

إِنَّهُۥ هُوَ يُبۡدِئُ وَيُعِيدُ ١٣

وَهُوَ ٱلۡغَفُورُ ٱلۡوَدُودُ ١٤

ذُو ٱلۡعَرۡشِ ٱلۡمَجِيدُ ١٥

فَعَّالٞ لِّمَا يُرِيدُ ١٦

هَلۡ أَتَىٰكَ حَدِيثُ ٱلۡجُنُودِ ١٧

فِرۡعَوۡنَ وَثَمُودَ ١٨

بَلِ ٱلَّذِينَ كَفَرُواْ فِي تَكۡذِيبٖ ١٩

وَٱللَّهُ مِن وَرَآئِهِم مُّحِيطُۢ ٢٠

بَلۡ هُوَ قُرۡءَانٞ مَّجِيدٞ ٢١

فِي لَوۡحٖ مَّحۡفُوظِۭ ٢٢



The surah that opens with the oath of the Divine One swearing by the sky of the world and THE NIGHT-COMER*—which, in one of its senses, is the name of a pulsar of piercing brightness—so called because it comes by night and leaves by day.*

Surah **86** / 17 VERSES / REVEALED AT MAKKAH

Al-Ṭâriq

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



86:1 By the sky
and the Night-Comer!

86:2 And what will make you realize
what is the Night-Comer?

86:3 It is the ˹pulsating˺ star
of piercing ˹brightness.

86:4 And,˺ indeed, ˹even thus,˺
there is not a single soul
but that over it
there is a guardian ˹angel
recording everything˺.

86:5 Then let man consider
˹the substance˺
from which he is created.

86:6 He is created
from a spurting fluid,

86:7 issuing from between
the backbone ˹of a man˺
and the breast bones
˹of a woman˺.

86:8 Indeed,
He ˹who created him˺

١ وَٱلسَّمَآءِ وَٱلطَّارِقِ

٢ وَمَآ أَدۡرَىٰكَ مَا ٱلطَّارِقُ

٣ ٱلنَّجۡمُ ٱلثَّاقِبُ

٤ إِن كُلُّ نَفۡسٖ لَّمَّا عَلَيۡهَا حَافِظٞ

٥ فَلۡيَنظُرِ ٱلۡإِنسَٰنُ مِمَّ خُلِقَ

٦ خُلِقَ مِن مَّآءٖ دَافِقٖ

٧ يَخۡرُجُ مِنۢ بَيۡنِ ٱلصُّلۡبِ وَٱلتَّرَآئِبِ

٨ إِنَّهُۥ عَلَىٰ رَجۡعِهِۦ لَقَادِرٞ

٩ يَوۡمَ تُبۡلَى ٱلسَّرَآئِرُ

١٠ فَمَا لَهُۥ مِن قُوَّةٖ وَلَا نَاصِرٖ

is, most surely, well able
to return him ˹to life anew˺—

86:9 on a Day ˹Hereafter˺
when ˹all man's˺ inner secrets
shall be examined!

86:10 Thus for him,
there shall be neither power
nor helper
˹against God's punishment˺.

86:11 By the sky
ever returning ˹water
to˺ the ˹earth in˺ rain!

86:12 And ˹by˺ the earth
ever cleaving and sprouting
˹with vegetation˺!

86:13 Indeed, this ˹Quran˺
is, most surely,
a distinguishing word
˹from God˺—

86:14 and it is not ˹conveyed˺
in jest!

86:15 Indeed,
they ˹who disbelieve˺
are devising a plan ˹against faith˺.

86:16 Yet I devise a plan
˹to thwart them˺.

86:17 So bear with the disbelievers,
˹O Prophet˺.
Bear with them
just a little while.

١١ وَٱلسَّمَآءِ ذَاتِ ٱلرَّجۡعِ

١٢ وَٱلۡأَرۡضِ ذَاتِ ٱلصَّدۡعِ

١٣ إِنَّهُۥ لَقَوۡلٞ فَصۡلٞ

١٤ وَمَا هُوَ بِٱلۡهَزۡلِ

١٥ إِنَّهُمۡ يَكِيدُونَ كَيۡدٗا

١٦ وَأَكِيدُ كَيۡدٗا

١٧ فَمَهِّلِ ٱلۡكَٰفِرِينَ أَمۡهِلۡهُمۡ رُوَيۡدَۢا

سُورَةُ الأَعْلَىٰ *The surah that opens with the command to highly exalt God, the Divine One who is* THE MOST HIGH, *far above all that is unworthy that people wrongly attribute to Him.*

Surah 87 / 19 VERSES / REVEALED AT MAKKAH

Al-Aʿlâ

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



87:1 Highly exalt
the name of your Lord,
the Most High,
87:2 the One who ⌜alone⌝
created ⌜everything⌝,
then gave ⌜it⌝ form;
87:3 and the One who ⌜alone⌝
determined ⌜all creation⌝,
then guided ⌜it upon its way⌝,
87:4 and the One who ⌜alone⌝
brings forth the pasturage,
87:5 then turns it into dusty debris.

87:6 We shall make you recite ⌜the Quran,
O Prophet,⌝
such that you shall not forget ⌜it⌝—
87:7 except what God so wills.
For He knows
all that is proclaimed
and all that is hidden.
87:8 Thus We shall ease you
to ⌜Our sacred way of life
with⌝ all ease.

(١) سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى
(٢) ٱلَّذِى خَلَقَ فَسَوَّىٰ
(٣) وَٱلَّذِى قَدَّرَ فَهَدَىٰ
(٤) وَٱلَّذِىٓ أَخْرَجَ ٱلْمَرْعَىٰ
(٥) فَجَعَلَهُۥ غُثَآءً أَحْوَىٰ
(٦) سَنُقْرِئُكَ فَلَا تَنسَىٰٓ
(٧) إِلَّا مَا شَآءَ ٱللَّهُ ۚ
إِنَّهُۥ يَعْلَمُ ٱلْجَهْرَ وَمَا يَخْفَىٰ
(٨) وَنُيَسِّرُكَ لِلْيُسْرَىٰ
(٩) فَذَكِّرْ إِن نَّفَعَتِ ٱلذِّكْرَىٰ
(١٠) سَيَذَّكَّرُ مَن يَخْشَىٰ

87:9 So ⌜continue to⌝ remind
⌜all people with the Quran⌝—
even if the reminding benefits
⌜only some of them⌝.

87:10 For, indeed,
he shall be reminded
who ⌜truly⌝ fears ⌜God⌝.

87:11 But the most wretched ⌜of people⌝
shall shun it—

87:12 such as shall roast
in the great Fire ⌜of Hell⌝,

87:13 wherein one shall neither die,
nor live ⌜without pain⌝.

87:14 Truly he has succeeded
who purifies himself
⌜with sincere faith⌝,

87:15 and mentions the name of his Lord
⌜in glory⌝,
and then prays ⌜the daily Prayers⌝.

87:16 Yet you ⌜human beings⌝
prefer the life of this world,

87:17 while the Hereafter is ⌜far⌝ better
and more lasting!

87:18 Indeed, this is, most surely,
⌜mentioned⌝ in the earlier Scriptures,

87:19 the Scriptures of Abraham
and Moses.

وَيَتَجَنَّبُهَا ٱلۡأَشۡقَى ﴿١١﴾
ٱلَّذِي يَصۡلَى ٱلنَّارَ ٱلۡكُبۡرَىٰ ﴿١٢﴾
ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحۡيَىٰ ﴿١٣﴾
قَدۡ أَفۡلَحَ مَن تَزَكَّىٰ ﴿١٤﴾
وَذَكَرَ ٱسۡمَ رَبِّهِۦ فَصَلَّىٰ ﴿١٥﴾
بَلۡ تُؤۡثِرُونَ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا ﴿١٦﴾
وَٱلۡأٓخِرَةُ خَيۡرٞ وَأَبۡقَىٰٓ ﴿١٧﴾
إِنَّ هَٰذَا ﴿١٨﴾
لَفِي ٱلصُّحُفِ ٱلۡأُولَىٰ
صُحُفِ إِبۡرَٰهِيمَ وَمُوسَىٰ ﴿١٩﴾



The surah that opens with the edifying question regarding human awareness of the coming of a sure cataclysmic event it calls THE WHELMING—*which is the advent of the Day of Resurrection.*

Surah 88 / 26 VERSES / REVEALED AT MAKKAH

Al-Ghâshiyah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



88:1 Has the account
of the Whelming ⌜Event of Resurrection⌝
come to you, ⌜O Prophet⌝?
88:2 Faces, on that Day, shall be downcast,
88:3 laboring, weary,
88:4 roasting in a ⌜blazing⌝ hot fire ⌜in Hell⌝.
88:5 They are given to drink
from a fiercely boiling spring.
88:6 There shall not be for them any food,
except of a thorny bush
88:7 that does not fatten ⌜one⌝,
nor avail against hunger.

88:8 Faces, on that Day, shall be delighted,
88:9 well pleased with their ⌜dutiful⌝ strivings ⌜in life⌝,
88:10 in a lofty Garden ⌜of Paradise⌝.
88:11 You shall not hear therein an idle word.
88:12 Therein are flowing springs.
88:13 Therein are raised settees,
88:14 and cups set at hand,
88:15 and ⌜lounging⌝ cushions
arrayed ⌜near each other⌝,
88:16 and lush carpets spread about.

١ هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ
٢ وُجُوهٌ يَوْمَئِذٍ خَٰشِعَةٌ
٣ عَامِلَةٌ نَّاصِبَةٌ
٤ تَصْلَىٰ نَارًا حَامِيَةً
٥ تُسْقَىٰ مِنْ عَيْنٍ ءَانِيَةٍ
٦ لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ
٧ لَّا يُسْمِنُ وَلَا يُغْنِى مِن جُوعٍ
٨ وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ
٩ لِّسَعْيِهَا رَاضِيَةٌ
١٠ فِى جَنَّةٍ عَالِيَةٍ
١١ لَّا تَسْمَعُ فِيهَا لَٰغِيَةً
١٢ فِيهَا عَيْنٌ جَارِيَةٌ
١٣ فِيهَا سُرُرٌ مَّرْفُوعَةٌ
١٤ وَأَكْوَابٌ مَّوْضُوعَةٌ
١٥ وَنَمَارِقُ مَصْفُوفَةٌ
١٦ وَزَرَابِىُّ مَبْثُوثَةٌ

88:17 Do they ⌜who disbelieve⌝
not look ⌜with reflection⌝
at the ⌜form of⌝ camels—
how ⌜wondrously⌝ they are created;

88:18 and at the sky—
how ⌜majestically⌝ it is raised;

88:19 and at the mountains—
how ⌜firmly⌝ they are set erect;

88:20 and at the earth—
how ⌜smoothly⌝ it is spread?

88:21 So remind ⌜the people, O Prophet,
of the blessings and Oneness of their Creator⌝,
for you are but a reminder ⌜sent to them⌝.

88:22 You are not ⌜meant⌝
to be domineering over them.

88:23 Yet one who turns away and disbelieves,

88:24 God will, then, torment him ⌜in the Hereafter⌝
with the greatest torment.

88:25 Indeed, to Us ⌜alone⌝
is their final return ⌜after death⌝.

88:26 Then, indeed, upon Us ⌜alone⌝
shall be their reckoning
⌜of everlasting recompense⌝.

أَفَلَا يَنظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾

وَإِلَى ٱلسَّمَآءِ كَيْفَ رُفِعَتْ ﴿١٨﴾

وَإِلَى ٱلْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾

وَإِلَى ٱلْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾

فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ ﴿٢١﴾

لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ﴿٢٢﴾

إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ﴿٢٣﴾

فَيُعَذِّبُهُ ٱللَّهُ ٱلْعَذَابَ ٱلْأَكْبَرَ ﴿٢٤﴾

إِنَّ إِلَيْنَآ إِيَابَهُمْ ﴿٢٥﴾

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم ﴿٢٦﴾



The surah that opens with the oath of the Divine One swearing by THE DAWN, *and other natural occurrences and sacred designations, as a means of categorical affirmation to humankind that God shall, indeed, hold all people accountable.*

Surah **89** / 30 VERSES / REVEALED AT MAKKAH

Al-Fajr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



89:1 By the dawn,
89:2 and the Ten Nights
⌜of the Month of Pilgrimage⌝!
89:3 By all that is even and all that is odd,
89:4 and the night as it passes!
89:5 Is there in this an oath ⌜of sufficient proof⌝
for whoever has a mind
⌜that God is all-able to punish the ungodly⌝?
89:6 Have you not seen, ⌜O Prophet,⌝
how your Lord dealt with the ⌜people of⌝ ʿÂd,
89:7 ⌜from⌝ Iram, ⌜the nation⌝ of the pillars,
89:8 the like of whom
were never ⌜before⌝ created in the lands;
89:9 and ⌜with the people of⌝ Thamûd,
who carved ⌜their very homes⌝
out ⌜of⌝ the great rocks of the ⌜Stone⌝ Valley;
89:10 and ⌜with mighty⌝ Pharaoh
of the lofty structures?
89:11 They ⌜all insolently⌝ transgressed in the lands.
89:12 Thus they spread therein much corruption.
89:13 So your Lord poured upon them ⌜all⌝
a scourge of ⌜horrendous⌝ torment!
89:14 Indeed, your Lord

(١) وَٱلۡفَجۡرِ
(٢) وَلَيَالٍ عَشۡرٖ
(٣) وَٱلشَّفۡعِ وَٱلۡوَتۡرِ
(٤) وَٱلَّيۡلِ إِذَا يَسۡرِ
(٥) هَلۡ فِي ذَٰلِكَ قَسَمٞ لِّذِي حِجۡرٍ
(٦) أَلَمۡ تَرَ كَيۡفَ فَعَلَ رَبُّكَ بِعَادٍ
(٧) إِرَمَ ذَاتِ ٱلۡعِمَادِ
(٨) ٱلَّتِي لَمۡ يُخۡلَقۡ مِثۡلُهَا فِي ٱلۡبِلَٰدِ
(٩) وَثَمُودَ ٱلَّذِينَ
جَابُواْ ٱلصَّخۡرَ بِٱلۡوَادِ
(١٠) وَفِرۡعَوۡنَ ذِي ٱلۡأَوۡتَادِ
(١١) ٱلَّذِينَ طَغَوۡاْ فِي ٱلۡبِلَٰدِ
(١٢) فَأَكۡثَرُواْ فِيهَا ٱلۡفَسَادَ
(١٣) فَصَبَّ عَلَيۡهِمۡ رَبُّكَ
سَوۡطَ عَذَابٍ

is, most surely, ever-watchful.

89:15 Now, as for man,
whenever his Lord tries him,
such that He gives generously to him
and blesses him, he says ˹exultantly˺:
My Lord has honored me!
89:16 Yet, as to whenever He tries him,
such that He restricts for him his provision,
he says ˹despondently˺:
My Lord has disgraced me!
89:17 No indeed! ˹It is a test of faith!˺
But you ˹human beings
break the covenant of God:
You˺ do not give generously to the orphan.
89:18 Nor do you urge one another
to feed the indigent.
89:19 Moreover,
you devour the inheritance ˹of others˺
with a devouring greed.
89:20 For you love wealth with an ardent love.
89:21 No indeed!
Most surely, ˹it shall all perish,˺
when the earth is pounded ˹to dust˺
with a crushing pounding;
89:22 and comes your Lord ˹for Judgment˺—
and the angels ˹arrayed˺
in rank upon rank;
89:23 and brought near into view,
on that Day, is Hell ˹itself˺—
it is on that Day
that man will remember
˹with utter regret all his sins˺!
But how, then,
shall ˹this˺ remembrance avail him?

(١٤) إِنَّ رَبَّكَ لَبِٱلْمِرْصَادِ
(١٥) فَأَمَّا ٱلْإِنسَٰنُ إِذَا مَا ٱبْتَلَىٰهُ رَبُّهُۥ
فَأَكْرَمَهُۥ وَنَعَّمَهُۥ
فَيَقُولُ رَبِّىٓ أَكْرَمَنِ
(١٦) وَأَمَّآ إِذَا مَا ٱبْتَلَىٰهُ
فَقَدَرَ عَلَيْهِ رِزْقَهُۥ
فَيَقُولُ رَبِّىٓ أَهَٰنَنِ
(١٧) كَلَّا بَل لَّا تُكْرِمُونَ ٱلْيَتِيمَ
(١٨) وَلَا تَحَٰٓضُّونَ
عَلَىٰ طَعَامِ ٱلْمِسْكِينِ
(١٩) وَتَأْكُلُونَ ٱلتُّرَاثَ
أَكْلًا لَّمًّا
(٢٠) وَتُحِبُّونَ ٱلْمَالَ حُبًّا جَمًّا
(٢١) كَلَّآ إِذَا دُكَّتِ ٱلْأَرْضُ
دَكًّا دَكًّا
(٢٢) وَجَآءَ رَبُّكَ وَٱلْمَلَكُ
صَفًّا صَفًّا
(٢٣) وَجِا۟ىٓءَ يَوْمَئِذٍۭ بِجَهَنَّمَ
يَوْمَئِذٍ يَتَذَكَّرُ ٱلْإِنسَٰنُ
وَأَنَّىٰ لَهُ ٱلذِّكْرَىٰ

89:24 He will say: Oh!
If only I had forwarded
˹some good˺ for ˹this,˺ my ˹true˺ life ˹to come˺!

89:25 For, on that Day, none shall ˹have ever
sought to˺ punish as He shall punish.

89:26 And none shall ˹have ever
thought to˺ bind as He shall bind.
˹Yet to each believer, God shall say:˺

89:27 O peaceful soul!

89:28 Return to your Lord,
well-pleased and well-pleasing.

89:29 And so, enter among
My ˹beloved˺ servants.

89:30 And enter My ˹Everlasting˺ Garden.

يَقُولُ يَٰلَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٤﴾

فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُۥٓ أَحَدٌ ﴿٢٥﴾

وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٌ ﴿٢٦﴾

يَٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ﴿٢٧﴾

ٱرْجِعِيٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾

فَٱدْخُلِي فِي عِبَٰدِي ﴿٢٩﴾

وَٱدْخُلِي جَنَّتِي ﴿٣٠﴾



The surah that opens with the emphatic oath of the Divine One swearing by Makkah, THE CITY *of the Sacred Mosque, that humankind is under the absolute power and watchfulness of God.*

Surah 90 / 20 VERSES / REVEALED AT MAKKAH

Al-Balad

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



90:1 No, indeed!
I do swear
by this ˹Sacred˺ City ˹of Makkah˺,

90:2 while you, ˹O Prophet,˺
are a ˹free˺ dweller
in this ˹Sacred˺ City ˹of Makkah˺.

90:3 Moreover, ˹I swear˺
by all that begets
and all that is begotten!

90:4 Very truly,
We created man
in ˹a life of˺ travail.

90:5 Does he think that no one
shall ever overpower him?

90:6 He says ˹in boast˺:
I have expended vast wealth!

90:7 Does he think that no one
has seen him?

90:8 Have We not made for him
two eyes,

90:9 and a tongue,
and two lips,

90:10 and guided him

(١) لَآ أُقْسِمُ بِهَٰذَا ٱلْبَلَدِ

(٢) وَأَنتَ حِلٌّۢ بِهَٰذَا ٱلْبَلَدِ

(٣) وَوَالِدٍ وَمَا وَلَدَ

(٤) لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِى كَبَدٍ

(٥) أَيَحْسَبُ أَن لَّن يَقْدِرَ عَلَيْهِ أَحَدٌ

(٦) يَقُولُ أَهْلَكْتُ مَالًا لُّبَدًا

(٧) أَيَحْسَبُ أَن لَّمْ يَرَهُۥٓ أَحَدٌ

(٨) أَلَمْ نَجْعَل لَّهُۥ عَيْنَيْنِ

(٩) وَلِسَانًا وَشَفَتَيْنِ

(١٠) وَهَدَيْنَٰهُ ٱلنَّجْدَيْنِ

(١١) فَلَا ٱقْتَحَمَ ٱلْعَقَبَةَ

(١٢) وَمَآ أَدْرَىٰكَ مَا ٱلْعَقَبَةُ

(١٣) فَكُّ رَقَبَةٍ

(١٤) أَوْ إِطْعَٰمٌ فِى يَوْمٍ ذِى مَسْغَبَةٍ

(١٥) يَتِيمًا ذَا مَقْرَبَةٍ

(١٦) أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ

to the two highways
˹of right and wrong˺?

90:11 Yet he has not attempted
the steep road.

90:12 And do you realize
what is the steep road?

90:13 It is the freeing
of a human being
from bondage,

90:14 or offering food
on a day of starvation

90:15 to an orphan
who is a relative,

90:16 or to an indigent person
who is down in the dust—

90:17 all the while,
being of those who believe—
and who exhort one another
to ˹persevere in faith
with˺ patience,
and who exhort one another
to mercifulness.

90:18 These are the Companions
of the ˹blessed˺ Right.

90:19 But as to those
who disbelieve
in Our ˹natural and revealed˺ signs—
they are the Companions
of the ˹woeful˺ Left.

90:20 Upon them
˹in the Hereafter˺,
a Fire shall ˹descend
and forever˺ trammel ˹them˺.

(١٧) ثُمَّ كَانَ مِنَ ٱلَّذِينَ ءَامَنُوا۟
وَتَوَاصَوْا۟ بِٱلصَّبْرِ
وَتَوَاصَوْا۟ بِٱلْمَرْحَمَةِ

(١٨) أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْمَيْمَنَةِ

(١٩) وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِنَا
هُمْ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ

(٢٠) عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌۢ



The surah that opens with the oath of the Divine One swearing by THE SUN *as it shines out with morning's radiance.*

Surah 91 / 15 VERSES / REVEALED AT MAKKAH

Al-Shams

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



91:1 By the sun
and its ˹morning˺ radiance!

91:2 And ˹by˺ the moon
as it follows it!

91:3 And ˹by˺ the daylight
as it unveils it!

91:4 And ˹by˺ the night
as it whelms over it!

91:5 And ˹by˺ the heaven
and Him who built it!

91:6 And ˹by˺ the earth
and Him who spread it!

91:7 And ˹by˺ the soul
and Him who fashioned it—

91:8 and informed it
with ˹consciousness
of˺ its wickedness
and its righteousness!

91:9 Truly, whoever purifies it
has succeeded.

91:10 And truly, whoever defiles it
has failed.

وَٱلشَّمْسِ وَضُحَىٰهَا ﴿١﴾
وَٱلْقَمَرِ إِذَا تَلَىٰهَا ﴿٢﴾
وَٱلنَّهَارِ إِذَا جَلَّىٰهَا ﴿٣﴾
وَٱلَّيْلِ إِذَا يَغْشَىٰهَا ﴿٤﴾
وَٱلسَّمَآءِ وَمَا بَنَىٰهَا ﴿٥﴾
وَٱلْأَرْضِ وَمَا طَحَىٰهَا ﴿٦﴾
وَنَفْسٍ وَمَا سَوَّىٰهَا ﴿٧﴾
فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَىٰهَا ﴿٨﴾
قَدْ أَفْلَحَ مَن زَكَّىٰهَا ﴿٩﴾
وَقَدْ خَابَ مَن دَسَّىٰهَا ﴿١٠﴾
كَذَّبَتْ ثَمُودُ بِطَغْوَىٰهَآ ﴿١١﴾
إِذِ ٱنۢبَعَثَ أَشْقَىٰهَا ﴿١٢﴾
فَقَالَ لَهُمْ رَسُولُ ٱللَّهِ
نَاقَةَ ٱللَّهِ وَسُقْيَـٰهَا ﴿١٣﴾

91:11 ⌜Know that⌝ the ⌜people of⌝ Thamûd
belied ⌜the revealed truth of old⌝
because of their ⌜insolent⌝ transgression.

91:12 Behold!
The most wretched of them
rose up violently,
⌜defying God's commandment,⌝
91:13 though ⌜Sâliḥ⌝,
the Messenger of God
had said to them:
Beware ⌜the sanctified⌝ she-camel
that belongs to God
and ⌜honor the right of⌝ her to drink!
91:14 But they belied him
and hamstrung her.
So their Lord crushed them
for their sins
and ⌜utterly⌝ leveled them.
91:15 And He has no fear
of its consequence.

فَكَذَّبُوهُ فَعَقَرُوهَا
فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم
بِذَنۢبِهِمْ فَسَوَّىٰهَا ﴿١٤﴾
وَلَا يَخَافُ عُقْبَٰهَا ﴿١٥﴾



The surah that opens with the oath of the Divine One swearing by the whelming of THE NIGHT *that swathes the world in darkness.*

Surah 92 / 21 VERSES / REVEALED AT MAKKAH

Al-Layl

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



92:1 By the night
as it whelms ⌜the world⌝
in darkness!

92:2 And ⌜by⌝ the daylight
as it shines out!

92:3 And ⌜by⌝ Him who created
the male and the female—

92:4 indeed, your pursuits,
⌜O humankind,⌝
are, truly, divergent
⌜as to good and evil⌝.

92:5 So as for one who gives ⌜charity⌝
and is ever God-fearing,

92:6 and confirms ⌜his faith⌝
in the ultimate reward ⌜of God⌝—

92:7 We shall then ease him
⌜in this life⌝
into ease ⌜in the Hereafter⌝.

92:8 But as for the miserly one
who withholds ⌜charity⌝,
and claims self-sufficiency,

92:9 and rejects ⌜faith⌝
in the ultimate reward ⌜of God⌝—

(١) وَٱلَّيۡلِ إِذَا يَغۡشَىٰ
(٢) وَٱلنَّهَارِ إِذَا تَجَلَّىٰ
(٣) وَمَا خَلَقَ ٱلذَّكَرَ وَٱلۡأُنثَىٰٓ
(٤) إِنَّ سَعۡيَكُمۡ لَشَتَّىٰ
(٥) فَأَمَّا مَنۡ أَعۡطَىٰ وَٱتَّقَىٰ
(٦) وَصَدَّقَ بِٱلۡحُسۡنَىٰ
(٧) فَسَنُيَسِّرُهُۥ لِلۡيُسۡرَىٰ
(٨) وَأَمَّا مَنۢ بَخِلَ وَٱسۡتَغۡنَىٰ
(٩) وَكَذَّبَ بِٱلۡحُسۡنَىٰ
(١٠) فَسَنُيَسِّرُهُۥ لِلۡعُسۡرَىٰ
(١١) وَمَا يُغۡنِي عَنۡهُ مَالُهُۥٓ إِذَا تَرَدَّىٰٓ
(١٢) إِنَّ عَلَيۡنَا لَلۡهُدَىٰ

92:10 We then shall ease him
into hardship.

92:11 And his wealth
will not avail him
when he falls ⌜into Hellfire⌝.

92:12 Indeed, ⌜by Our grace,⌝
it is ⌜incumbent⌝ upon Us
to provide guidance ⌜to humanity⌝.

92:13 For, indeed, to Us ⌜alone⌝
belongs the last ⌜life⌝
and the first.

92:14 So I have forewarned you,
⌜O humankind,⌝
of a raging Fire ⌜in Hell⌝.

92:15 None shall roast therein
but the most wretched—

92:16 ⌜the likes of⌝ one who belies ⌜God's signs⌝
and turns away
⌜from His worship⌝.

92:17 Yet the righteous
shall be kept away from it—

92:18 ⌜the likes of⌝ one who gives his wealth
to purify himself,

92:19 and confers no favor
upon anyone
for any recompense—

92:20 except seeking the Face of his Lord,
the Most High—

92:21 and ⌜for this⌝
he shall, most surely,
be well-pleased
⌜in the Hereafter⌝.

وَإِنَّ لَنَا لَلْءَاخِرَةَ وَٱلْأُولَىٰ ﴿١٣﴾
فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ ﴿١٤﴾
لَا يَصْلَىٰهَآ إِلَّا ٱلْأَشْقَى ﴿١٥﴾
ٱلَّذِى كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾
وَسَيُجَنَّبُهَا ٱلْأَتْقَى ﴿١٧﴾
ٱلَّذِى يُؤْتِى مَالَهُۥ يَتَزَكَّىٰ ﴿١٨﴾
وَمَا لِأَحَدٍ عِندَهُۥ
مِن نِّعْمَةٍ تُجْزَىٰٓ ﴿١٩﴾
إِلَّا ٱبْتِغَآءَ وَجْهِ رَبِّهِ ٱلْأَعْلَىٰ ﴿٢٠﴾
وَلَسَوْفَ يَرْضَىٰ ﴿٢١﴾

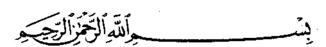


The surah that opens with the oath of the Divine One swearing by THE MORNING SUNSHINE *and the night when all falls still.*

Surah **93** / 11 VERSES / REVEALED AT MAKKAH

Al-Ḍuḥâ

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



93:1 By the morning sunshine!
93:2 And ˹by˺ the night as it falls still!
93:3 Your Lord has not deserted you, ˹O Prophet˺.
And never has He abhorred you.
93:4 And, most surely, the last ˹life to come˺
will be better for you than the first.

93:5 And, most surely,
your Lord shall give you ˹of His bounty˺,
and you shall become well-pleased.

93:6 Has He not found you an orphan
and sheltered you;
93:7 and found you astray and guided you;
93:8 and found you needy and enriched you?
93:9 Then as for the orphan,
you shall not suppress ˹him˺.
93:10 And as for the beggar,
you shall not rebuke ˹him˺.
93:11 And as for the grace of your Lord,
you shall ˹gratefully˺ proclaim it!

١ وَٱلضُّحَىٰ
٢ وَٱلَّيۡلِ إِذَا سَجَىٰ
٣ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ
٤ وَلَلۡأٓخِرَةُ خَيۡرٞ لَّكَ مِنَ ٱلۡأُولَىٰ
٥ وَلَسَوۡفَ يُعۡطِيكَ رَبُّكَ فَتَرۡضَىٰٓ
٦ أَلَمۡ يَجِدۡكَ يَتِيمٗا فَـَٔاوَىٰ
٧ وَوَجَدَكَ ضَآلّٗا فَهَدَىٰ
٨ وَوَجَدَكَ عَآئِلٗا فَأَغۡنَىٰ
٩ فَأَمَّا ٱلۡيَتِيمَ فَلَا تَقۡهَرۡ
١٠ وَأَمَّا ٱلسَّآئِلَ فَلَا تَنۡهَرۡ
١١ وَأَمَّا بِنِعۡمَةِ رَبِّكَ فَحَدِّثۡ



The surah that opens with a reassurance to the Prophet ﷺ that his divine appointment to receive God's revelation has been nothing less than THE OPENING OF THE HEART *to sacred wisdom and guidance, and that thereby he has been honored for all time, made well-able to bear the mantle of prophethood, and that ultimately and inevitably he shall be eased unto success.*

Surah **94** / 8 VERSES / REVEALED AT MAKKAH

Al-Sharḥ

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



94:1 Have We not,
O Prophet,
opened your heart for you
with Our guidance;
94:2 and lifted from you
the burden
94:3 which had weighed down
your back;
94:4 and raised for you
your renown?
94:5 So, indeed, with hardship
comes ease.
94:6 Indeed, with hardship,
comes ease.
94:7 So whenever
you become free from obligation,
then stand in Prayer,
94:8 and to your Lord alone
turn in hope.

(١) أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ
(٢) وَوَضَعْنَا عَنكَ وِزْرَكَ
(٣) ٱلَّذِىٓ أَنقَضَ ظَهْرَكَ
(٤) وَرَفَعْنَا لَكَ ذِكْرَكَ
(٥) فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا
(٦) إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا
(٧) فَإِذَا فَرَغْتَ فَٱنصَبْ
(٨) وَإِلَىٰ رَبِّكَ فَٱرْغَب



The surah that opens with the oath of the Divine One swearing by THE FIG *and the olive, and other signs, representing the Holy Land in which God revealed the Evangel, the Torah, and the Quran, and thereby guided all humankind.*

Surah 95 / 8 VERSES / REVEALED AT MAKKAH

Al-Tîn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



95:1 By the fig
and the olive
⌜of the blessed land⌝!

95:2 By Mount Ṭûr
of Sinai!

95:3 By this Secure
⌜and Sacred⌝ City ⌜of Makkah⌝!

95:4 Very truly,
We created man
in the fairest stature.

95:5 Then ⌜if he disbelieves,⌝
We reduce him
to the lowest of the low.

95:6 But not those who believe
and do righteous deeds.
Indeed, for them,
there is an unfailing reward
⌜awaiting⌝.

95:7 So what, then, causes you,
⌜O disbeliever,⌝
to belie the Judgment ⌜Day⌝!

95:8 Is not God
the Most Judicious of Judges?

(١) وَٱلتِّينِ وَٱلزَّيْتُونِ
(٢) وَطُورِ سِينِينَ
(٣) وَهَٰذَا ٱلْبَلَدِ ٱلْأَمِينِ
(٤) لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ
فِىٓ أَحْسَنِ تَقْوِيمٍ
(٥) ثُمَّ رَدَدْنَٰهُ أَسْفَلَ سَٰفِلِينَ
(٦) إِلَّا ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ
(٧) فَمَا يُكَذِّبُكَ بَعْدُ بِٱلدِّينِ
(٨) أَلَيْسَ ٱللَّهُ بِأَحْكَمِ ٱلْحَٰكِمِينَ



The surah that contains the first revealed verses of the Quran, reminding the human being of THE CLINGING CLOT, *a stage that reflects the miracle of human creation in the womb of the mother. The surah is also known by the first Quranic instruction: READ.*

Surah 96 / 19 VERSES / REVEALED AT MAKKAH

Al-ʿAlaq

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



96:1 Read, ˹O Prophet,˺
in the name of your Lord
who has created!
96:2 He has created man
from a clinging clot.
96:3 Read!
For your Lord
is the Most Gracious ˹One˺,
96:4 who has taught by the pen,
96:5 has taught man
what he has known not!

96:6 No, indeed!
Most surely,
man ˹is unmindful
of his covenant with God.
And thus
he˺ does transgress,
96:7 for he sees himself
˹as˺ self-sufficient.
96:8 Indeed, to your Lord
is the ultimate return
˹in the Hereafter˺.

(١) اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ
(٢) خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ
(٣) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ
(٤) الَّذِي عَلَّمَ بِالْقَلَمِ
(٥) عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ
(٦) كَلَّا إِنَّ الْإِنسَانَ لَيَطْغَىٰ
(٧) أَن رَّآهُ اسْتَغْنَىٰ
(٨) إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ
(٩) أَرَأَيْتَ الَّذِي يَنْهَىٰ
(١٠) عَبْدًا إِذَا صَلَّىٰ
(١١) أَرَأَيْتَ إِن كَانَ عَلَى الْهُدَىٰ
(١٢) أَوْ أَمَرَ بِالتَّقْوَىٰ
(١٣) أَرَأَيْتَ إِن كَذَّبَ وَتَوَلَّىٰ

96:9 Have you seen
one who would forbid
96:10 a servant ⌜of God⌝ when he prays?
96:11 Have you seen
whether such a one is upon ⌜the path
of Heavenly⌝ guidance,
96:12 or commands ⌜people⌝ to be ever God-fearing?
96:13 Have you seen
when he belies ⌜the truth⌝ and turns away?
96:14 Does he not know
that God, indeed, sees?
96:15 No, indeed!
Most surely, if he does not desist,
We shall, certainly, seize him by the forelock—
96:16 a lying, sinful forelock!
96:17 Then let him call upon his council!
96:18 We shall call upon the Guards of Hell!
96:19 No, indeed!
⌜Never shall he be helped!
So⌝ do not obey such a one.
Rather, bow down ⌜to the ground
in God's worship⌝ and draw near ⌜Him⌝. ۩

أَلَمْ يَعْلَم بِأَنَّ ٱللَّهَ يَرَىٰ ﴿١٤﴾
كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًا بِٱلنَّاصِيَةِ ﴿١٥﴾
نَاصِيَةٍ كَٰذِبَةٍ خَاطِئَةٍ ﴿١٦﴾
فَلْيَدْعُ نَادِيَهُۥ ﴿١٧﴾
سَنَدْعُ ٱلزَّبَانِيَةَ ﴿١٨﴾
كَلَّا ﴿١٩﴾
لَا تُطِعْهُ وَٱسْجُدْ وَٱقْتَرِب ۩

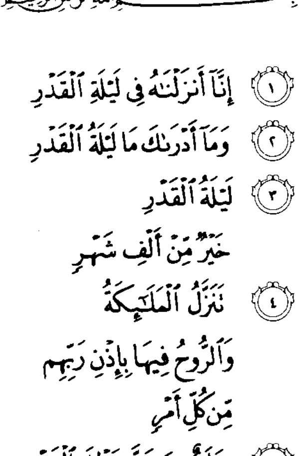


The surah that mentions the moment in which God first revealed the Quran, calling it THE NIGHT OF EMPOWERING DECREE.

Surah **97** / 5 VERSES / REVEALED AT MAKKAH

Al-Qadr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



97:1 Indeed,
˹it is˺ We
˹who˺ have sent this ˹Quran˺ down
˹from on high˺
on the Night of ˹Empowering˺ Decree.

97:2 And do you realize
what is the Night of ˹Empowering˺ Decree?

97:3 The Night of ˹Empowering˺ Decree
is better than a thousand months!

97:4 Therein do the angels
and the Spirit ˹Gabriel˺ descend,
by the permission of their Lord,
with every ˹divine˺ commandment.

97:5 Peace it is
till the rise of dawn!



The surah that mentions the advent of the message of the Quran and its Messenger ﷺ as THE CLEAR PROOF *of a decisive revelation for both the disputing People of the Scripture and the unbelievers unlettered in God's word.*

Surah **98** / 8 VERSES / REVEALED AT MADINAH

Al-Bayyinah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



98:1 Never
would those who have disbelieved
among the People of the Scripture
and the idolaters
have parted ˹from their fixed ways˺
until there had come to them
the clear proof
˹of revealed truth˺—

98:2 a messenger from God,
reciting Scriptures
kept pure,

98:3 in which are ˹decisive and˺
upright commandments ˹from God˺.

98:4 Nor did those
˹previously˺ given the Scripture
divide
until after the clear proof
˹of revealed truth˺
had come to them—

98:5 though they were not commanded
but to worship ˹One˺ God—
making the ˹practice of their˺ religion
˹pure and˺ sincere to Him ˹alone˺,

(١) لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا۟
مِنْ أَهْلِ ٱلْكِتَـٰبِ
وَٱلْمُشْرِكِينَ مُنفَكِّينَ
حَتَّىٰ تَأْتِيَهُمُ ٱلْبَيِّنَةُ
(٢) رَسُولٌ مِّنَ ٱللَّهِ
يَتْلُوا۟ صُحُفًا مُّطَهَّرَةً
(٣) فِيهَا كُتُبٌ قَيِّمَةٌ
(٤) وَمَا تَفَرَّقَ
ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ
إِلَّا مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَةُ
(٥) وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوا۟ ٱللَّهَ
مُخْلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ
وَيُقِيمُوا۟ ٱلصَّلَوٰةَ
وَيُؤْتُوا۟ ٱلزَّكَوٰةَ
وَذَٰلِكَ دِينُ ٱلْقَيِّمَةِ
(٦) إِنَّ ٱلَّذِينَ كَفَرُوا۟

مِنْ أَهْلِ ٱلْكِتَٰبِ
وَٱلْمُشْرِكِينَ فِى نَارِ جَهَنَّمَ
خَٰلِدِينَ فِيهَآ ۚ
أُو۟لَٰٓئِكَ هُمْ شَرُّ ٱلْبَرِيَّةِ
إِنَّ ٱلَّذِينَ ءَامَنُوا۟ ﴿٧﴾
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
أُو۟لَٰٓئِكَ هُمْ خَيْرُ ٱلْبَرِيَّةِ
جَزَآؤُهُمْ عِندَ رَبِّهِمْ ﴿٨﴾
جَنَّٰتُ عَدْنٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَآ أَبَدًا ۖ
رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ
ذَٰلِكَ لِمَنْ خَشِىَ رَبَّهُۥ

being ever upright ˹of heart˺—
and to ˹duly˺ establish the Prayer,
and to give the Zakât-Charity.
For that, indeed,
is the upright religion.

98:6 Indeed, those who have disbelieved
among the People of the Scripture
and the idolaters
shall be ˹ultimately˺
in the Fire of Hell,
wherein they shall abide forever.
It is these
who are the ˹very˺ worst of all creatures.

98:7 As to those who have believed
and ˹who˺ do righteous deeds,
it is these
who are the ˹very˺ best of all creatures.

98:8 Their recompense with their Lord
shall be Gardens everlasting
beneath which rivers flow—
wherein they shall abide,
forever and ever—
God being well-pleased with them,
and they well-pleased with Him.
That is ˹the reward˺
for whoever
fears his Lord.



The surah that opens with the mention of THE QUAKING *of the earth in utter destruction at the end of the world.*

Surah **99** / 8 VERSES / REVEALED AT MADINAH

Al-Zalzalah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



99:1 When the earth quakes
with its ˹final˺ quaking;

99:2 and the earth expels
its burdens;

99:3 and the people say:
What is ˹wrong˺ with it?

99:4 on that Day,
it shall tell all its news,

99:5 for so your Lord
shall have inspired it.

99:6 On that Day,
all people shall issue forth
˹from their graves˺
in divergent multitudes
to be shown their deeds.

99:7 So whoever does an atom's weight of good
shall see it.

99:8 And whoever does an atom's weight of evil
shall see it.

(١) إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا

(٢) وَأَخْرَجَتِ ٱلْأَرْضُ أَثْقَالَهَا

(٣) وَقَالَ ٱلْإِنسَٰنُ مَا لَهَا

(٤) يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا

(٥) بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

(٦) يَوْمَئِذٍ
يَصْدُرُ ٱلنَّاسُ أَشْتَاتًا
لِّيُرَوْا۟ أَعْمَٰلَهُمْ

(٧) فَمَن يَعْمَلْ
مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ

(٨) وَمَن يَعْمَلْ
مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ

سُورَةُ العَادِيَات

The surah that opens with the mention of galloping war steeds that it calls THE CHARGERS, *whose very hoofs strike sparks upon the rocky earth as they carry their riders furiously into the midst of the fray of life.*

Surah **100** / 11 VERSES / REVEALED AT MAKKAH

Al-ᶜÂdiyât

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



100:1 By the chargers panting,
100:2 ˹galloping,˺ and striking sparks!
100:3 And ˹by˺ the raiders
raiding at the break of dawn,
100:4 stirring up therewith a cloud of dust,
100:5 then piercing into the midst of a gathered host!
100:6 Indeed, man to his Lord
is, most surely, ungrateful.
100:7 And, indeed, to this he, himself,
is, most surely, a witness.
100:8 And, indeed, in his love of worldly goods,
he is, most surely, fierce.
100:9 ۞Does he not, then, know
that when all that is in the graves is unearthed,
100:10 and all that is ˹harbored˺
within the breast ˹of people˺ is collected—
100:11 indeed, their Lord, on that Day,
will, most surely, be all-aware of them?

(١) وَٱلْعَـٰدِيَـٰتِ ضَبْحًا
(٢) فَٱلْمُورِيَـٰتِ قَدْحًا
(٣) فَٱلْمُغِيرَٰتِ صُبْحًا
(٤) فَأَثَرْنَ بِهِۦ نَقْعًا
(٥) فَوَسَطْنَ بِهِۦ جَمْعًا
(٦) إِنَّ ٱلْإِنسَـٰنَ لِرَبِّهِۦ لَكَنُودٌ
(٧) وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ
(٨) وَإِنَّهُۥ لِحُبِّ ٱلْخَيْرِ لَشَدِيدٌ
(٩) ۞ أَفَلَا يَعْلَمُ
إِذَا بُعْثِرَ مَا فِى ٱلْقُبُورِ
(١٠) وَحُصِّلَ مَا فِى ٱلصُّدُورِ
(١١) إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌۢ



The surah that opens with this single word, Al-Qâriᶜah, meaning THE GREAT POUNDING, *for that is the repeated sound that shall resound through all the earth as it is being pulverized in the cataclysm at the end of time, leveled utterly for the Resurrection Day and the ultimate Judgment of every human soul.*

Surah **101** / 11 VERSES / REVEALED AT MAKKAH

Al-Qâriᶜah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



101:1 The ⌜Great⌝ Pounding!
101:2 How ⌜awesome⌝ shall be the ⌜Great⌝ Pounding!
101:3 And what shall make you realize
what is the ⌜Great⌝ Pounding?
101:4 ⌜It shall occur on⌝ a Day
when the people shall be as scattered moths,
101:5 and the mountains shall be
as ⌜multihued⌝ tufts of wool.
101:6 So as for one whose balances weigh heavy
⌜with good deeds⌝,
101:7 then shall he be ⌜eternally⌝ in a life well-pleasing.
101:8 But as for one whose balances weigh light
⌜with good deeds⌝,
101:9 then his destiny ⌜in eternity⌝
is ⌜to plunge into⌝ the abyss.
101:10 And what will make you realize
what is this?
101:11 It is a ⌜blazing⌝ hot Fire!

(١) ٱلْقَارِعَةُ
(٢) مَا ٱلْقَارِعَةُ
(٣) وَمَآ أَدْرَىٰكَ مَا ٱلْقَارِعَةُ
(٤) يَوْمَ يَكُونُ ٱلنَّاسُ
كَٱلْفَرَاشِ ٱلْمَبْثُوثِ
(٥) وَتَكُونُ ٱلْجِبَالُ
كَٱلْعِهْنِ ٱلْمَنفُوشِ
(٦) فَأَمَّا مَن ثَقُلَتْ مَوَٰزِينُهُۥ
(٧) فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ
(٨) وَأَمَّا مَنْ خَفَّتْ مَوَٰزِينُهُۥ
(٩) فَأُمُّهُۥ هَاوِيَةٌ
(١٠) وَمَآ أَدْرَىٰكَ مَا هِيَهْ
(١١) نَارٌ حَامِيَةٌۢ



The surah that opens with the mention of the vying of the children of Adam ﷺ *for* WORLDLY ABUNDANCE, *grasping for an ephemeral wealth that shall be utterly consumed and annihilated.*

Surah **102** / 8 VERSES / REVEALED AT MAKKAH

Al-Takâthur

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



102:1 Vying for ⌜worldly⌝ abundance
diverts you,

102:2 until you have visited the graves.

102:3 Most surely,
no indeed!
You shall know ⌜in the end⌝.

102:4 Again, most surely,
no indeed!
You shall know ⌜in the end⌝.

102:5 Most surely,
no indeed!
If only you could know ⌜now⌝
the knowledge
of ⌜the utmost⌝ certainty—

102:6 ⌜that⌝ you shall, most surely,
see Hellfire!

102:7 Again, you shall, most surely,
see it with the eye of certainty.

102:8 Then you shall, most surely,
be asked ⌜to give account⌝
that Day,
for ⌜all⌝ the delights
⌜you have enjoyed in life⌝.

أَلۡهَىٰكُمُ ٱلتَّكَاثُرُ ﴿١﴾
حَتَّىٰ زُرۡتُمُ ٱلۡمَقَابِرَ ﴿٢﴾
كَلَّا سَوۡفَ تَعۡلَمُونَ ﴿٣﴾
ثُمَّ كَلَّا سَوۡفَ تَعۡلَمُونَ ﴿٤﴾
كَلَّا لَوۡ تَعۡلَمُونَ عِلۡمَ ٱلۡيَقِينِ ﴿٥﴾
لَتَرَوُنَّ ٱلۡجَحِيمَ ﴿٦﴾
ثُمَّ لَتَرَوُنَّهَا عَيۡنَ ٱلۡيَقِينِ ﴿٧﴾
ثُمَّ لَتُسۡـَٔلُنَّ يَوۡمَئِذٍ عَنِ ٱلنَّعِيمِ ﴿٨﴾

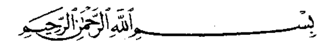


The surah that opens with the oath of the Divine One swearing by THE DECLINE OF TIME *and humankind's absolute loss of every single thing but righteousness, truth, patience, and faith.*

Surah 103 / 3 VERSES / REVEALED AT MAKKAH

Al-ʿAṣr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



103:1 By the decline
of Time!

103:2 Indeed, humankind
is in a condition
of utter loss—

103:3 except for those who believe
and do righteous deeds—
and exhort one another
to uphold the truth,
and exhort one another
to persevere in faith
with patience.

وَٱلۡعَصۡرِ ﴿١﴾
إِنَّ ٱلۡإِنسَٰنَ لَفِي خُسۡرٍ ﴿٢﴾
إِلَّا ٱلَّذِينَ ءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
وَتَوَاصَوۡاْ بِٱلۡحَقِّ
وَتَوَاصَوۡاْ بِٱلصَّبۡرِ ﴿٣﴾



The surah that opens with a threat of impending affliction and grief to THE SLANDEROUS REVILER, *one who, in greediness of wealth and acclaim, defames others.*

Surah 104 / 9 VERSES / REVEALED AT MAKKAH

Al-Humazah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



104:1 Woe to every slanderous reviler,
habitual defamer,

104:2 who hoards wealth
and incessantly counts it!

104:3 He thinks his wealth
will immortalize him.

104:4 Most surely,
no, indeed!
He will be hurled
into the Crusher.

104:5 And what will make you realize
what is the Crusher!

104:6 ⌜It is⌝ the Fire of God,
set ablaze ⌜in Hell, forevermore⌝,

104:7 which mounts over
⌜and pierces⌝
hearts.

104:8 Indeed, upon them it shall descend
and trammel ⌜them⌝

104:9 in ever-extending pillars!

١ وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

٢ ٱلَّذِى جَمَعَ مَالًا وَعَدَّدَهُۥ

٣ يَحْسَبُ أَنَّ مَالَهُۥٓ أَخْلَدَهُۥ

٤ كَلَّا ۖ لَيُنۢبَذَنَّ فِى ٱلْحُطَمَةِ

٥ وَمَآ أَدْرَىٰكَ مَا ٱلْحُطَمَةُ

٦ نَارُ ٱللَّهِ ٱلْمُوقَدَةُ

٧ ٱلَّتِى تَطَّلِعُ عَلَى ٱلْأَفْـِٔدَةِ

٨ إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ

٩ فِى عَمَدٍ مُّمَدَّدَةٍۭ

سُورَةُ الفِيلِ

The surah that tells of the destruction of the armed force that came to be known as the company of THE ELEPHANT, *after the animal they intended to use to destroy the Kaʿbah, in the generation before the advent of Islam.*

Surah **105** / 5 VERSES / REVEALED AT MAKKAH

Al-Fîl

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



105:1 Have you not seen, ⌜O Prophet,⌝
how your Lord dealt
with the Companions of the Elephant?

105:2 Did He not put their plot
⌜to level the Sacred House⌝
in ⌜utter⌝ disarray?

105:3 For He sent upon them birds
in flocks,

105:4 pelting them with stones
of hardened clay.

105:5 Thus did He render them
like ⌜worm⌝-eaten husks.

١ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَـٰبِ ٱلْفِيلِ

٢ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِى تَضْلِيلٍ

٣ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ

٤ تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ

٥ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍۭ

سُورَةُ قُرَيْشٍ

The surah that admonishes the first recipients of the Quran, the Makkan tribe of QURAYSH, *to give thanks to the One God alone who had long bequeathed to them, in their desert surroundings, abundant provision and security.*

Surah **106** / 4 VERSES / REVEALED AT MAKKAH

Quraysh

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



106:1 If only for the perennial security
of the ˹people of˺ Quraysh—

106:2 their perennial security
in ˹their˺ winter
and summer trade-journeying—

106:3 let them, then,
worship ˹only˺
the Lord of this ˹Sacred˺ House,

106:4 the One who ˹alone˺
has fed them
against hunger
and secured them
from fear.

لِإِيلَٰفِ قُرَيْشٍ ﴿١﴾
إِۦلَٰفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ ﴿٢﴾
فَلْيَعْبُدُوا۟ رَبَّ هَٰذَا ٱلْبَيْتِ ﴿٣﴾
ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍۭ ﴿٤﴾

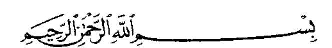


The surah that chastises as irreligious and mean all those who withhold from the helpless and needy the most basic forms of AID.

Surah 107 / 7 VERSES / REVEALED AT MAKKAH

Al-Mâᶜûn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



107:1 Have you seen one
who belies the ˹final˺ Judgment?

107:2 This, then, is the ˹same˺ one
who repels the orphan,

107:3 and who will not urge
the feeding of the indigent.

107:4 So woe to all those who pray—

107:5 ˹that is,˺ those who are unmindful
about their Prayers,

107:6 those who only make a show
˹of worship˺,

107:7 while they withhold ˹basic˺ aid
˹from others˺.

(١) أَرَءَيْتَ ٱلَّذِى
يُكَذِّبُ بِٱلدِّينِ

(٢) فَذَٰلِكَ ٱلَّذِى
يَدُعُّ ٱلْيَتِيمَ

(٣) وَلَا يَحُضُّ
عَلَىٰ طَعَامِ ٱلْمِسْكِينِ

(٤) فَوَيْلٌ لِّلْمُصَلِّينَ

(٥) ٱلَّذِينَ هُمْ
عَن صَلَاتِهِمْ سَاهُونَ

(٦) ٱلَّذِينَ هُمْ يُرَآءُونَ

(٧) وَيَمْنَعُونَ ٱلْمَاعُونَ

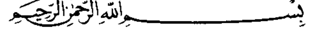


The surah that informs the Prophet ﷺ that God has gifted him with ABUNDANT GOODNESS *in this life and far greater resplendence in the Hereafter—for which he is instructed to ever show worshipful gratitude and charitable generosity.*

Surah **108** / 3 VERSES / REVEALED AT MAKKAH

Al-Kawthar

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



108:1 Indeed, We have given you,
⌜O Prophet,⌝
abundant goodness.

108:2 So pray to your Lord,
and sacrifice ⌜charitable-offerings
to Him alone⌝.

108:3 As to one who detests you—
he is ⌜utterly⌝ cut off
⌜from all goodness⌝.



سُورَةُ الكَافِرُونَ *The surah that instructs the Prophet ﷺ to inform* THE DISBELIEVERS *that the worship of false deities and the worship of One God are not, and can never be, compatible.*

Surah **109** / 6 VERSES / REVEALED AT MAKKAH

Al-Kâfirûn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



109:1 Say, ˹O Prophet˺:
O you ˹inveterate˺ disbelievers!

109:2 I do not worship
what you worship.

109:3 Nor are you worshippers
of what I worship.

109:4 Nor shall I ever be a worshipper
of what you worship.

109:5 Nor shall you ever be worshippers
of what I worship.

109:6 For you is your religion.
And for me is my religion.

١ قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ
٢ لَآ أَعْبُدُ مَا تَعْبُدُونَ
٣ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ
٤ وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ
٥ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ
٦ لَكُمْ دِينُكُمْ وَلِيَ دِينِ



The surah that informs the Prophet ﷺ that THE ULTIMATE VICTORY *of God is imminent in the liberation of Makkah from idolatry, in the throngs whose hearts God will open to Islam, and in the approach of his own passing to the mercy of God.*

Surah **110** / 3 VERSES / REVEALED AT MADINAH

Al-Naṣr

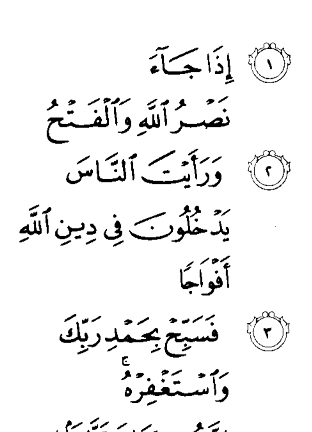
IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

110:1 When the victory of God comes
and triumph,
⌜O Prophet,⌝

110:2 and you see the people
entering the religion of God
in throngs,

110:3 then highly exalt your Lord
with ⌜all⌝ praise.
Moreover, seek His forgiveness;
⌜for⌝, indeed, ever has He been
all-relenting.





The surah that mentions THE PALM-FIBER ROPE *that in Hellfire shall be twisted around the neck of the wife of the Prophet's uncle, who bitterly opposed Islam; for she took great pride in wearing an ostentatious necklace she became known for and would slip by night to strew thorns and prickly plants in the Prophet's ﷺ path to injure his feet.*

Surah **111** / 5 VERSES / REVEALED AT MAKKAH

Al-Masad

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



111:1 Perish the hands of Abu Lahab!
And perish he!
111:2 Never shall his wealth
avail him,
nor all that he has earned.
111:3 He shall roast
in a flaming fire ˹in Hell˺—
111:4 as shall his wife,
the ˹stealthy˺ carrier
of ˹thorny˺ firewood.
111:5 On her neck
shall be a ˹prickly˺ rope
of palm-fiber.

(١) تَبَّتْ يَدَآ أَبِي لَهَبٍ وَتَبَّ
(٢) مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ
وَمَا كَسَبَ
(٣) سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ
(٤) وَٱمْرَأَتُهُۥ
حَمَّالَةَ ٱلْحَطَبِ
(٥) فِي جِيدِهَا
حَبْلٌ مِّن مَّسَدٍۭ



The surah whose six elements of belief constitute PURE SINCERITY *of faith, wherein a believer affirms God's divinity, Oneness, and eternality, and negates in relation to Him any offspring, ancestry, or likeness.*

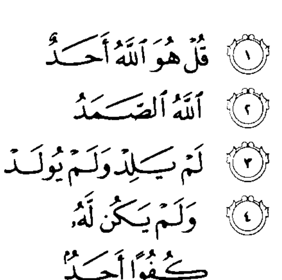
Surah 112 / 4 VERSES / REVEALED AT MAKKAH

Al-Ikhlâṣ

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



112:1 Say:
He is God.
One.
112:2 God,
the Everlasting Refuge.
112:3 He does not beget.
Nor is He begotten.
112:4 And comparable to Him,
there is none.





The surah that opens with the mention of God as the Lord of THE DAYBREAK *and that teaches one to seek refuge in Him from the evil in creation and from all who envy the blessings of God in others.*

Surah 113 / 5 VERSES / REVEALED AT MAKKAH

Al-Falaq

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



113:1 Say:
I seek refuge
in the Lord of the daybreak
113:2 from the evil
of what He created;
113:3 and from the evil
of the gathering darkness
when it overspreads;
113:4 and from the evil
of sorceresses
who blow upon knots
⌜to cast spells⌝;
113:5 and from the evil
of an envier
when he envies.

١ قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ
٢ مِن شَرِّ مَا خَلَقَ
٣ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ
٤ وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ
فِى ٱلْعُقَدِ
٥ وَمِن شَرِّ حَاسِدٍ
إِذَا حَسَدَ



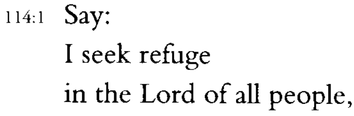
The surah that opens with the mention of God as the Lord of ALL PEOPLE *and teaches one to seek refuge in Him from the whisperings of Satan and those of evil jinn and people.*

Surah **114** / 6 VERSES / REVEALED AT MAKKAH

Al-Nâs

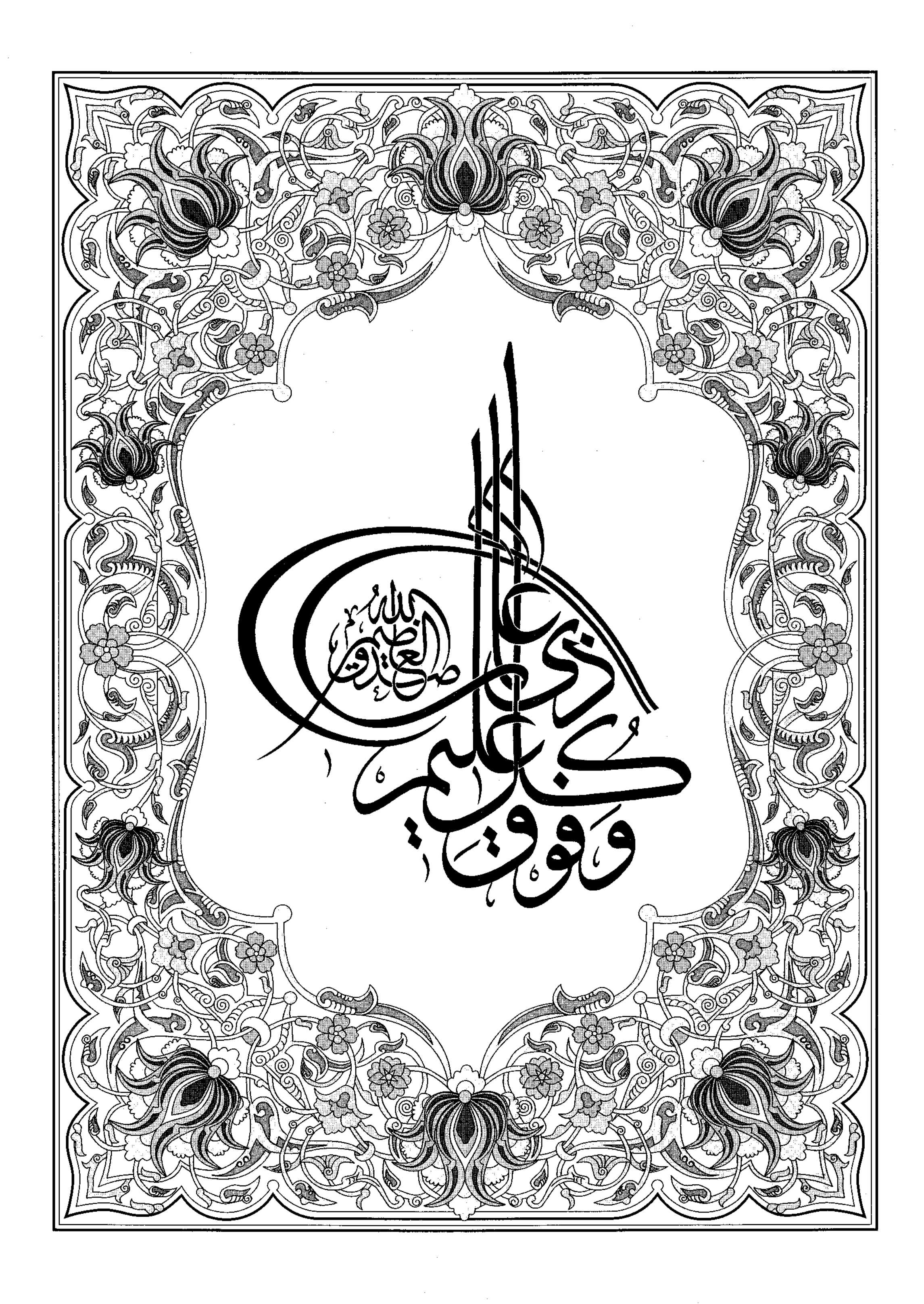
IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

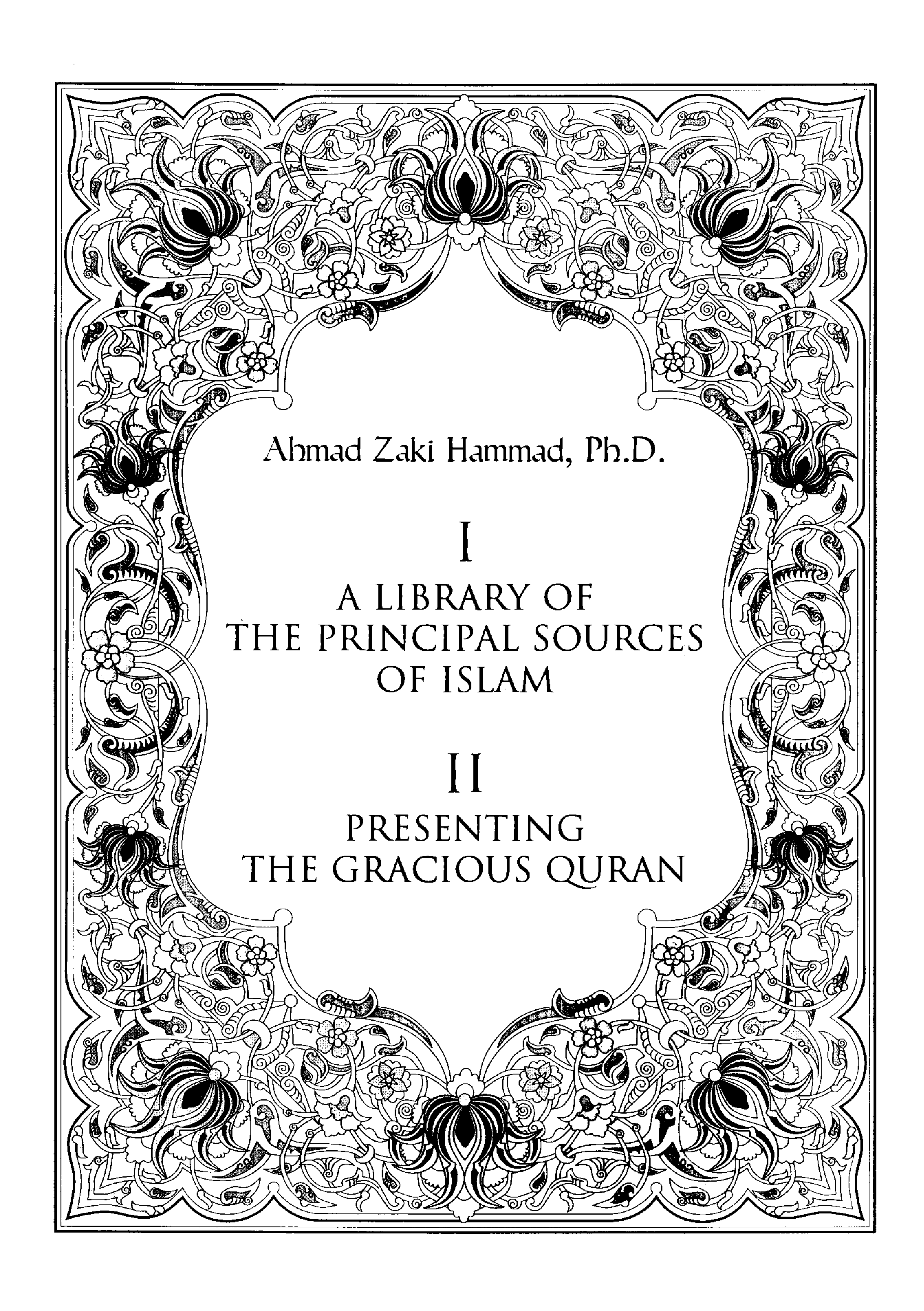
بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ



114:1 Say:
I seek refuge
in the Lord of all people,
114:2 King of all people,
114:3 God of all people,
114:4 from the evil
of the ˹incessantly˺ inciting and receding
whisperer—
114:5 who whispers ˹evil furtively˺
in the breast of people—
114:6 from the ˹whispering˺ jinn
and the ˹whispering˺ people.

(١) قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ
(٢) مَلِكِ ٱلنَّاسِ
(٣) إِلَٰهِ ٱلنَّاسِ
(٤) مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ
(٥) ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ
(٦) مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ


وفوق كل ذي علم عليم
صدق الله العظيم


Ahmad Zaki Hammad, Ph.D.
I
A LIBRARY OF
THE PRINCIPAL SOURCES
OF ISLAM
II
PRESENTING
THE GRACIOUS QURAN

I. A LIBRARY OF THE PRINCIPAL SOURCES OF ISLAM

THE QURAN IS the Heavenly Revelation that inhabits the heart of the religion of Islam. It teaches the human being the truth about its Creator, creation, and itself; and it guides the human creature to everlasting success through its relationships with God, nature, and the human fellowship. The work you now read, or listen to, is part of *A Library of the Principal Sources of Islam*, a collection that presents this faith as the universal religion proclaimed by every prophet throughout time. For God has said: ﴾Such was the way ⌜We decreed⌝ for those of Our messengers whom We sent before you, ⌜O Prophet⌝. And never will you find in Our ⌜established⌝ Way any change﴿ (Sûrat Al-Isrâ', 17:77). Islam as a way of life is embodied in five sources: (1) The Quran, its primary Arabic Text; (2) the Prophet Muhammad ﷺ, its principal exemplar; (3) the ethical system that these two sources together express; (4) the ritual and remembrance that underpin its edifice; and (5) the Divinely Revealed Law that epitomizes this hierarchy and that is to govern the transactions of people and their interaction with God, one another, and all creation.

The Quran comprises the first link in this chain of faith and the top tier in its knowledge gradation. Its scholarly explication, part of which is discriminating its unique lexicon, forms an important part of both its intellectual and functional contexts. It raises to human consciousness the pivotal issues of the mortal journey through life on earth—its beginnings, ends, and hereafter—and classifies them so that one can purposefully contemplate them. It explains how one ought to respond to these issues in the course of life and gives the spiritual reasons why.

The actions and teachings of Muhammad ﷺ, the Quran's human messenger, represent the most complete and current account of the prophetic life available for human scrutiny and emulation. Together, the message of the Quran and the model of the Prophet ﷺ articulate an essential criterion of belief and standard of ethical behavior that incorporates ritual observance, precepts of Divine Law, and moral values that inescapably lead to predictable, actual consequences in the visible world and the spiritual unseen, and in the union of these in the Afterlife, wherein they shall all be accounted for.

As the definitive creature of worship, cast into time and a living, believing universe, the human being cannot survive as such without fulfilling its congenital will to venerate, its innate nature to adore. If its devotions are specious, the light in its soul eventually wanes, for sound worship is the mysterious oil of life. Thus, even correct ritual, in the protracted absence of a nourishing spirituality, only deadens the heart, until it desiccates, fossilizes, and dies. Islam, then, in its worldly human experience, is, in part, a program of deep and comprehensive spiritual fitness that keeps religion meaningful by ensuring that it remains attached and attentive to the worshipful impulse of the delicate human psyche.

The spiritual drive, however, like its corporeal and conceptual counterparts, must be regulated. This is the function of Divinely Revealed Law. It binds the limits of human understanding to the implementation of these aforementioned sources of faith at both the personal and social levels, so that religion becomes neither a cause of distress and suffering for people, nor a means to their exploitation, nor the dissipation of their intellectual, spiritual, biological, and worldly assets in the service of whim and selfish passion. Hence, jurisprudence has as its goal moderation, the application of religion's inspired resources as a balance to the native aspirations of man.

These are the five components that inform the vision of *A Library of the Principal Sources of Islam*. It proposes to give readers of English an accurate insight into the message and emotion of the religion of Islam through the witness of its own Texts and the fund of its scholarly resources. For strident of late are the voices that now speak of its name, and desolate the images they suggest of its face. But they do not utter its truths. Nor do they know its enchanting beauty. How infinitely far they are from its wisdom and its sentiments!

That knowledge begins with the Quran. A communication of its Arabic Text is presented "complete" in English translation—God willing, with highly reliable accuracy. Implicit intent is conveyed with a light hand in unobtrusive brackets, for no small effort has been spent to

make its reading easy, clear, accessible, and, it is hoped, not inelegant—free of poetic pretension, philosophical complication, and lifeless literalisms. Forthcoming volumes of commentary, scholarly notes, precepts and practice, vocabulary reference, and a thematic concordance and indices are planned to perfect the in-depth explication of this work, entitled *The Gracious Quran: A Modern-Phrased Interpretation in English.*

Ahmad Zaki Hammad, Ph.D
24 Ramaḍân 1427, 17 October 2006, Cairo, Egypt

II. PRESENTING THE GRACIOUS QURAN

CONTENTS

PART ONE

PART TWO

II. PRESENTING THE GRACIOUS QURAN

PART ONE

The Five Spheres of *The Gracious Quran* and Its Interpretation into English

"No man seeking to live in the same world as Islam, and to understand the affairs of Islam, can afford to regard lightly, or to judge ignorantly, the Book that is called the Qur'ân.... It surely deserves and demands to be more widely known and better comprehended in the West."

— A.J. Arberry, *The Holy Koran, An Introduction with Selections* (1953)

THE QURAN, THE Sacred Text central to the religion of Islam, lays claim to a status not quite asserted for any other book: It is the last word-perfect revelation from God still available to man. For this reason, it reads unlike any other book and needs some explication. The presentation on the Quran that follows considers five topics that provide essential information and helpful background: (1) It summarizes the Quran's doctrine regarding the Creator and His creation—in particular, the human creation; (2) it characterizes the Quran as the Quran describes itself through its self-reflective imagery; (3) it analyzes the Quran's components and structure as a Book; (4) it gives account of the earliest and continuing efforts to authenticate the original Arabic Quranic Text in writing in accordance, first, with its messenger's public recital of it and, also, its memorization and inscription by a multitude of his contemporaries; and (5) it reviews the history of the Quran's interpretation into English, and concludes by explaining the need for a "new" method to give the non-Arabic speaking better access to it. Each of these five subjects forms a "sphere" of knowledge conceived to help the reader think about the Quran with appreciably more depth and contexture—and to understand Islam and the millions who bear witness to it as Muslims more reliably.



SPHERE ONE

THE QURAN IN THE WORLD

ISLAM AND ITS Book, the Quran, stir much hope and fear in our contemporary world. The global reawakening of Muslims is certainly a source of optimism for them. Yet it worries many who do not know Islam beyond the daily, *de rigueur* dose of negative media imagery. It is also not surprising that this return should trouble those who view Islam as an unforeseen impediment along the way to accomplishing their own designs. Both these groups see Islam as a counter-realm, a parallel universe, different in aspect and spirit from the unquestioned social prerogative of the day, Western civilization.

In my judgment, as a student and citizen of these counterpart dominions, their mutually agreeable elements far exceed the differences between them. Indeed, there can be no serious categorical statement on their "incompatibility" absent either chauvinism or an ill intent to implant psychological barriers between their populations. Yet to begin to benefit from this vast common ground between the peoples of the West and Islam (who are not necessarily geographically and culturally apart), we must first rid ourselves of two mirror complexes to which the present-day belief in linear history and inexorable progress have led: (1) The presumption of civilizational superiority and human advancement by some and (2) its inverse, an admission of cultural inferiority and backwardness by others. These attitudes breed psychoses in both powerful and powerless societies that make them susceptible to xenophobia, collective hysteria, and culturewide delusions and distortions that lead ineluctably to the willful dehumanization of whoever is perceived as "the other." Unfortunately, these inclinations are as compelling as they are base and can justify in the mind of a people the appropriation of its

wholesome genius and public resources for the malevolent enterprise of abuse, persecution, and carnage.

Perhaps, initially, we would all do well to step back and realize that the entire world witnesses a religious, or at least a spiritual, resurgence, notably catalyzed by the collapse of atheism's bastion in 1991, the former Soviet Union, which fought religion philosophically and politically for half the twentieth century. So, among Jews and Christians (across their own sectarian divides, from the Ultra-Orthodox to the Reform, and from Catholics to Protestants to the Eastern Orthodoxies), as well as in the lands of South and East Asia (among Buddhists, Hindus, Taoists, Sikhs, and others), we see a reassertion of religious identity. As to those who have migrated beyond the margins of the established religions, commonly they have undertaken a deliberate respiritualization of their lives. Hence, the resuscitation of religion as a human force is restricted neither to Muslims nor to any particular region or group of people.

The reemergence of the religious impulse in the world is, on the one hand, good news because it means the long quiescent yearning in people to reconnect with their Creator has matured in our time. There is a worldwide desire to realize the upright spiritual and moral virtues to which faith invites. The rekindling of this consciousness, however, may signal that danger looms, that it could transmute at any moment into global tribulation in the form of widespread and sustained communal clashes, national struggles, or even large-scale war. This is, indeed, likely, if not inevitable, if the courage of the native sapiential voices in each of these traditions falters, if we who lay claim to divine words of enlightenment fail to pierce with them the rising din of demagoguery and reach the attentive ears of people.

There can be no misunderstanding that the human soul craves stability, peace, and the spread of prosperity on earth (and it should be obvious that the "typical" Muslim is very likely, and with good cause, now among the foremost in this longing). This being the case, sincere and diligent efforts that seek to shape this growing, planetary religious event must now coalesce around three poles of goodness: a mature sense of the spiritual ends of faith; a respectful attitude of toleration toward all being; and a sincere endeavor to balance social and international policy with the sole aim of minimal intrusion, scrupulous justice, and alleviation of the ills besetting the weak and the afflicted.

That is why it is essential that we reactivate our long traditions of meaningful and purposeful dialogue between faiths—but based upon a deep and comprehensive effort to gain direct understanding of the creed of "the other" for the purpose of upholding the expansive common

good, rather than for the sake of tendentious debate, which, not surprisingly, but very regrettably, came into vogue among the religious in the decades leading up to the current climate of belligerence. What are the longings, challenges, rights, obligations, and societal ethos of the unfamiliar stranger and the wayfarer in our midst or across the sea? And what criteria may be considered the common entitlements of humanity wherein we might all agree, the blessed words by which we may at least build consensus, in the interest of the welfare of the individual who is "meek" among us, knowing, as the Quran tells us, that ﴿...such are the days of life. By turns do We alternate them among the people, that God may know those who believe...﴾ (Sûrat Âl ʿImrân, 3:140).

These are not new thoughts for me, born out of the spiraling crises of our intensifying times. They are deep-rooted intuitions formed in the humbling crucible of forty years of serious study and contemplation of revelation and the sacred. They are the gathering insights that led me more than fifteen years ago now to begin a reexamination in my native Arabic, and reinterpretation into my adopted English, of the Quran. For it became apparent to me in my teaching and living in the West throughout more than two decades that this would surely soon be needed—and urgently—by a great many in our world. What was by turns exciting and frightening was the realization that this was no more necessary for people of faiths and persuasions other than Islam than it was for Muslims—not excepting the native Arabic speaking. It seemed to me inevitable that Islam would assume center stage in the human arena in our time, which I found both promising and problematic. For Islam, I believe, is the surprise of the age. Thought to be lost, it is now everywhere found. And many who presently see it as unfashionable will come to find it tailor-perfect for latter-day man—a fine, numinous wrap to protect him against material overexposure, and a portable support promoting the spiritual circulation of his much busied soul. But scores less Muslims understand the Quran today with as much comprehension and competence as in eras past—the reason, no doubt, that no Muslim community presently with us has successfully interpreted Islam into life with a fair glimmer of the "universality" that it insists on; namely, upholding the rights of worship it accords to God, such as prayer, worshipping, fasting, charity, and pilgrimage; while at the same time guaranteeing the rights of the human individual, including religion, life, family, thought, and property.

This shortcoming is crucial. For anyone who desires an objective comprehension of the religion of Islam and its centrally important civilization has no recourse but to water at its fountainhead, its perennial

resource, the Quran. Without this, all talk about Islam, of which there is increasingly much, is dangerously whimsical, obsessive, and false, for all its declaimed sincerity or expertise. The thoughtful person today has much cause to be cautious about imbibing his or her impression of Islam secondhand, particularly in the English language, or at least not without sufficient contextual substantiation. Yet if one aspires to get Islam's genuine message; to address its relevance; to figure out Muslims for what they are or what they should be—irrespective of one's motives—the Quran is his or her unassailable authority, the radiant core from which all subsequent understanding of Islam emanates.

If after this one wanted to learn *how* the Quran could be actualized in life, to see it, as it were, in motion in the world, then one must come, modestly, to the Quran's conveyor and exemplar, the Prophet Muhammad ﷺ, in the form of the record of his teachings and conduct. He *was* the Quran walking the earth. This account has been meticulously preserved and extensively analyzed on a continuous basis, from the advent of his prophetic call to our own time—first by his Companions, and then by scholars in every successive generation, who rightly believed that profound awareness of the message of the Quran is not to be attained bereft of accurate knowledge about its Messenger ﷺ.

The above two sources of knowledge are twin aspects of divinely revealed wisdom, what Muslims call, simply, Revelation (*waḥy*). Thus the Quran is revelation that has been recited verbatim from God exactly as it has been delivered to and received by God's Messenger ﷺ. The prophetic record (called the Sunnah) is revelation that God has inspired in His Prophet ﷺ, or guided him to, but which has been conveyed in the words and actions of Muhammad ﷺ with the approval of God.

At this juncture of the conception of human knowledge, however, Islam differs widely and markedly from the notions of revealed knowledge that have been espoused by those who hold the trust of the Heavenly faiths that preceded it. Islam encourages—indeed, the Quran demands—that, in addition to revealed knowledge, human beings labor in the harvest of the vast fruit of humanity's cultivated learning and individual rational investigation; and that they savor, along with human thought and esthetic expression, not science's litmus dogmas, but the empirical conclusions that man has established about the created world that, very truly, we share. The reason the Quran commands this of man are several, but all center around the human tendency toward intellectual indolence: (1) man's tendency not to exercise his rational gifts makes him highly susceptible to superstition, and inordinately inclined to an adverse social compliance; (2) human knowledge, being as cir-

cumscribed as it is, means that most people will only be able to verify the truth of God's revelation (that is, the veracity of the Quran and the Prophet ﷺ) if they investigate creation, both their own and the world's; for it is by this study that they shall know for certain that only the Creator Himself could manifest in the Quran what is being presented to them as from God; and (3) man's crucial intuitive or imaginative faculty—which is essential to faith—will not normally be sparked without sustained contemplation of the revealed and the empirical together, and it is this tandem reflection that shall carry man beyond the merely concrete in faith and in life to a transcendent vision, which conveys his innate sense of godly conviction to love and his intrinsic will-to-righteous-action to nobility. Heavenly revelation and worldly investigation—these are no more mutually exclusive in Islam than they are to the human soul (which is, to say, not at all). On the contrary, they are the blend that breeds knowledge at its most complete ideal in man.

Hence, in the heart of this last principle—cultivable human knowledge and the discoveries that make up the inverted pyramid of human development through history—quite literally, there reside ten solid centuries of Islamic civilization as premier world culture, a civilization that fast approaches 1,400 years of continuous proliferation. Today, a quarter of the human family celebrates Islam as its faith. Wheresoever you behold these words at this moment, be it in the Americas to the west, China and Japan to the east, Australia or Asia from south to north, Europe astride the North Sea and the Mediterranean at once, or Africa and, more particularly, the Middle East in the heart of the world—there are undoubtedly millions of Muslims who share both your geography and ethnography. Knowingly or ignorantly, their internal compasses spin between meaning and bearing from the magnetic pull of the revelation that heralds itself as "The Heavenly Recitation"—Al-Qur'ân, in its own divine speech. So, lend an attentive ear to it, for it is here that your journey to know Islam begins.

A Glimpse into the Mirror of the Quran

THE QURAN IS, at once, the central text of both Islamic civilization and the Muslim mind. It is, to Muslims, the most hallowed Book, though they are keenly aware that while they are responsible to uphold and convey it, it is not their possession. It does not belong to them, but rather to the One God who has gifted it as a glad tiding and as an admonition of forewarning to all humanity for all time. To the Muslim, then, the Quran is the sacred portal to the presence of God opened especially for "you." Thus, it forms the natural gate to the House of Islam, the

people who inhabit it (Muslims (pronounced mus • lim, with a sharp, shortened u-sound and a light s-sound, as in the plant name 'pussy willow'; not an uh-sound and a z-sound, as in the word 'muzzle')), and the civilization they built and with which they look to reconnect.

The number of Muslims who today memorize the entire Quran by heart is in the tens of millions, the amount that learn some portion of it by rote in the hundreds of millions. It is undoubtedly the most read Book of all time, our own era being no exception. Its words are among the very first vocabulary of countless Muslim children across the globe, irrespective of their race, mother tongue, and place of origin. This is not a brag. It is fact, an attempt to convey the tremendous impact of this Recitation on the psychology—rather, the formative personality—of an almost incomprehensible mass of people watching, listening, and, increasingly, speaking to the world. Their great variance of understanding, broadmindedness, and conviction aside, internally Muslims try to assume life's myriad postures in some semblance of accord with the Quran's guidance; and they defend their positions with its inspiration and Texts. Stated plainly, the Quran is no mere religious document; it is the very stuff of Muslim consciousness and culture.

I. THE EARTHLY ROLE AND LIFE OF THE HUMAN CREATION

Then what outlook does the Quran instill in the human being? Those who are well versed in the Quran universally know that it declares: ❮Very truly, We created man in the fairest stature❯ (Sûrat Al-Tîn, 95:4) in order to live upon the earth, occupy all its climes, and shepherd it to humankind's own good and to the good of all being on it, living and nonliving. This was divinely established, according to the report of the Quran, even before the completion of man's creation, from the moment God told the angels: ❮I am placing upon the earth a ˹human˺ successor ˹to steward it˺❯ (Sûrat Al-Baqarah, 2:30). God not only brought man into existence to live in this world, but He eased that destiny for him, subordinating all that is in it and all that is around it to his needs, so that humankind might live a good earthly life and prepare itself for its eternal existence in the Hereafter:

> ❮God ˹alone˺ is the One who has subjugated for ˹all of˺ you the sea, that through it the ships may run—by His command—so that you may seek of His bounty, and that, ˹therefore,˺ you might give thanks ˹to God alone˺. And He has subjugated for you all that is in the heavens and all that is in the earth—all of it from Him ˹and no other˺! Indeed, in this there are sure signs ˹of God's Oneness˺ for a people who ˹would˺ reflect ˹on the wonder of creation˺.❯ (Sûrat Al-Jâthiyah, 45:12–13)

God did not circumscribe the human creature in a fruitless world of scanty provision, nor proscribe it from satisfying itself in its abundant resources and wealth. ❮O humankind! Eat from whatever is upon the earth that is lawful and wholesome❯ (Sûrat Al-Baqarah, 2:168). But, as the end of this instruction tells us, human beings are, nevertheless, to be just to their own persons and to the persons of others, considerate of their very real need for each other, consistent with the reality that they are, in fact, ❮of one another❯ (Sûrat Âl ʿImrân, 3:195), and cognizant of their inherent mutual obligations for every other human being's welfare as a direct result of the overarching truth that, by the will of God, they proceed one from the other. For by the wombs of our mothers we are all related. To achieve this end of personal commitment to the human family, God prescribes one of the cardinal tenets of Islam: Humanwide remembrance of the conceptual reality of singularity: *Tawḥîd.* All people descend from a single human soul, and that soul was created by One, and only One, Creator. ❮O humankind! Be ever God-fearing, ⌜conscious⌝ of your Lord who created ⌜all of⌝ you from a single soul—and from it created its mate, and from them both spread ⌜abroad⌝ many men and women. So fear God, in whose name you ask ⌜consideration⌝ of one another, and, therefore, ⌜be dutiful to⌝ kindred.❯ And, as so often recurs in the Quran, there is appended to this verse the assertion to its human recipient of that ceaseless omnipotent check. ❮For, indeed, ever is God vigilant over ⌜all of⌝ you❯ (Sûrat Al-Nisâ', 4:1).

Again, from a different angle, the Quran reminds humanity that its members all share with each other in the parentage of a foremost mother and original father. Their biological succession into disparate families and peoples occurred by divine design; to create a sense of joy at the wondrous motif of God varied and adorned across the beautiful human form; to ground each individual in a strong consciousness of belonging and identity; and to enable the human family to interact with one another with high appreciation for, and in recognition of, the innate human need to express its particular genius, dignity, and artistry. Yet, humans in community are not to grow exultant in their cultural self-conceptions and innovation to the denigration of others, to lose that inborn feeling of admiration for one another. For true nobility accrues to the human being not on the basis of ancestral prowess, ethnicity, or creativity, but only in accordance with the personal piety one cultivates in one's behavior as a manifestation of the quality and amount of pure godliness one holds in one's heart. ❮O humankind! Indeed, We have created ⌜all of⌝ you from a ⌜single⌝ male and female. Moreover, We have made you peoples and tribes, so that you may ⌜come to⌝ know one

another. And, indeed, the noblest of you, in the sight of God, is the most God-fearing of you.› Again, however, God affixes to this uplifting divine reminder a cautionary notice that even behavioral evidence that a person fears God proves ultimately inconclusive. Man is not to be judgmental about who is better than whom, for the concealed haven of the human heart is the exclusive knowledge province of its One Creator. ‹Indeed, God ˹alone˺ is all-knowing, all-aware› (Sûrat Al-Ḥujurât, 49:13).

Observe also how the Quran in these verses highlights to humanity that its propagation into an astonishing (and transforming) array of homogeneous peoples is fundamentally linked to the principle of pairing (*zawjiyyah*) that God has instituted throughout His creation. In other words, the notion of mates, of the male and the female, be it in gender or in aspect, is the divinely decreed mode of all creation, both in the sense of their physical complementarity and in the notion of their spiritual completion of one another.

> ‹Moreover, of His ˹wondrous˺ signs is that He has created you from dust. Then, behold! You are human beings spreading yourselves about. And of His ˹wondrous˺ signs is that He has created for you, from yourselves, spouses, so that you may repose in them. And He has set between you genuine ˹mutual˺ love and ˹tenderhearted˺ mercy. Indeed, in this there are sure signs for a people who would reflect ˹on the wonders of God˺.› (Sûrat Al-Rûm, 30:20–21)

So too, Heavenly obligation holds uniform across all souls, apart from the incidentals (philosophy's so-called accidents) of one's existence. In Quranic terms, human beings are thus defined as creatures who bear the heavy weight (*al-thiqâl*) of moral accountability (*taklîf*).

> ‹Whoever does righteous deeds, whether male or female, and is a believer, We shall, most surely, cause him to live a good life. Moreover, We shall, most surely, recompense ˹all of˺ them with their reward, in accordance with the very best they ever did.› (Sûrat Al-Naḥl, 16:97)

> ‹Indeed, the Muslim men and the Muslim women, and the believing men and the believing women, and the devoutly obedient men and the devoutly obedient women, and the truthful men and the truthful women, and the patient men and the patient women, and the reverent men and the reverent women, and the charitable men and the charitable women, and the fasting men and the fasting women, and the men who guard their chastity and the women who

guard ˹theirs˺, and the men who remember God much and the women who ˹likewise˺ remember ˹Him˺—for ˹such as˺ these, God has prepared forgiveness and a magnificent reward.﴿ (Sûrat Al-Aḥzâb, 33:35)

II. FAITH, HUMAN PERCEPTION OF RELIGION, AND DESTINY

Humanity is God's "civilizing" agent on earth. Yet it cannot scale the summits of the civility to which it is called, nor realize its down-to-earth objectives, in ignorance of its Creator, the Maker of all that it sees and cannot see. For worship and thanksgiving are the wings upon which the human soul transcends the mere clay of its symmetrical housing in order to keep sight of its unseen but true place of alighting in the everlasting Hereafter, following death when inevitably its body shall lay down its earthen burden and leach back into the dust from which it briefly stood up. ﴾How can you ˹human beings˺ disbelieve in God when you were ˹once˺ lifeless, and He gave you life; then He causes you to die; then He shall ˹again˺ give you life; then to Him shall you all be returned ˹for Judgment˺?﴿ (Sûrat Al-Baqarah, 2:28). A great physical affinity pulls man earthward that, if relentlessly indulged, deadens his organ of insight—his heart—sealing it up beneath the thickening spread of the cataract of irreverence. This is distraction, beguiling man from his paramount purpose as diligent servant and assiduous worshipper of God, ﴾for the life of this ˹fleeting˺ world is nothing but amusement and play﴿. If he allows this to occur, man regresses to the level of mere beast. He suffers an irretrievable loss of higher moral vision, falls deaf to his divine commission as God's lieutenant on earth, and becomes dumb to the eternal consequence of this fall from grace. ﴾But, indeed, it is the abode of the Hereafter that is, most surely, life ˹everlasting˺ itself, if only they were to know ˹what awaits them there˺﴿ (Sûrat Al-ʿAnkabût, 29:64).

The Quran seeks to remedy this in man before it metastasizes—and God has, indeed, made the human heart capable of miraculous cure. Its primary method is to awaken in man his primordial sense of lucid recall, both on the level of human history and in that timeless moment of pre-earthly existence that began his spiritual legacy. Thus its purpose is to reconnect man with the great struggle in which he is, in this interregnum of earthly life, often unwittingly but nonetheless thoroughly embroiled. ﴾Now, behold! Your Lord took from the Children of Adam—from their loins—˹all the souls that would become˺ their posterity. And He made them bear witness to their own souls—˹saying to them:˺ Am I not your Lord? They said: Oh yes, indeed! We do so bear

witness! This We did in the event that you should say, on the Day of Resurrection: Indeed, we were heedless of this truth❁ (Sûrat Al-Aʿrâf, 7:172). In other words, the Quran undertakes man's edification-by-reawakening, beginning with the all-important notion in Islam of unity. All people originally professed belief in the One God, a witness with which God has imprinted their very souls. Heavenly guidance then comes to awaken that latent memory, asleep within, for it is the essence of all true religion: The shared heritage of primal human faith in the true and only God. This divine inspiration is what God has consistently revealed to the messengers and prophets that He awoke among every human community before Islam. This inspiration includes the Scriptures—the inscribed words of God—that God sent down, extending, as such, only to their original divine wording. At the precise intersection in human history wherein the time of the prophets would pass from the world—and, with it, the divine activity of revealing to humankind new Heavenly Books (that is, the sealing up of prophethood)—the Quran came to the last of the messengers, in order to "prevail" as the "protected" cumulative repository of this ageless way of human persistence and repentance, enshrining until the end of time this path by which all the prophets and the faithful migrated to God.

> ❁He has laid down for you, O humankind—in whatever He has already revealed to you, O Muhammad—all the tenets of Heavenly religion, the likes of which He had first enjoined upon Noah, and that which We had thereafter enjoined upon Abraham, and upon Moses and upon Jesus; namely: You shall be steadfast in establishing the religion of God. And you shall not divide therein!❁ (Sûrat Al-Shûra, 42:13)

This brings up two crucial points. First, since Muslims are divinely obliged to believe in all the prophets and messengers—those they know and those that in this life they will never hear of—they are also, as a matter of creed, equally required to acquiesce in the authenticity of all the Heavenly Scriptures that came down prior to the Quran as containing the selfsame kernel of divinely inspired truth. Thus, the Quran commands: ❁Say, O believers: We believe in One God, and in all that has been sent down to us in the Quran; and in all that has been sent down to Abraham, and Ishmael, and Isaac, and Jacob, and to the prophets of the Tribes of Israel; and in all that was given to Moses and to Jesus; and in all that was given to all the other prophets from their Lord. We do not differentiate in faith between any of them. Thus are we *muslims*, in willing submission to Him alone❁ (Sûrat Al-

Baqarah, 2:136). Second, the logical conclusion of this stand is that the very name of a religion and community so obliged to affirm all the Heaven-sent emissaries and messages of the past should be consistent with the necessary principle by which they identified themselves. Thus the name "Islam," for the true religion of God, and the title "Muslim," for its faithful follower—neither of which takes its epithet from either tribe or figure, land or milestone—emerge on the tongues of all of God's envoys and in the commandments of all of His revelations as the very witness to which they themselves attest and the humble posture they are divinely ordered to assume. The word *islâm* describes the essential disposition of the human heart to willingly submit its free mortal will to the Immortal will of the One God, while the name *muslim* applies to any human being at any time or place who has committed to this.

> ﴾Thus strive, ˹O believers,˺ for ˹the sake of˺ God ˹to uphold His commandments˺—with the ˹kind of˺ striving that is thoroughly worthy of Him. For it is He ˹alone˺ who has chosen you ˹for this faith˺—nor has He placed on you any ˹undue˺ strain in ˹your˺ religion. It is the sacred way of your forefather Abraham. ˹And˺ it is He ˹alone˺ who has ˹in honor˺ named you Muslims ˹in the Scriptures˺ of old—and in this ˹Quran˺—so that ˹Muhammad,˺ the Messenger ˹of God,˺ may be a witness ˹to God's truth˺ before ˹all of˺ you, and that you may, ˹in turn,˺ be witnesses ˹to the revealed truth˺ before all people.﴿ (Sûrat Al-Ḥajj, 22:78)

So in the Quran, one finds all the believing figures one meets—from Noah عليه السلام to Abraham عليه السلام and Moses عليه السلام, and from Jesus عليه السلام to Muhammad ﷺ—identifying themselves as ﴾*muslims*﴿ and their religion as ﴾Islam﴿. This represents the irreducible spirit of holistic faith in the human heart and the unbreakable bonds of belief across the eons. Its acceptance signifies the reunification of man with all creation as worshipper of One God, and thus his successful transfiguration into incomparable prince of all created beings. Witness the words of Noah عليه السلام:

> ﴾Yet if you shall ˹continue to˺ turn away, ˹know that˺ I have not asked of you any reward. Indeed, my reward is only from God. For I have been commanded to be of those who are *muslims*, in willing submission to God ˹alone˺.﴿ (Sûrat Yûnus, 10:72)

After him came the testification of the golden prophetic line of Abraham عليه السلام, Ishmael عليه السلام, and Isaac عليه السلام, along with the latter's son Jacob عليه السلام and his son Joseph عليه السلام:

> ﴾Thus when Abraham and Ishmael raised the foundation of the

˹Sacred˺ House, ˹they prayed˺: Our Lord! Accept this ˹deed˺ from us. Indeed, it is You, You ˹alone˺ who are the All-Hearing, the All-Knowing. Our Lord! And make us both ˹*muslims,*˺ in willing submission to You ˹alone˺. And ˹make˺ of our children a Community ˹of *muslims,*˺ in willing submission to You ˹alone˺. And show us our ˹religious˺ rites ˹in Your worship˺, and grant us repentance. Indeed, it is You, You ˹alone˺ who are the All-Relenting, the Mercy-Giving. Our Lord! And send forth among ˹our descendants˺ a messenger from their own ˹midst˺ who shall recite to them Your verses, and teach them the ˹revealed˺ Book and the ˹way of prophetic˺ wisdom, and purify them. Indeed, it is You, You ˹alone˺ who are the Overpowering ˹One˺, the All-Wise.

Now, who but one who fools himself could be averse to the sacred way of Abraham? For very truly, We did choose him ˹as a messenger˺ in this world. Moreover, in the Hereafter, he shall, most surely, be among the righteous ˹in Paradise˺. For when his Lord said to him: Submit yourself! He said ˹at once˺: Willingly, I submit ˹my face in worship˺ to the Lord of ˹All˺ the Worlds. Thus Abraham enjoined his children with this ˹sincere devotion to God˺, as did Jacob, ˹saying˺: O my children! Indeed, God has chosen for you the religion ˹of purity˺. So take care not to die, except ˹as *muslims,*˺ in willing submission to God ˹alone˺. Or were ˹those of˺ you ˹who would deny this˺ witnesses when death approached Jacob? Behold! He said to his children: What will you worship after me? They said: We shall worship your God ˹alone˺ and the God of your fathers—Abraham, and Ishmael, and Isaac—the One ˹and only˺ God. Thus are we *muslims,* in willing submission to Him ˹alone˺.﴿ (Sûrat Al-Baqarah, 2:127–33)

Joseph ﵇ inherited prophethood from Jacob ﵇, and he too called himself ﴾*muslim*﴿:

﴾Joseph prayed˺ My Lord! Truly, you have given me ˹a share˺ of the kingdom. And You have taught me the interpretation of ˹the events dreams foretell˺. O ˹Sole˺ Originator of the heavens and the earth! You ˹alone˺ are my Patron in this world and in the Hereafter. Take my soul, ˹when I die,˺ as a *muslim,* in willing submission to You ˹alone˺. And unite me ˹in the Hereafter˺ with the righteous.﴿ (Sûrat Yûsuf, 12:101)

In time, Moses ﵇ followed upon Joseph's footsteps and enjoined the Children of Israel with the self-same description:

﴾Thus Moses said: O my people! If you have believed in God, then rely on Him ˹alone˺, if, indeed, you are *muslims*, in willing submission to Him ˹alone˺.﴿ (Sûrat Yûnus, 10:84)

Finally, Jesus ﷺ concluded this branch from the seed of Abraham ﷺ, and his Disciples styled themselves ﴾*muslim*﴿:

﴾But when Jesus discerned from them ˹resolute˺ unbelief, he said ˹to his followers˺: Who will be my supporters ˹on the path˺ to God? The Disciples said: We are the supporters of ˹the religion of˺ God. We have, indeed, believed in God. So bear witness that we are, indeed, *muslims*, in willing submission to God ˹alone˺.﴿ (Sûrat Âl ʿImrân, 3:52)

So, while all the Heavenly religions lay claim to inviting man to have faith in One God, to worship Him alone, and to prepare to meet Him for Judgment in the Hereafter with the provision of good deeds in this life, it is only Islam that requires its adherents to believe in every divine revelation conveyed by each prophet and messenger sent to the communities before their own. That is because Islam is, in fact, a continuation of all these faiths, which are, in reality, a single religion before God. Thus, faith in God is not the exclusive province of any human cohort. It is the shared heritage of all people who willingly submit to His will alone, there being no essential difference between the near and far, the ancient and modern.

III. FAITH AND FREE CHOICE, WILL AND WORSHIP

The question of faith, as the Quran poses it, is thoroughly enmeshed with that of knowledge. It presents man's belief as a matter of sacred wisdom, unfettered by the philosophical problem of predeterminism in creed. Man is free to choose belief or unbelief. Yet, he is required to exert his distinguishing rational gift in this choice by an All-Knowing God, who alone guides or leaves one to stray. That is to say, the fact that God lends man the liberty and the craft to open or lock tight his heart to faith does not absolve him of liability for his divine endowment of intellect. Indeed, the only thing here that man truly owns are the intents he purposes and the deeds he does—and, of course, the consequences for these. Accordingly, the most important factor in the discourse of human free will is precisely the dynamic that is mostly ignored by people: God's grant of free choice to man does not restrict His own divine will in the least. Exalted far beyond the limits of human perspective, God remains perfectly free to execute His own irreversible judgment upon His human creature in this life *and* in the Hereafter as He deems fit. (Double jeopardy lives in the exclusive court of divine judgment.)

God may not have *coerced* man to "choose" belief in Him in the course of his brief earthly life. Yet, man is very much *obliged* to take the vessel of choice-making God has given him and set sail upon the enigmatic oceans of the temporal to discover the limpid truth about the Eternal. He is charged to exercise independent reasoning to come to a verdict that is his own about this, the very pivot of all the issues of human life. He is duty-bound to engage in self-reflection and in the contemplation of existence, for within and without him lie the signs that shall point him to the shining path of God's sure guidance. ﴾We shall show them Our signs in the horizons and in themselves—until it becomes utterly clear to them that this Quran is, indeed, the divine truth﴿ (Sûrat Fuṣṣilat, 41:53). This is learning, the acquisition of knowledge, which the Quran contends must necessarily lead to faith in God's Oneness by way of recognition of the truth of His revealed and natural signs. If man fails this his *raison d'être* and refuses to use his faculties out of sloth, selfish passion, or mundane fear, they will go dark. They will continue to register manifest information, even correlate their cumulative external implications, but they will not illumine their causal Truth, that is, God Himself, nor fathom the inner truth that He breathed into their own souls, nor apprehend the undeviating design of truth that He stitched into the very fabric of creation.

Thus, the Quran distinguishes between the re-collection of knowledge, as spiritual truth, and the accumulation of mere sensory perception, as material fact. The former lights the way for man to exercise his responsibility as God's worshipper and vicegerent on the earth. The latter, on its own, renders him a mere prehensile oaf, an unjustifiably arrogant tyrant, who looks around himself and sees being only in what he presumes to be an inferior state of creation to his own. The result is that man forgets his agency in the name of God and becomes a force for creation's corruption instead of its amelioration, including, albeit unknowingly, the condition of his own created soul. In this, he betrays the divine trust of ever-affirming his belief in One God as well the vicegerency in the earth with which God originally vested him, based on man's individual and collective witness to uphold this affirmation. Thereby he enlists himself for suffering in this world and in the Hereafter.

It is for this reason, as well, that "faith" or "belief" (*imân*) is called as such. God has made it a clear product of knowledge not information and equipped his upright servants to discern it for and in themselves. Faith enshrines in the human heart the everlasting covenant between God and His "chosen" ones, those penitent souls who have believed in Him, His messengers, and His signs by choice. Therefore has God

decreed that none shall be forced into its spiritual contract.

> ﴾There shall be no compulsion in religion! For truly rectitude has been made clearly distinct from perversity. Thus whoever disbelieves in false deities and believes in God ˹alone˺ has truly grasped the firmest handhold, which is forever unbreakable. And God is all-hearing, all-knowing.﴿ (Sûrat Al-Baqarah, 2:256)

Nor are any (even the prophets) authorized to impose it on others.

> ﴾So remind ˹the people, O Prophet, of the blessings and Oneness of their Creator˺, for you are but a reminder ˹sent to them˺. You are not ˹meant˺ to be domineering over them.﴿ (Sûrat Al-Ghâshiyah, 88:21–22)

Man's choice of faithlessness, no matter its frequency or popularity, does not change reality. Worshipfulness *is* the essential nature of all created being, that which humans consider living and all that they shallowly deem lifeless. For, according to the Quran, worship of the One God is the necessary and universal constant among creation—the human creature being no exception to this. So even when man turns aside from the worship of his Lord, he cannot turn off the need to worship in his heart. He is ever in the demeanor of worshipping something. If the object of man's worship is not God, then it is, according to the Quran, false deities. These may be idols or other creatures, symbols, or concepts. When haughtily man thinks he worships nothing at all in some "pristine" state of utter unbelief, it is then that his face is prostrate to his own passions and whims.

Yet, at the very moment the human being realizes its need to worship its Creator to the exclusion of all associations and intercessions, it snaps upright and becomes immediately attuned to the overarching purpose of its creation, declared by God in the divine statement: ﴾And ˹know that˺ I have not created ˹either˺ jinn or human beings ˹for any other end˺ but to ˹know and˺ worship Me ˹alone˺﴿ (Sûrat Al-Dhâriyât, 51:56). The result of this is not only to set man in accord with his own nature, but to synchronize him with the natures of all created things in the world, material and immaterial, which hymn without end the glory and the majesty of their Lord. ﴾The seven heavens and the earth and all that are in them give due exaltation to Him. For there is not a ˹single˺ thing but that it exalts Him with ˹all˺ praise. But you ˹human beings˺ fathom not their exaltations. Indeed, ever is He most forbearing, all-forgiving﴿ (Sûrat Al-Isrâ', 17:44). This is cosmic truth beyond the ken of human intellection, but immanent within the stilling deep of man's own soul. So how does one call it up?

Contortions of worship and plastic ritual—drained of spirit and hollow at the core—hold no value in the Quran. This is the mere dogma of appearances that man invents and occupies himself with, in an aimless search for solace or, more often, mindlessly following upon the traces of forebears who hold an "authority" no more meaningful than simple precedent. True worship is sound belief in the heart, realized in the practices emanating from this intention, practices that God Himself institutes among people in order to establish man in goodness with it and to help man lift up the spirit of his earth-clinging nature for the purpose of completing his humanity. It may take on the form of prescribed ritual. It may be a consistent positive act that confirms personal integrity; or a negation of a sort that demonstrates one's will to resist some wickedness; or a word whispered in the night; or a deed dealt in broad daylight once in one's lifetime. It may require one to part with what one holds dear, or even to call up the courage of a last stand. In the nature of the case, it is the whole of which these things are integral parts, tens of boughs branching off into heaven from a good and deep-rooted tree.

> ❮Righteousness in the sight of God is not the mere turning of your faces toward the East or the West. Rather, true righteousness dwells in one who believes in God, and in the coming Judgment of the Last Day, and in the angels, and in every revealed Book, and in all the prophets; and dwells in one, who—despite his love for it—gives of his wealth in charity to close relatives and orphans, and to the indigent and the wayfarer, and to beggars, and for the emancipation of slaves; and dwells in one who establishes the Prayer and gives the Zakât-Charity; and dwells in all those who fulfill their covenant when they make a covenant, as well as in those who are patient during periods of affliction and harm and times of conflict. These are the ones who have been truehearted, and it is such as these who are the God-fearing.❯ (Sûrat Al-Baqarah, 2:177)

> ❮Do you not see how God has set forth this parable? A good word of faith, in witness of One God, is like a good tree: Its root is set firm, and its branches are in heaven.❯ (Sûrat Ibrâhîm, 14:24)

The true aim of worship, in the wisdom of the Quran, then, is to abet the human being in carrying out his or her weighty obligations. Never is it a mere burden meant to prevent people from enjoyment in life.

Let us take four of the celebrated, but, perhaps, much underestimated, Five-Pillars of Islam as examples, excepting, for the moment, the all-important first one, that is, (1) the Testament to Faith, from which all of belief flows.

(2) The Ṣalât-Prayer: Here is the hallmark of Islam, wherein Muslims stand before God to recite His Quran, bend at the waist, and bow their faces down to the ground before Him. It is, perhaps, the purest exhibition of humility before God left on earth. It is this! But it is also more, in accordance with our objective of enabling man to execute his heavy earthly responsibility, as mentioned just previously. The Ṣalât-Prayer is the Muslim's most effective antidote to humankind's toxic affinity for obscenity and the captivating allure of all indecent worldly pursuits that threaten to put out the inner light by which the soul sees. ﴾O Prophet! Recite to humanity all that has been revealed to you of the Quran, the Book of God. Moreover, duly establish the Prayer. Indeed, the Prayer guards one against immorality and evil. Yet, most surely, the remembrance of God in the life of this world is greater extollment for one still. And God knows all that you do﴿ (Sûrat Al-ᶜAnkabût, 29:45).

(3) The Zakât-Charity: These mandatory alms give the poor a "rightful" claim in the wealth of every believer. But what does it give its giver? What his or her money can never buy in all the world! A spiritual rinse for a soul soiled with the aggressive and acquisitive tendencies called forth from it by the hunt for the dollar and dirham of the marketplace. ﴾Take from their wealth a charitable offering to cleanse them and purify them thereby. Moreover, pray for them. Indeed, your prayer is a comfort to them. For God is all-hearing, all-knowing﴿ (Sûrat Al-Tawbah, 9:103).

(4) Obligatory fasting: The abdications of the month of Ramadan (the ninth of the lunar year) are a humanly willed rupture of an otherwise more-or-less constant acquiescence to our sensual natures whenever the provocations of our bodies arise. Fasting has much merit as a means of training man out of his habitual self-indulgence, teaching him that, unlike much of creation, he possesses the will to abstain. Yet, it has a far higher objective. It is meant to instill in his breast a consciousness that God is ever-present, reading his thoughts, observing his actions. The effect is obvious: Man learns cautiousness, to think before he acts, and to cultivate a vigilant respect and awe of his Creator. ﴾O you who believe! Fasting is prescribed for you as it has been prescribed for those who have believed before you, so that you may be ever God-fearing﴿ (Sûrat Al-Baqarah, 2:183).

(5) The Ḥajj-Pilgrimage: This required visit to the Kaᶜbah in Makkah is replete with benefits, from that of personal spiritual retreat,

renunciation of the world, and the accumulation of a massive supply of charitable-offerings of sacrifice that should be distributed to feed the world's stricken and poor. But its underlying objective is to indelibly imprint on the heart of the worshipper—by means of one's own time-, space-, and faith-compressing experience—the stark unity, the utter coherence, the difference-leveling truth of the sacred way upon which he or she has been guided, which brings one abruptly as if to a glimpse of humanity's Judgment upon the open white plane of the Hereafter. It is a path stretching uninterrupted back to the Patriarch Abraham ﷺ, leading down to the holy valley of the very first House of God on earth, and drawing the world-reduced pilgrim into the very vortex toward which he or she prays five times every day. Its primal purpose is to affirm the Sole God of all in the prejudice-crushing presence of a sea of indistinguishably cloth-clad, vast human diversity. Privilege is barefoot, presidents disheveled. Oneness: The unicity of God; the unity of man; the singularly inescapable destiny of the created returning to the dust from which it was created, and then, through resurrection, to its Creator unto a Day of Eternity. All this is intuitively, not academically, verified in the heart by the Ḥajj-Pilgrimage.

﴾Say: God has spoken the truth. So follow the sacred way of Abraham, the ˹purely˺ upright ˹of heart˺—and never was he of those who associated gods ˹with God˺. Indeed, the first House ˹of God˺ appointed for all people is that ˹in the valley˺ of Bakkah.[1] ˹It is˺ most blessed and a ˹source of˺ guidance for all the ˹peoples of the˺ world. ˹From the time of Abraham, there has remained˺ in it clear signs—˹such as˺ the Station of Abraham. Moreover, whoever enters its ˹sanctuary˺ shall be secure. Thus Ḥajj-Pilgrimage to the ˹Sacred˺ House ˹in Makkah˺ is owed to God as an obligation upon all people who are able to attain a way to it. And as to those who disbelieve ˹this, know˺, then, ˹that˺ God is, indeed, self-sufficient, above any need for ˹any of His creation in˺ all the worlds.﴿ (Sûrat Âl ʿImrân, 3:95–97)

The real aim of worship, then, is to incessantly remind the human being—in the course of the sundry pursuits of one's life—of its provisional role in this fleeting world and its permanent destiny in the infinite Hereafter. Worship is the divine training paradigm that exalts the human being's spiritual fitness so that he can carry out the tasks and duties by which God will certainly try his soul against the performance of all other human beings in the open competition for His Paradise. This makes the Quran both the explanation and arbiter of the human

race for reality, the guidebook by which man can come to understand the nature and the solution to the test in which he finds himself so utterly and consequentially engaged.

IV. MORALITY: THE NEXUS OF FAITH AND CONDUCT

The Quranic message is in essence a moral prescription to civilize human behavior. Through a carefully balanced regimen of God-consciousness and worldly activism in its surahs and verses, it progressively links the passionate human heart to the will of its compassionate Lord within the concentric jurisdictions of self, family, humanity, and nature. Its aim is to fortify the moral fiber of frail man by imbuing him with a heightened sense of godliness, which it achieves in two ways: First, it instructs him with the divine commandments that will empower him to be a moral being "in deed." It is for this reason that one finds the divine "style" of moral commandment common to all the Heavenly revelations. It is indispensable to the edification of man, and this enlightenment is the key to man's psychological and corporeal freedom. For God desires to suffice humanity emotionally, apart from the concrete deterrence of law, to awaken in him his longing for transcendent exertion and assertion; that is, to lift the intent and achievement of man beyond a fundamental fear of the law's threat of penalty and punishment—both as God has revealed it and as human beings themselves understand and organize it.

Rather, man has been released into the world by God, for a time, on his own recognizance and has been created to be, in the end, self-consciously observant, personally guarding, and socially courageous. Man is scrutinizer of his own conduct, inquisitor of his own thought, interlocutor of his own conscience as to the immediate intent and ultimate consequence of his actions. To all that is good and beneficial, seamless with the even path of equity and truth, he is diligently to make his way. When, inevitably, he finds himself on occasion delinquent of the decree of God, errant from the high road of righteousness, man is himself to true his spiritual direction, to reset his moral coordinates, for he has been accorded by God the interior apparatus of psychical self-correction and afforded by Him through His revealed Book the prospect of amending the conceptual and material acts that have caused him to veer from virtue.

In addition to commending the human being to moral action (and here is the Quran's second way of infusing man with godliness), the Quran prepares one to attain his or her intended moral purpose by thoroughly raising one's consciousness regarding the Creator's "all-with-

ness": ﴾He is with you wherever you are. For God [alone] is all-seeing of all that you do . . . and to God [alone] are all matters returned [for just Judgment] . . . For He [alone] is all-knowing of all that is [harbored] within the breast [of people]﴿ (Sûrat Al-Ḥadîd, 57:4–6). Again:

> ﴾Have you not considered that God knows all that is in the heavens and all that is in the earth? There is no private discourse among three but that He is the fourth of them; neither five but that He is the sixth of them; neither fewer than that nor more, but that He is with them wherever they might be. Then He shall tell them on the Day of Resurrection [the due recompense] of all that they have done [in life]. Indeed, God is all-knowing of all things.﴿ (Sûrat Al-Mujâdilah, 58:7)

Thus does the Quran remind man that he is a creature whose life is an open book and who is both blessed with twofold goodness and tried by double jeopardy. On the one hand, he has been brought from nothingness to life, out of the sheer mercy of God, and given freedom, provision, and pleasure in a goodly habitat in the earth. Man has, moreover, been promised far better than this; namely, his heart's worldly desire: perpetual life amid the enthralling delights of Paradise in the Hereafter, provided he believes and works righteousness in accordance with God's will. On the other hand, man is duly accountable to God in this world, as well as the community of believers and humankind, for all that issues from him, with special moral value attached to the deliberate and intentional act. Furthermore, he is liable to punishment in the Afterlife, when God shall raise humankind from the dead for Judgment, if he turns heretical renegade or immoral profligate in his earthly life. ﴾So whoever does an atom's weight of good shall see it; and whoever does an atom's weight of evil shall see it﴿ (Sûrat Al-Zalzalah, 99:7–8).

At the same time that the Quran everywhere contextualizes for man that he is constantly observed and morally responsible, its Text also directly enjoins man (more than 250 times) to steadily internalize its ethic of pious fear of God—to have *taqwah* in the idiom of the Quran. This very sense is what the insistent repetition of the Quran's celebrated most excellent names of God (*asmâ'illâh al-ḥusnâ*) amplify in the hearts of its readers as they chime out from surah and verse. Thus God is *Al-Baṣîr* and *Al-Samî*ᶜ, The All-Seeing and The All-Hearing; *Al-*ᶜ*Alîm*, *Al-*ᶜ*Âlim*, *Al-*ᶜ*Allâm*, The All-Knowing, The Knower, and The Supreme Knower; *Al-Ḥakam*, *Al-Ḥâkim*, *Al-Ḥakîm*, The Arbiter, The Judge (supreme authority), The All-Wise; He is *Al-Raqîb*, The All-Vigilant; and *Al-Qarîb*, *Al-Mujîb*, The Ever-Near, The All-Answering; He is *Al-Shahîd* and *Al-Muḥṣî*, The All-Witnessing and The All-

Enumerating. Yet, also the Quran cheers man by assuring him that God is *Al-ʿAfuww*, The All-Pardoning, and *Al-Ghafûr*, *Al-Ghaffâr*, and *Al-Ghâfir*, The All-Forgiving, The Most Forgiving, and The Forgiver; this is in addition to the Quran etching in the memory of its readers God's sheer and immeasurable mercy.

Besides the Quran's incessant Textual and contextual orientation of man to the fear of God, or rather running like a tsunami just beneath its surface, or a whirlwind just above it, there is the constant sense of the swell and gust of God's menacing, nearing Judgment. It is a resonance built by the continually recurring mention of a looming "Last Day"; the gravity of an unseen, unpredictable end of the world, made palpable by a ubiquitous Hour of Doom sagging heavy from the Seventh Heaven, oppressing the atmosphere of the earth. This is what trips that breathless feeling of impending eternity, which the Quran so characteristically sets off in its recipients. The Quran's mellifluous literary cascade of implication and explication at first seems an almost cursory method of treating the fickle uncertainty of so inconstant and distracted a creature as man. Yet, within its verses, the continual coincidence of the cataclysmic through the delicate, the imminence of Heaven's timelessness loosed in mundane human tense, accounts, in part, for the Quran's tremendous power to alter people and the astonishing efficiency with which it hones to moral perfection the tremulous heart of man. The Quran's graduated effect, in recitation and realization, enables the human being—and so is it divinely intended—to steadily gather up all of its energies and deploy them in an all-out effort to gain the true goal of its earthly existence: To get back to the Garden from whence jealous evil and uncertainty expelled its parents.

This is the Quran's great exposition of the truest human equation: Faith, guided by Heavenly revelation, *is* mortal conduct—or rather mortal conduct as God meant it to be. For all man's activity is no more or less than an unbroken continuum of worship. That is why issues of the lawful and the prohibited, governance and conviction, are inseparably bound to questions of belief, even when the charters of human beings seek to reconstitute them as discrete. It is acts of virtue in the world, measured against the perennial values set forth in the scale of Heaven's religion, that bring balance to, fulfillment in, and the betterment of earthly life. These are the deeds that the Quran unflinchingly, and so very beautifully, recalls to the attention of an excessively diverted humanity.

﴾Say, ˹to them˺: Come! I will recite what your Lord has ˹in fact˺ forbidden to you:

- That you shall not associate anything as a god with Him.
- And to your parents you shall be good.
- And you shall not kill your children because of indigence; We provide for you and for them.
- And you shall not come near lewdness, what is manifest of it and what is hidden.
- And you shall not ever kill any human soul that God has prohibited, except by what is lawful and right.

All this has He enjoined upon you, so that you may comprehend the commandments of God.

- And you shall not ever approach the wealth of the orphan in your care—except in the fairest manner, until he reaches full maturity and you return it to him.
- And in trade, fill the measure and weigh the balance, with all justice; We do not task any soul beyond its capacity.
- And when you speak out, be fair, even if one party is a close relative.
- And fulfill the covenant of God.

All this has He enjoined upon you, so that you may become mindful of God's commandments.

And command them, as well:

- Indeed, this is My way, a straight one. So follow it. And you shall not follow other ways, for they will separate you from His way.

All this has He enjoined upon you, so that you may be God-fearing.﴿ (Sûrat Al-Anʿam, 6:151–53)

Elsewhere, the Quran seeks to reinforce these same commandments, which it accomplishes, not only by mere repetition, but also by restyling their very presentation. In this way, their importance is doubly highlighted, so that the reader might again be reminded of them, and delight in them, at one in the same time.

﴾O Prophet!

- You shall not set up any other god with God.
  — For if you do, then you shall forever remain condemned as ungodly and be forsaken by Him utterly.

— For your Lord has decreed ⌜for one and all⌝: You shall not worship other than Him.

♦ And to ⌜your⌝ parents, you shall be good.

— Should either one of them, or both of them, reach old age in your care, then you shall not say to either of them ⌜even so much as⌝: Fie!

— Nor shall you rebuke them. Rather, say to both of them a gracious word, ⌜in loving kindness⌝.

— Moreover, lower for them the wing of humility, out of mercy, and say ⌜in supplication for them⌝: My Lord! Have mercy upon them both—even as they have raised me up as a little one.

— Your Lord knows best about what is within your souls. If you ⌜resolve yourselves to⌝ be righteous, then, indeed, to all those who are ever-penitent He is all-forgiving.

♦ And ⌜you shall⌝ give ⌜in charity⌝ to the close relative his rightful due ⌜in benevolent offerings⌝

— and also to the indigent

— and to the wayfarer.

♦ But you shall not squander ⌜resources⌝, even with the slightest squandering. Indeed, the squanderers are ⌜the evil⌝ brethren of the satans. And Satan has ever been most ungrateful to his Lord.

♦ Yet if you must turn away from those ⌜who are needy⌝ while you ⌜yourself⌝ seek mercy ⌜and means⌝ from your Lord—hoping ⌜ardently all the while⌝ for ⌜provision from Him⌝ which you can give in charity⌝—then you shall say to them, a tender word ⌜of prayer, to ease their hearts⌝.

♦ Thus you shall not keep your hand yoked to your neck ⌜out of stinginess⌝, nor extend it to the utmost extent ⌜in extravagance⌝. For then you would remain ⌜ever⌝ blameworthy ⌜and⌝ regretful. Indeed, it is your Lord ⌜alone⌝ who extends ⌜abundant⌝ provision to whomever He ⌜so⌝ wills. And He ⌜alone⌝ restricts ⌜it⌝. Indeed, ever is He all-aware, all-seeing, of ⌜the condition of⌝ His servants.

♦ And you shall not ever kill your children for fear of indigence. We provide for them and for you. Indeed, the ⌜act of⌝ killing them is an enormous sin.

♦ And you shall not ever approach illicit sexual intercourse. Indeed, it is ⌜utter⌝ lewdness and a most evil way.

♦ And you shall not ever kill any ⌜human⌝ soul that God has prohib-

ited except by what is lawful and right. Hence, whoever is killed wrongfully, We hereby assign to his heir an authorization for retribution. Yet let him not exceed just bounds regarding retribution for the killing. For he is, indeed, to be aided in attaining justice.

- ♦ And you shall not ever approach the wealth of the orphan in your care—except in the fairest manner, until he reaches full maturity and you return it to him.
- ♦ And you shall fulfill every covenant you make. For, indeed, every covenant shall be answered for in the Hereafter.
- ♦ And you shall give a full and honest measure whenever you measure out goods.
- ♦ And you shall weigh with an even and just balance. That is the best of goodness and ensures a most excellent outcome.
- ♦ And you shall not ever follow that of which you have no sure knowledge, without first verifying its truthfulness. Indeed, hearing and sight and conceptions of the heart—every act of each of these faculties shall one answer for in the Hereafter.
- ♦ And you shall not ever walk upon the earth proudly exultant. For never shall you human beings be such as to perforate the earth with your steps. And never shall you stretch up to the mountains in height. As to all of this, O Prophet—its evil trespass is ever hateful with your Lord. This is of the divine wisdom that your Lord has revealed to you.
- ♦ And, again, you shall not set up any other god with God. For if you do, then you shall be cast into Hell, deservedly blameworthy, forever banished.﴿ (Sûrat Al-Isrâ', 17:22–39)

Balanced upon the two great pinions of altruism and self-discipline, and borne aloft by the tailwinds of faith in Oneness and fear of God, any human individual is divinely deputized to make the stand of the prophets of old, to take up the reform of his or her society and the human community by way of joining up with and calling forth an open fellowship to enjoin what is right and forbid what is wrong.

V. THE HUMAN INTELLECT: BETWEEN BALANCE AND DIVERSITY

We began this portion of our survey of the Quran with the claim that it is really about civilizing man. Put another way, the Quran constitutes a Heavenly curriculum to teach the human being how to actu-

alize his humanity in full. Like any good curriculum, its goals are eminently measurable and brilliantly visual, as to the human product it shall, by God's will, produce—provided a person, a community, a society, a humanity implements it (and at any and all of these levels individually and simultaenously, incidentally). For the school of the Quran cares not for what the collective may think or say. It puts itself instantly and wholly in the service of its learners and is completely operational at all times in their lives, not suffering any of its pupils to be frozen by the lack of will, or even the overt obstruction, of others. On the contrary, at the outset, it adjusts the attitude and modifies the response of its students to the antagonistic sentiments, settings, and reactions that it foresees as "likely," in order to immunize them against this. Indeed, it goes so far as to give a name by which to distinguish its striving student body, its moral graduates. They are the exclusive ﴾*Servants of the All-Merciful*﴿. Rather, only to hear the Quran's mere articulation to us of our human possibility in becoming one of them makes the heart leap and the hair stand. It is the kind of sweet-breathed inspiration, mystic motivation, that could heal the sick, raise the dead—or make the sun rise over a benighted world again:

> ﴾Blessèd be the One who set ⌜high⌝ in the heaven constellations; and set therein ⌜a sun as⌝ a torch and a luminous moon.
>
> ⌜God⌝ is the One who has made the night and the daylight successive—for whoever yearns to remember ⌜His majesty⌝ or yearns to be thankful ⌜to Him eternally⌝— and ⌜such are⌝ the Servants of the All-Merciful:
>
> ♦ They are the ones who walk upon the earth softly; and when the ignorant ⌜or the belligerent⌝ address them, they say ⌜only⌝: Peace!
>
> ♦ And they are the ones who spend the night, before their Lord, bowing ⌜their faces⌝ down to the ground and standing ⌜in Prayer⌝.
>
> ♦ And they are the ones who say: Our Lord! Turn aside from us the torment of Hell. Indeed, its torment is unrelenting. Assuredly, it is a most evil residence and station.
>
> ♦ And they are the ones who when they spend are neither excessive nor stingy, but who stand ⌜firm⌝ evenly between these.
>
> ♦ And they are the ones who do not call upon any other god with God.
>
> ♦ Nor do they kill a soul—which God has prohibited—except by what is ⌜lawful and⌝ right.
>
> ♦ Nor do they commit illicit sexual intercourse.
>
> For whoever does this shall meet the penalty of sin: Torment shall be multiplied on the Day of Resurrection for such a one. Thus he

shall abide therein forever, disgraced—except for whoever repents, and believes, and does deeds of righteousness. For the likes of them, then, God will substitute their misdeeds with good deeds. And ever is God all-forgiving, mercy-giving. For whoever repents after sinning and works righteousness, then, indeed, such a person has repented to God with a worthy repentance.

♦ And they are the ones who do not bear false witness.

♦ Moreover, when they pass by those uttering vile talk, they pass by honorably.

♦ And they are the ones who when reminded of the revealed verses of their Lord do not fall deaf and blind to them.

♦ And they are the ones who say: Our Lord! Grant us in our spouses and our children the joy of our eyes. Moreover, make us an exemplar of goodness for the God-fearing.

♦ Such as these shall be rewarded with the High Chamber of Heaven, for what they endured patiently in life.

♦ And they shall be met therein with a welcoming salutation and peace. They shall abide therein forever—a most excellent residence and station.

♦ Say, O Prophet: Never would my Lord even care for you, O people, were it not for your calling upon Him in worship and need.﴾ (Sûrat Al-Furqân, 25:61–77)

Balance, Diversity, and the Human Intellect

THE QURAN brings instruction to man, but what is man to bring to it? The Quran insists on only one thing: That man unleashes the power of his mind (the "heart," in the parlance of the Quran) to fathom its lucid signs. Man is not merely to apply his assumptions to this task, employing his exceedingly limited information base as a filter. He is to "exert" in the Quran's contemplation the full force of his intellectual faculty, comprising the rational, spiritual, and imaginative dimensions of his soul. For man must "think" himself into the horizons of existence and into the recesses of his own soul, if he is to regain true consciousness of the original covenant of his creation; if he is to remember that he is, indeed, "that" creature, the one, he who was born to bear God's witness. Again, the Human Covenant of Pre-Earthly Existence:

﴿Now, behold! Your Lord took from the Children of Adam—from their loins—all the souls that would become their posterity. And He made them bear witness to their own souls—saying to them: Am I not

your Lord? They said: Oh yes, indeed! We do so bear witness! This We did in the event that you should say, on the Day of Resurrection: Indeed, we were heedless of this truth.﴿ (Sûrat Al-Aʿrâf, 7:172)

The Quran, therefore, evinces an unequivocal and profound aversion to any idea that attempts to imprison human thought within the dispiriting walls of the physical realm. How shall man ever actualize his upright stature, his originally pure nature, his longing for the divine if he is crushed by the incessant secular catechism that he is but the sum of his instincts, the slave of his sensualities, the mere clump of mud from which he arose; that he is forsaken and missionless, time's funny gene trick without purpose! Whoever acquiesces in this conjecture and willfully shuts up the portal of his own thought, the Quran censures with blame in this life and the next. Such was the sin of a fallen people of the ancients whom the Quran calls the People of ʿÂd, a name that, hauntingly for humankind, translates (in one of its Arabic word forms) as 'recurrence' or 'return,' and (in another) 'willful transgressor.' They were a prodigious tribe that had received God's admonition and guidance on the tongue of a chosen messenger from among themselves. But they belied it all, with proud belligerence. God says: ﴾We had endowed them with the faculties of hearing and sight, and hearts to comprehend. Yet neither their hearing, nor their sight, nor their hearts availed them in anything good, for they were set on disavowing the revealed signs of God﴿ (Sûrat Al-Aḥqâf, 46:26). So God razed them from the face of the Earth.

The Quran does not want to inculcate in man a belief that will sweep him to the extremes of either unconditional renunciation of the world or categorical revulsion of the created, for the former leads to neglect and the latter to violence. Rather, it calls men and women, who would of their own accord enter into the free fellowship of God's willing submission, to a modest path midway between these fringes: A blessed medium, wherein one fully partakes of all the world, but abstains from an indulgence in it that many idealize as the highest good in life, the shifting source of moral value. As Muslim scholars have coined it: The world is to be held in the hand, not in the heart. One preserves a sense of esteem for life and a love for all being but resolutely refuses to elevate the created to a divine station of adoration and repels all that seek to subvert godliness in man or pervert the wholesomeness of creation. ﴾And so it is that We have now appointed you Muslims the Chosen Community of the Midmost Way, to stand as witnesses to the revealed truth before all people, and for Muhammad, the Messenger of God, to be a witness before all of you﴿ (Sûrat Al-Baqarah, 2:143). Obviously, this is no sanc-

tion of isolationism. On the contrary, it is a commission to speak with the single voice of the prophets, to take up their unified stance for truth and justice in society. Even if others elect not to join in the conviction espoused here, they, nonetheless, share in a common humanity and responsibility that the Quran demands be universally acknowledged. Indeed, as previously noted, this mutual recognition is among the prime objectives of human existence on earth. ❮We have made you peoples and tribes❯—that is, branching off in the world from one father and mother—❮so that you may ⸢come to⸣ know one another❯ as equals with common rights and responsibilities (Sûrat Al-Ḥujurât, 49:13).

This, then, is the balance in which the Quran calls humanity to live. God commands man to believe, but He accords him the prerogative of unbelief. Believing man is never to relinquish his right to live the life of faith and is, moreover, to strive with mind and main to ensure that this remains the sovereign right of all his fellows on earth. But he is not to curtail the original state of freedom that God has afforded others, the condition of independence from which they are to make the premier decision of faith, even if they openly reject God. God sanctions choice for man, but He attaches the unseen dimension of moral responsibility to each and every word, deed, and thought man chooses, and these will all certainly be accounted for.

> ❮For each ⸢faith-community⸣ among you We have appointed a Divine Law and a way of life. And had God so willed, He would have made all of you one ⸢faith⸣-community ⸢without choice⸣. But He has intended to test you in what He has given you. Thus race ⸢with one another⸣ to good works! To God is your return—all of you. He shall then tell you ⸢the truth⸣ about all that you have been disputing.❯ (Sûrat Al-Mâ'idah, 5:48)

Diversity is, then, truly the way of God's world, including in the most sacred matter of creed. ❮He is the One who has created ⸢all of⸣ you. Then some of you become disbelievers and some of you become believers❯ (Sûrat Al-Taghâbun, 64:2). Despite this variance, however, humankind is to live as an extended family—accepting each other, not disavowing one another, speaking and listening to each other, not aggressing against, or attempting to silence or force conversion on, one another. To aid us in maintaining this attitude of tolerance—for the human being tends toward impatience with the differences of its own—the Quran, as we have just seen, reminds humankind that the many disputes and problems whose truth we are unable to resolve in life God shall, most surely, not fail to determine with swift and just recompense

on the Day of Decision, the destined Meeting of Judgment, at the time of our resurrection into the Afterlife; for He is, indeed, the ﴾Lord of ⌜All⌝ the Worlds﴿ that human beings name and to which they may lay claim (Sûrat Al-Fâtiḥah, 1:1).

Here, then, is the immortal meaning of religion, its divine definition, from eternity to infinity, extended endlessly beyond the petty, sectarian, truncated description that human beings have falsely ascribed to it. Here too is the very essence of Islam as limned in the Quran. Accordingly, one beholds the Quran strictly forbidding its messenger, the Prophet Muhammad ﷺ, from giving in to the tremendous pressure his tribal peers brought to bear upon him to narrow religion's conception, to confine it to a "special" race, a "native" culture, a "caste" of bloodline or class—something unattainable by "the rest," inaccessible to any "other." For how utterly obvious it is in even a moment's consideration that the very nature of Heavenly faith *must be* to reach beyond all time and the material, into every generation, and through all space into every nation and the spiritual. Whenever God has revealed His commandments to one or more of His chosen prophets, then and there *must be* true religion, immutable in its basic message for all history and humankind, pristine between the two spooled ends of the scroll of time.

Thus did the Quran command the Prophet ﷺ who received its final divine communiqué on behalf of man to resolutely reject whoever called him to partisanship in religion. Nor was he even to countenance constraint of this expansive meaning of faith. Nor was he ever to digress upon his own traces from its universal call to One God and the oneness of His Heavenly message to all people. This remains the Quran's unaltered and inalterable claim upon whoever would ardently uphold the unity of revealed truth and vindicate the brotherhood of its messengers. Such are the believers whose hearts quake with buckling fear and dizzying hope at the remembrance of the gathering Judgment of an awesome Day.

> ﴾So to this ⌜upright religion of all the prophets⌝ call ⌜everyone, O Prophet⌝. Moreover, keep ⌜steadfastly⌝ straight ⌜upon God's path⌝, even as you have been commanded. Thus you shall not follow their whims, ⌜which have led them to division⌝. Rather, say ⌜to them⌝: I have believed in all that God has sent down in every Scripture. Moreover, I have been commanded to do justice between ⌜all of⌝ you. God is our Lord and your Lord. For us ⌜shall be the recompense of⌝ our deeds. And for you ⌜shall be the recompense of⌝ your deeds. ⌜Let there be⌝ no dispute between us and you, for God will gather us ⌜all⌝ together ⌜on the Day of Judgment⌝, and to Him ⌜alone⌝ is the ultimate destiny.﴿ (Sûrat Al-Shûrâ, 42:15)

2

SPHERE TWO

THE QURAN AND ITS SELF-REVEALING NAMES

THE NAME AL-QUR'ÂN ("the Quran," as it appears in the title of this interpretation and throughout) is the most recognized name of the Sacred Text of the revealed religion of Islam. It is also the name that the Scripture of the Quran uses most often to identify itself. In Arabic, the word *qur'ân* means "recitation." This specifies the way its human messenger, Muhammad ﷺ, received it: as Heavenly revelation verbally recited to him; the way he conveyed it throughout the duration of his life: in the mode of oral recitation; and the way that those who learned it from Muhammad ﷺ communicated it to others: by reciting it aloud to them, in successive relays down through the generations in precisely the same manner in which they heard it. This represents an unbroken chain of transmission in the world from the moment the first five verses of its revelation (see Sûrat Al-ᶜAlaq (96)) breached human history to our own time—at the occasion of this writing, nearly 1,395 solar years (1,438 lunar years) hence. Indeed, in the Quran's own words: ﴾It was the month of Ramadan in which the Quran was *first* sent down as guidance for all people﴿ (Sûrat Al-Baqarah, 2:185). This fixes its occurrence in the ninth month of the Islamic lunar year, about thirteen years before the Hijrah, or Emigration, of the Prophet ﷺ to Madinah from Makkah, the event that begins the Islamic calendar. So, the revelation of the Quran commences in the solar month of June 610 C.E., according to contemporary calendaring.

The Word Qur'ân *in Arabic*

To delve somewhat deeper into the term 'Quran' as a matter of language, the word occurs nowhere else as a title to a tract of any sort, oral

or written, religious or otherwise, before the Quran's revelation. Nor has the word 'Quran' been used to name any other book or literary production since. By its own account, the name 'Quran' has been designated as such by divine mandate. ﴾Indeed, this Quran guides ⌜humanity⌝ to that which is most upright﴿ (Sûrat Al-Isrâ', 17:9). Therefore, one may apply the appellation 'Quran' to either the entire Book or a portion of it with equal validity. As a defined proper noun, *Al-Qur'ân* is commonly pronounced with a glottal pause, called a *hamzah* in Arabic (often represented in English transliteration by an apostrophe: ') between the Arabic letter *râ* (rolled *r*-sound) and the subsequent *aliph* (long-vowel *a*-sound), correctly transliterated as 'Qur'ân,' or 'Qur'ān.' (See "A Note on the Arabic Language and Its Transliteration and Pronunciation" in Volume II of the Deluxe Edition.) The word 'Qur'ân,' however, is not uncommonly pronounced in Arabic without the glottal *hamzah* sound, in which case it also may be represented in English as 'Qurān.' Older Anglicized renderings, such as 'Koran,' or the Francophone 'Coran,' have been steadily abandoned in academic writings, although they linger in the somewhat recalcitrant editorial style sheets of the popular media. This text represents the word 'Quran' without vocalization symbols or diacritical marks, owing to its commonness in both this work and, increasingly, in the English language.

The Quran, as the title of the Sacred Scripture of Islam, can be traced to several descents, all simultaneously consistent within its own experience. (Simultaneity, or multiplicity, of significations is a phenomenon that characterizes the multilayered meanings and multidimensional truths of the Quran's message, both in its specific verses and surahs and in the timeless relevance of the Quran in its entirety for all people everywhere in all conditions. Muslims uphold this phenomenon as a proof of its certain divine origin.) The very first word of the Quran's revealed recitation was the Arabic imperative *iqra'*, "Read!" or "Recite!" Hence, the Quran is that divine utterance that God has enjoined to be recited, in other words, "The Recitation." The name Quran also reflects an Arabic word form whose structure connotes the "coupling" of things, for the Quran is that which links words together into divine signs, or verses (s. *ayah*, pl. *ayât*); verses into independent segments (s. *surah*, pl. *suwar* (designations to be addressed forthwith)); and segments into an intentional Heavenly Book. The term 'Quran' also may derive from the word *qarînah*, that is, circumstantial evidence, or an indicium, since it contains facts or indicators whose recondite and consistent truths must necessarily proceed from the Creator, and not mortal authorship, thus substantiating its divine origin.

The unproven notion, forwarded by some in the Orientalist milieu, that the word Quran has Aramaic roots has been debunked by the special researches of Arab linguists who specialize in the Quran. Such theories were posited, in part, because of certain tenuous, even sentimental, assumptions that organized the relationships between the Semitic languages (including Akkadian (now extinct), Aramaic, Syriac, Hebrew, Amhuric (or Ethiopic), and Arabic) with respect to their ages, histories, and derivations, which increasingly have been shown to be suspect. Persuasive evidence mounts, including studies of early cuneiform and hieroglyphics, that show Arabic to be by far the oldest and, likely in some form, to be the mother of all these tongues, with ancient Arabia as the cultural hearth, the regions from which originally nomadic peoples emerged. What is sure is that the word Quran itself occurs more than seventy times in its own Text, with no single occurrence as such established in any of the other Semitic languages, including pre-Islamic Arabic itself.

The secondary name that the Quran most frequently uses for itself is, simply, *Al-Kitâb*, or "The Book," as in ❴this is the Book ⌜of God⌝❵ (Sûrat Al-Baqarah, 2:2). Elsewhere, ❴All praise is for God ⌜alone⌝, the One who has sent down the ⌜Heavenly⌝ Book❵ (Sûrat Al-Kahf, 18:1). This epithet it holds in common with the other Heavenly Scriptures that appeared in the geographical heart of the world of antiquity, notably the Torah and the Evangel. The name "The Book" establishes that the Quran is, in fact, both a "scripted" and "inscribed" Sacred Text in an existing category of which human beings are aware. The former sense, that of the "scripted" revelation, emphasizes the Quran's physical reality in human history; namely, that from its inception it is divinely classified in the same elite genre with, and is meant to play a role similar to, the Heavenly revelations that preceded it. The latter notion, that it is "inscribed," highlights its metaphysical reality: The Quran is celestially preexistent (to earthly life) as part of the Preserved Tablet of Heaven—the timeless record of all things—from which it was sent down into the world. Moreover, both these names, "The Recitation" and "The Book," are divine indications that the Quran would manifest and perpetuate in the world by virtue of both internal and external means, aural and mechanical agencies; specifically, that of memorization in the human heart and writing by the human hand, respectively. The decree to reveal and preserve the Quran, as in all things, is God's, but His instrument of preservation shall be man—explicitly, His willing servants among them.

The very first of people to memorize the Quran was the Prophet

Muhammad ﷺ, himself, followed by his Companions ﷺ, and the two generations after them, named the Successors, and the Followers of the Successors. This entailed a complete four-echelon generational constellation, with each subsequent cohort and generational alignment proceeding in turn. The Prophet ﷺ was, moreover, the very first to order the Quran to be written and, foremost, as well, in directing that parts of it be conveyed to the peoples of other lands, or approving of such acts—his Companions, the Successors, and subsequent generations duly emulating him in all of this.

Names of the Quran and the Numinous Effects of Its Message

If one is to read the Quran with at least modest awareness, it is important to understand the connection between three of its intents: (1) its message, (2) the names by which it describes itself, and (3) the chief product it seeks to bring forth, specifically, a kind of human being. From the Quran's many self-given names, we can discern crucially important aspects of the consciousness it created, first and foremost, in its Messenger ﷺ and, through him, in the men and women ever at God's service and in His Prophet's ﷺ faithful company, dubbed the Companions, for they were the ones in the first instance whom the Quran remade, first cultivating in them the highest levels of spiritual reflection, psychological and physical restraint, and social civility; then inspiring them, through these auspices, to redirect the splintered torrent of human history toward ontological and moral ends consistent with an inexorably nearing Hereafter, wherein God shall deliver His final judgment on humankind.

Astonishing as this human transformation was in its time, more stunning still is that it was not merely a one-time, mythical wonder. It was a tableau to be reenacted, again and again, on the global stage—an always unexpected spiritual awakening cascading spectacularly down the centuries among the most diverse peoples and in the most unlikely places. From where did this energy for such complete renovation come? From what essential force did it emanate? The Quran, in fact, identifies itself as such a life-giving Spirit (*Al-Rûḥ*). Then what miracle does it hold that stirred, with just a word, the dissolute and the destitute, the benighted and the indulged, to such undaunted faith—all falling, as it has been so aptly described, like so much unfailing light all about them? And the more urgent question of our own times: Can it still stir?

The answer that leaps first from the Quran is its name *Al-Tanzîl*, literally, "The Descending"—which proclaims that this Book is "The Sent Down" message, or even "The Heaven-Sent," from the High

Holy One Himself. Hence, this appellation is, perhaps, best rendered by the title "The Revelation." Yet, in all cases, it means that the Quran is of a divine origin. Thus, its words cannot lose their power. ﴾This is the revelation from on high of the Book wherein there is no doubt, from the Lord of All the Worlds﴿ (Sûrat Al-Sajdah, 32:2). ﴾The revelation of this Book is from God on high, the Overpowering One, the All-Wise﴿ (Sûrat Al-Zumar, 39:1; see also Sûrat Al-Jâthiyah, 45:2, and Sûrat Al-Aḥqâf, 46:2).

That is to say, while the Quran as a Book is thoroughly concerned with human affairs in the world, and guiding the human being to the good life in both the lower world and the Hereafter, it is, nonetheless, in its every word and verse, divine dispensation from the Ensouler, Himself. Therefore, it is also known by the name *Kalâm'Allah*, or the Speech of God, a designation intended to affirm in the hearts of people that the Quran has originated from the Creator of the universe and is, verbatim, His very own words in the human language in which He chose to speak them. This is to negate doubtful thoughts that may whisper within the souls of humankind that the Quran has come from some other source, or, as has been claimed of other books, that it has emanated from God by way of an unspoken inspiration that was then put into words by men, angels, or other intermediaries. The Quran's verses explicitly and implicitly confirm that its words are God's speech—in the instruction to Muslims, for example, that in their polities they are to grant asylum, even in a state of belligerence, to anyone whose heart is drawn to listen to the divine discourse ﴾until he hears the words of God﴿—meaning the Quran itself (Sûrat Al-Tawbâ, 9:6).

The Quran also characterizes itself as *Al-Dhikr*, "The Reminder," or "The Remembrance," and also, a variation on this, *Al-Dhikr al-Ḥakîm*, "The All-Wise Reminder." ﴾This account that We recite to you, O Muhammad, is among the signs of your prophethood and a confirmation of the truth of this Quran—the All-Wise Reminder—for all humanity﴿ (Sûrat Âl ʿImrân, 3:58). For one, the word *dhikr*, or 'remembrance,' points to the Quran's lofty position with regard to the world, for among its meanings is "glory" or "honor." It also informs people that one of the Quran's supreme functions is to constantly remind them that their Creator is none other than God, that He alone provides for them from the sky and the earth, and that, therefore, they are not to neglect His remembrance in thankfulness. They are not to take other things as gods apart from Him. They are not to assume that other than God sustains their being or feeds them. They are not to forget how they are duty-bound—by way of godly gratitude—to steward

the earth and all that has been subjugated to them in it by Him, in accordance with His all-wise commandments. Moreover, never are they to be remiss in recollecting that they shall, most surely, meet Him for Judgment and to receive their eternal disposition in the Afterlife. Furthermore, since God has imbued the Quran with glory upon honor by His own sacred word, it endues this aura of dignity upon each individual, every community, and any generation that believes in its message and upholds its guidance ardently. ﴾Truly, We have sent down to you a ˹Heavenly˺ Book that ˹bears˺ in it your ˹glory and˺ eminent remembrance ˹for all time˺. Will you not, then, understand?﴿ (Sûrat Al-Anbiyâ', 21:10).

The Quran instills in the human personality it seeks to build a distinction by which the Torah of old is also characterized in its verses. ﴾Blessed be the One who has sent down upon His servant ˹Muhammad the Quran as˺ the Criterion, so that he might be a forewarner to all the worlds ˹of the nearing Judgment of God˺﴿ (Sûrat Al-Furqân, 25:1). Hence, it is "The Criterion," *Al-Furqân*, that distinguishes truth from falsehood, right from wrong, the wholesome from the harmful, the sound from the corrupt—not only in terms of one's belief and creed, but in all the archetypal moral objectives of one's life. ﴾It was the month of Ramadan in which the Quran was ˹first˺ sent down as guidance for all people, having ˹in it˺ clear proofs of ˹divine˺ guidance and the criterion ˹for right and wrong˺﴿ (Sûrat Al-Baqarah, 2:185).

Thus, the Quran descends upon the human being in spiritual radiance as "The Light," *Al-Nûr* (24), shed from Heaven to illumine the dark places of his world. Centuries of human controversy within the communities of God's previous revelations all but obscured the revealed truth, for they tarnished the reflective organ of human insight, man's heart. By the light of the Quran, it could once again see God's truth with certainty. Finally, the world of men could rid itself of the legacy of frightful hesitancy that had nearly sunk it and the human race into irretrievable despair about faith. The Quran has now lighted that path. Man can see plainly the higher ends of his existence, the hopeful realm of his eternal salvation and happiness, and the moats of illicit peril threatening to waylay him in his crossing. With sure footing upon the lawful stepping-stones that God has laid down in His servant's way, he may return safely now to his heart's ardent longing, his only Lord and King.

﴾O People of the Scripture! Truly, Our Messenger has come to you to make clear to you much of what you have been concealing of the Scripture—and to pass over much ˹that is not essential˺. Truly, there

> has [now] come to you from God a [guiding] light and a clear Book [in this Quran]. By it, God guides whomever follows His good pleasure along the pathways of peace. And, thereby, He brings them out from the [veils of] darkness into the light—by His permission. Thus does He guide them to a straight way [of salvation].› (Sûrat Al-Mâ'idah, 5:15–16)

The Quran is supremely aware that there are among humankind those who will deny ever having pined for divine clarity or Heavenly truth, who will belie having grieved over any loss of a sense of nearness to God. ‹That is because their messengers, indeed, came to them with clear [and miraculous] proofs [from God]. But they would say [in arrogance]: Will [mere] mortals guide us? So they disbelieved and turned away. Yet God is self-sufficing [with no need of their faith]. Indeed, God [alone] is self-sufficient, all-praiseworthy› (Sûrat Al-Taghâbun, 64:6). Such are the ones who enwind themselves in the thickening dark matter of brute existence, believing that shut eyes will keep them safe. In the feckless tomb of temporal life, they enwomb themselves till they die, thinking that no pick exists to unlock their graves, no power lives to reset bone and reclothe flesh, and then, at once, send them flying headlong like locusts on Judgment's desperately dark, stark plane. Yet, the Quran excludes not even these from the infinite wisdom of its bottomless still waters, the showering cloudbursts of its all-merciful rain.

> ‹Those who disbelieve have alleged that they shall never be raised [from the dead]. Say, [O Prophet]: Oh yes, indeed! By my Lord! You will, most surely, be raised [back to life]! Then you will, most surely, be informed of all that you have done [in the world]. And that for God is [ever so] easy. So believe in God and His messenger and the Light [of the Quran] that We have sent down. For God is all-aware of all that you do. The Day He shall gather up [all of] you for the Day of Gathering—that is the Day of Mutual Loss and Gain. For whoever believes in God and does righteous deeds [in life], He shall [then] absolve him of his misdeeds and admit him to Gardens [of Paradise] beneath which rivers flow—to abide therein, forever and ever. That is the magnificent triumph! As to those who disbelieve and belie Our [revealed] signs, they are the Companions of the Fire [of Hell]—wherein they shall abide forever—and a most woeful destination it is!› (Sûrat Al-Taghâbun, 64:7–10)

Because of the limited nature of its understanding, the human being requires "Self-evident Proof" for all that it shall ever know with certainty. This is, in Arabic, *Al-Burhân*, another name by which the Quran

identifies itself in its verses, for it contains unmistakable signs that enable man to know his Maker, the mystery of his own existence, and his all-important destiny without doubt. Rather, when believing man unfolds in its leafs the secret of his life and death, he reads in them good news upon glad tiding, success in the world, and triumph in the Afterlife—and the admonition of a just recompense here, and in the Hereafter, for his heartless adversaries.

Yet by these same words of the Quran, any person may, indeed, heal him- or herself before death catches him up, for this Book is the long besought *Al-Shifâ'*, "The Panacea": It is both balm for the wounds of his sin and its salutary preventative; the antidote to the shame of his hypocrisy and its therapy; the tonic to end his blind wandering and the restoration of his inner sight; the calmative to quiet his apprehension and the potion of his perpetual peace.

Man is to have no fear that the fount of the Quran shall ever diminish, finish, or fail—either in the categorical guidance that it promises him, or in the beauty to which it bears him in his meditations. For the corrupting touch shall never attain it, and the humiliating tongue shall forever fall short of gainsaying it, as God Himself has sworn to its abiding protection, unlike its precursor revelations that He entrusted to men, who proved weak. ﴾Indeed, it is We ⌜alone⌝ who have sent down the ⌜Quran as a revealed⌝ Reminder ⌜to humanity of the way of God⌝. And, indeed, We ⌜alone⌝ shall ⌜forever⌝ preserve it﴿ (Sûrat Al-Ḥijr, 15:9).

So let the human heart be at rest in the comforting knowledge that God's Book is *karîm*, "All-Gracious," in the largesse it gives without stint or end. It is *ḥakîm*, "All-Wise" in the wisdom it is forever dispensing, wherefore it was sent; *mubârak*, "Most Blessed," in the profuse goodness it stows for all human beings, vouchsafed by God for all life and all the Hereafter without end. It is further *majîd*, "All-Glorious," in its awe-inspiring beauty, sublimity—complete perfection—in the highest moral and spiritual plane to which it causes the human soul to ascend. It bestows everlasting dignity to all who adhere to it, ever-increasing love upon all who are sincere with it, ever-glowing resplendence within every heart whose hopes and fears are kindled in it. Its utterance is clear and conspicuous (*mubîn*) and sets forth the details of all the distinctions (*mufaṣṣal*) needed by every human being in his or her endeavor to discern the true from the false, and the impure from the clean.

Nor need one lament the loss of previous revealed wisdom contained in the Scriptures of old, as the Quran preserves in its extant Arabic what they held in languages and wordings now vanished or obscured by time.

﴾Yet before it, the Book of Moses ˹was similarly revealed˺ as an exemplar and mercy. And this ˹Quran, too,˺ is a ˹revealed˺ Book—˹indeed,˺ a confirmation in an Arabic tongue ˹of all the Heavenly Scriptures that preceded it—to forewarn ˹of God's nearing Judgment˺ all those who have done wrong ˹by false worship˺. Moreover, it is a glad tiding ˹of everlasting delight in Paradise sent˺ to ˹all˺ those who ˹believe and˺ excel in ˹doing˺ good.﴿ (Sûrat Al-Aḥqâf, 46:12)

Indeed, because ﴾this ˹Quran˺ is a clear declaration ˹of divine truth˺ for all people﴿, it encompasses the generations of all periods, from the first moment of its declaration to the lattermost days. ﴾Thus ˹it is Heavenly˺ guidance and an ˹inspired˺ admonition for the God-fearing﴿, whether male or female, and from every race and place (Sûrat Âl ʿImrân, 3:138). This fact elevates to the foremost duty of every believer, and the Muslim community as a whole, the obligation to make the Quran's declaration accessible to every person on the face of the earth.

For in the end, the Quran is the ﴾very essence of truth﴿ revealed from the One who is *the* Immortal Truth, who created all things *with* the truth, and who sent it down for the explicit purpose of keeping truth alive for man in the world. By whatever eminent name, then, that it may rightfully be called (its scholars recording as many as fifty-five titles and attributes for it from its own hallowed pages), this Quran is the Book of man's guidance, no doubt. Yet, it is not *of* man, nor of the Muslims among men, nor even of the Prophet ﷺ himself. Rather, it is the age-old prophesy come to pass at last:[2] To put into the bland mouth of matter-bound men, on the tongue of a noble messenger, the fiery word of the Sole Transcendent, the Overpowering One, the Most Magnified, the Most High. The Quran is nothing less than this miracle, the verbatim Heavenly Recitation of God.

3

SPHERE THREE

THE REVEALED STRUCTURE OF THE QURAN

THE QURAN IS the Book of God and resembles no literary work of man, either structurally or stylistically. It is its own convention, following a "publishing" standard that human beings have never established and cannot replicate. The closest analogy to the *word* of the Creator in the revelation of the Quran is the *work* of the Creator in the design of nature.[3] Just as God has made the conditions and position of the world favor balances so fine and varied that a profusion of beings spring into every conceivable state of matter—animate, inanimate, and the mysteriously in-between—leaping into life from seemingly every magnitude of existence—so too has He uttered a Scripture of an expression so exquisite, a scope so inclusive, a depth so fathomless that no human measure other than incalculable awe exists to calibrate it. Like the natural world it mirrors, it too has echelons of being and meaning. Much can one readily perceive from it. Infinitely more can one discern with sustained reflection and study of it. As for what one glimpses in its unseen beyond, it is transporting.

Thus if one comes to the Quran looking to read a man-made book, frustration is his or her just end. This is as true for the uninitiated as it is for those who disingenuously claim mastery over it and renunciation of it in the same breath. From the singular God, one ought to desire—rather, *must* anticipate—the singularly unlike. As to those who attune their heartstrings to this kind of sincerity (whether out of definite faith or undefined honesty), the Quranic concerto never disappoints: Forte of God! Lilt of human hope! Chant of justice! Profound moral mantra! Sublime hymn! Unchained melody unto a Day Hereafter! Such is the Quran. How alien is its immortal originality and native its human inti-

macy at one and the same revealed moment! The great Quran scholar Muhammad Diraz (Azhari-shaykh *cum* Sorbonne philosopher) has addressed the flawlessness of the Quran's integration of sundry form and singular purpose as an unambiguous sign of the inimitably divine creativity behind it that we now speak to. In his attempt to describe the intra-coherence of the longer surahs of the Quran, he begins by comparing them to a "single edifice whose rooms and corridors conform to a consistent design." He soon confesses this a useful but still "inadequate" analogy for the kind of immaculate synergy of internal integration that the subdivisions of the Quran achieve. Rather, he continues:

> The parts and passages of each surah are coupled together and brought into perfect harmony, even as are the members of the human body. Between any two passages, an inherent link unites them, just as two bones articulate at a joint, while a mass of connective tissue and ligaments perfects the linkage. Supported by the two bones, the two members are then linked by arteries and nerves. Moreover, the whole surah moves in a singular direction to fulfill a [larger] particular purpose, even as we see the human body has an individual stature, while all its members perform different biological functions that assist in accomplishing one purpose.

Dr. Diraz is not merely essaying a description here. He has applied his literary analysis to the longest of the Quran's surahs, demonstrating the uncanny coherence between its words and sentences, on the one hand, with the wisdom of their syntactical and structural arrangement, on the other. Scholars besides him, with names like his, as well as others with names that might ring more familiar to the reader, have done similar stylistic dissections of surahs, or even of the whole Quran, with like results. Their aim is to show that the Quran realizes a union so complete—between the configuration of a merely human language (Arabic) and its stated divine function (to inform the human being of things it cannot touch but that it needs in order to feel whole and to become successful)—that it is necessarily a miracle, an act of speech beyond mortal thought, beyond human scope, beyond any individual creature's, or the sum of all of creation's, literary or esthetic capacity.

For our introductory purposes, however, this exposition brings us only to the outer orb of the Quran's description. Yet, even at this level, it is peerless.

The Unique Units of the Quran as a Text

ON THE MACRO-LEVEL, the Quran is divided into *suwar* (s. *surah*) and the *suwar* into *ayât* (s. *ayah*). The Quran is made up of one hundred fourteen (114) *suwar*, a term in plural form in Arabic that English-speaking Muslims have almost universally anglicized as 'surahs,' a word used in this writing as well. The total number of *ayât* (also anglicized as 'ayahs') is six thousand two hundred thirty-six (6,236). They contain a sum of seventy-seven thousand four hundred ninety-seven (77,497) words, or *kalimât* (s. *kalimah*). These are the native divisions of the Quran, the first two coined by the revelation itself for itself, and wherein resides its inimitability (a subject to be discussed later). Surah, as a division of the Quran, is sometimes translated by the English 'chapter,' though this is inevitably (and, perhaps, substantially) misleading. The term 'verse,' for the Arabic *ayah*, has gained acceptance based on analogy with the Bible and other religious texts, and in this sense is not confusing, though, as we have seen in the section of this book entitled "Before You Read" (and as we shall again address later), a great deal is lost in using the word 'verse' to translate the Quranic term *ayah*. There are other textual devices that Muslims subsequently innovated as measurements for the Quran, but they are considered external and supplementary aids to serve people in their quest to access and learn these divinely defined categories.

I. THE SURAH

Surah number one is called Al-Fâtiḥah, or "The Surah of the Opening," which Muslims must read in each standing of every ritual Prayer. The last surah, number one hundred fourteen, is called Al-Nâs, or "The Surah of All People." (The Table of Contents of this volume introduces the advent and development of the naming scheme for the surahs of the Quran).

Etymologically, the term *surah* names any lofty position or high point. From this meaning, the Arabs derived the phrase *suwr al-madinah*, or "the city walls," the word *sûr* in this expression denoting "walls." The word also came to be used for a "wall" or "gate" surrounding a house. It is this connotation that the Quran appropriated for itself, without literary precedent in Arabic, to indicate a Quranic division that contains within its perimeter a set of defined "signs" as distinguished from other "neighboring" collections within the Quran, just as a fence marks off and encompasses distinct properties and ownership of improvements and assets.

Regarding the word *surah's* connotation of "high point," this too is

reflected in its use as the revealed name for the particular divisions of the Quran. Each of the Quran's surahs marks a separation, as though by a high structure, that distinguishes it from the other lofty edifices that flag the Quran's unique partitions. In this sense, each construction comprises a revealed theme or motif that is special to it and that gives it an identifiable personality. Simply stated, the surah is an independent piece of divine revelation specific to the Quran. It is made up of "signs" (that is, verses), which have a beginning and an end, and an order from first to last, and that convey an express part of the message of the Quran.

One finds this designation (of surah) in various places in the Quran, for example, in the opening verse of Sûrat al-Nûr (24), "The Surah of Divine Light": ﴾ This is a surah of the Quran. We have sent it down as Heavenly revelation and ordained the obligations herein. And thus, We have sent down herewith verses of clear intent, so that you may become mindful of God's commandments.﴿ Length, however, plays no generally defining role in the determination of what constitutes a surah. The longest surah, the second in the order of the Quran (known as Sûrat Al-Baqarah, or the surah containing mention of 'the cow' by which God tested the Children of Israel), is two hundred eighty-six (286) verses, comprising about a twelfth of the Quran. The shortest of its surahs is Al-Kawthar ((108) which mentions 'the abundance' that God has given and stowed away in the Hereafter for the Prophet Muhammad ﷺ), containing only three verses totaling barely two lines.

Each surah has a popular name by which it is known but that is not part of its revelation, that is, the surahs were not formally named by God, as part of the Quran's verbatim transmission, with the titles they now carry. Rather, these names were based, as in the two examples just cited, upon a word, incident, or theme mentioned in or characterizing a particular surah. Their names thus came about naturally, by common consensus, in the time of the Prophet ﷺ as people sought to establish familiar references to these initially nameless surahs. For this reason, a number of them have more than one name, like that of Sûrat Al-Fâtiḥah, "The Opening," which is the first surah in the Quran, known also as "The Foundation" (Al-Asâs), along with several other titles. Sûrat Al-Baqarah, the Quran's second surah, is sometimes called "The Pavillion of the Quran." The fifth surah, Sûrat Al-Mâ'idah, "The Surah of the Table Spread" (which may, incidentally, equate with the New Testament story of the Last Supper), is referred to as "The Surah of Contracts" (Sûrat al-ʿUqûd), after its opening admonition to be mindful of fulfilling them, as a matter of religion. Sûrat Al-Tawba, "The Surah of Repentance," number nine in the order of the Quran, is addi-

tionally styled "The Surah of Renunciation" (Sûrat Barâ'ah), after the divine proclamation in its first verse.

The Quran's one hundred fourteen surahs go roughly from longer to shorter. This is not, however, the particular logic behind their arrangement, as is often assumed. The Prophet ﷺ himself is the one who defined the surahs and separated them from each other, in accordance with the revelation he received in gradual fashion from God. A survey of the Quranic Text shows that each surah has an independent nature, conveyed, on the whole, by way of its distinct subject matter and its distinguished form. Indeed, each surah has a demonstrable stylistic consistency, a sort of *élan vital,* that can only be described as intrinsic to its essential content. Let us take, for quick reference, two short surahs, Al-Zalzalah (99) and Al-Ikhlâṣ (112).

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

99:1 When the earth quakes with its ˹final˺ quaking;
99:2 and the earth expels its burdens;
99:3 and the people say: What is ˹wrong˺ with it?
99:4 On that Day, it shall tell all its news,
99:5 for so your Lord shall have inspired it.
99:6 On that Day, all people shall issue forth
˹from their graves˺ in divergent multitudes
to be shown their deeds.
99:7 So whoever does an atom's weight of good
shall see it.
99:8 And whoever does an atom's weight of evil
shall see it.

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

112:1 Say: He is God. One.
112:2 God, the Everlasting Refuge.
112:3 He does not beget.
Nor is He begotten.
112:4 And comparable to Him, there is none.

Be reminded that here we experience the sense of the two surahs' meanings inasmuch as I have been able to bring this out in translation. We taste nearly none of the original Arabic word choice, feel almost none of its native cadence, grasp virtually none of its intrinsic rhetorical device or cultural-lingual depth. Yet even with this considerable hand-

icap, something of their distinctive power and central spirit shines through. Sûrat al-Zalzalah, The Quaking at the End of the World (99), concerns itself with the moment in time that bridges, or rather breaks off, the life of this world from the life of the Hereafter. Its first six verses focus vividly on a single event: The advent of the Last Hour of earthly life and the dawning of the Judgment Day in eternity. Indeed, these verses are split evenly between the earth's cataclysmic finale, with human beings upon it, and Judgment Day's even more dramatic commencement with human beings flying forth from their graves within it. Yet the tie-in of each tripartite is singular: the earth's compliance with the command of its Lord, first in its own destruction, then in its disgorgement. In each case, the earth is disburdening of itself, initially of the life that has lived upon it—and, more spectacularly, giving account from its own record of what those living beings did—and subsequently of resurrected human life from within it.

These two momentous events come to a very "weighty" conclusion consistent with the material of the earth itself, but meant exclusively for the spiritual measurement of man, who is thrice of the earth, in his creation, death, and resurrection. The recipient is thus abruptly delivered from the engrossing, chaotic, harrowing scenes of global doom and Judgment to a profoundly individualized truth delivered with the sudden conceptual shift and detachment of a true oracular vision: The impact of your earthly action, the dark and the light of it, down to the atomic level, shall manifest the full burden of its moral reality for Judgment. The message: Fill your scales with good now while the earth yet remains firm under your feet and not piled upon you, while still you barter with your life.

Compare the breathless, building, bewildering high spectacle of Sûrat Al-Zalzalah, culminating in the most elemental sense of the individual, to the sparse, terse, staccato, sense of "onliness" pervading Sûrat Al-Ikhlâṣ, or the Surah of Pure Sincerity in Faith. Its subject is so utterly, indivisibly God's Oneness that it is as if the surah's words themselves should speak in syntactical singularity: "Say," period—and it is a sentence. If words must be combined, then they should be equational in nature, a fact emphasized in Arabic, which absents the verb "to be" from its completely nominal constructions. He is God (in Arabic, literally, "He God," that is, He = God). Every succeeding thought furthers the surah's unified sense of unequivocal negation, first, of any notion of sanguineous-like relationship for God and, next, of all conceivable analogous connection in the mind of man in thinking about God. The surah is defined both by the stark absence of anything remotely emotive, in

order to completely disassociate God from even a vague sense of the anthropomorphic and, second, by its unmistakably clear-cut message that, in reality, there is but a single category: "One." All else is, by comparison, literally "none." The case being made here in this illustration of the meaning of the Quran's surahs is that in theme, style, and even the resonance of their language (as far as this echoes through another language), they are distinct, consistent, and whole. The effect in Arabic is far, far greater and distinguishing. Moreover, the surahs begin; they deliver their subject matter; they end—each of these literary parts being clearly what human beings understand as openings, interior contents, and conclusions.

There are, of course, certain mundane categorizations that can be applied to the Quran's surahs, and Muslim scholars have duly pointed these out. For instance, they have divided them in terms of length into four groupings: Al-Ṭiwâl, or "The Lengthy," from Sûrat Al-Baqarah (2) through Sûrat Al-Tawbah (9), so called, of course, because, by comparison, they are much longer than the other surahs; Al-Mi'ûn, "The Hundreds," from Sûrat Yûnus (10) (although some scholars begin with the eleventh surah) through Sûrat Al-Sajdah (32), since most of these surahs number in the range of one hundred verses; Al-Mathânî, "The Oft-Repeated," from Sûrat Al-Aḥzâb (33) through Sûrat Al-Ḥujurât (49), as the word *mathânî* means to recur with frequency, and these surahs, due to their relatively short length, are commonly recited by Muslims in their ritual Salât-Prayers; and, finally, Al-Mufaṣṣal, "The Discrete," from Sûrat Qâf (50) to the end of the Quran (Sûrat Al-Nâs, 114), for these sixty-four surahs are very short and have numerous breaks (distinctions) occurring between them.

It is here convenient, before discussing the Quran's most basic unit, the *ayah*, "sign" or verse, to mention several additional synthetic divisions of the Quran. As noted, the Quran itself and its Messenger ﷺ exhorted Muslims to memorize it in its entirety in order to recite it in their rituals and edify themselves and their societies in terms of its legislation, moral instruction, and spiritual guidance. This led scholars to elaborate three related demarcations to aid in the Quran's memorization and transcription. The first is the *juz'* (pl. *ajzâ'*), or part, there being thirty (30) such portions of more or less equal length for the entire Quran. The second is the *ḥizb* (pl. *aḥzâb*), or half-part, each one equaling half a *juz'* (part), making their number sixty (60) for the whole Quran. The third is the *rub*^{c} (pl. *arbâ*^{c}) or quarter, so called because it measures one-fourth a *ḥizb* (half-part), giving us a total of two hundred forty (240) in the entire Quran. Each of these units has a designated

insignia printed in the margins of a typical Quran copy (*muṣḥaf*), alerting the reader to the piece it marks, usually accompanied by some identifying asterisk, line, or other symbol that indicates its precise beginning in the Text of the Quran itself. Thus, one memorizes a *rub*^{c} (quarter), then four *arbâ*^{c} (quarters) to complete a *ḥizb* (half-part), and then another half-part to make a *juz'*, or part, and so on until each of the thirty *azjâ'* (parts) of the entire Quran is learned by heart.

Now, since the word *muṣḥaf* (literally, folio or codex) has been mentioned, let it be said that Muslims make a formal distinction between the Quran (which is the speech of God in the form we have described) and a copy of its sounds reduced to writing for the Quran is God's immutable, recited word in the exact mode that its content was delivered to the Prophet Muhammad ﷺ, and, properly speaking, not its earthly symbolic representation, meaning writing. Thus, multiple printed copies of the unique Quran, for example, are not properly to be referred to as 'Qurans,' a morphological error, even in the Arabic plural form, but rather as *maṣâḥif*, or codices, folios, or copies.

II. THE ÂYAH

The word *ayah* means "sign," "lesson," "proof," "evidence," or "miracle." Naming its essential unit *ayah* has obvious implications for the Quran, given the meanings of the word 'ayah.' Thus, it is another unprecedented designation that the Quran appropriated from the Arabic language for itself. Never before was the term *ayah* used in the description of a text before the Quran's revelation. An *ayah*, then, is a revealed "sign" in the Arabic language intended to be part of the Quran, at the end of which its reciter pauses. Hence, it is individualized. Moreover, every such sign bears a lesson, an admonition, a tiding or some portion, number, or combination of these. Each sign, because it is from God, constitutes a miracle. When these miraculous signs are combined into a complete surah, or a distinguished segment of the Quran, no matter how small it may be, they become inimitable; that is, no individual or group of beings can replicate it with all the implications and truth of its meanings. This constitutes proof, to the objective, meditative mind, that the Quran is direct revelation from God. In other words, analyses of the signs, their content, construction, and expression enable one to establish that the Book they are part of cannot but be from the Creator of life and the universe.

The Quran and the Consistency of Its Form

THE SIGNS, OR verses, within each surah are not haphazardly arranged, but rather are recited today, and transcribed in the verified copies of the Quran, as set by the instruction of the Prophet ﷺ himself, both in his regular and frequent public recitation over a period of twenty-three years and in his personal direction of their transcription by his scribes. This, of course, was widely known in his own time by his Companions (for which ample verification is readily available). For instance, the well-known Companion Ḥudhayfah ibn Al-Yamân رضي الله عنه reported:

> I once joined God's Messenger ﷺ in one of his night vigils. He then commenced the recitation of Sûrat Al-Baqarah and I said [to myself], 'Soon he will bow [in the course of his recitation] at verse one hundred.' Yet he proceeded [beyond this]. So I said [to myself], he will recite the entire surah in one rakʿah [Prayer cycle, and then bow]. But he finished Sûrat Al-Baqarah...[4]

The point here, for our purposes, is not the lengthy Prayer of the Prophet ﷺ (though this is striking for one who knows the extent of the Prophet's ﷺ recitation) but that the Prophet ﷺ was (a) reading aloud and (b) his Companion, who joined him "by chance," was fully familiar with the surahs he was reciting, including their order, their verses, their sequence number, and the number of these verses, which could only have come with their widespread propagation in the Muslim community. Structurally, then, despite dubious periodic attempts to feign scholarship to the contrary, it is well established that the Quran has reached us in the very form in which the Prophet ﷺ and, then, his Companions received it, an issue we shall take up presently.



SPHERE FOUR

THE AUTHENTICITY OF THE QURANIC TEXT

THERE IS VIRTUAL consensus among Muslims and non-Muslims that the Quran came into the consciousness of the world through the articulation of the Prophet Muhammad ﷺ. Dispute arises as to the Quran's Originator. Muslims are certain, of course, that the same Divine Being that revealed the Torah to Moses ؑ and the Evangel to Jesus ؑ sent down the Quran upon Muhammad ﷺ—and they know Him to be the One and only God. This accounts for three mutually corroborating proofs at the heart of these scriptures: (1) the human purpose and consequence they articulate in the form of rules, rites, virtues, and destiny; (2) the biographical record they preserve of the existence of their messengers, the prophets, and their missions among their peoples; and (3) the Heavenly faiths that coalesced around them by reason of their adherents upholding them as revealed Books and affirming the truth of their messengers, who testified that what they brought to people were, indeed, Heavenly revelations.

Muslims see a clear rationale to these matters of historical fact: God, Himself, selected prophets from every community of the world. Yet He preserved their unified message for human posterity, into our times, through the single line of Abraham ؑ, Father of Prophets, and his heirs to divine revelation. Moreover, the distilled life-examples of these prophets and their followers (as well as that of others of God's messengers, who either preceded Abraham ؑ and his seed, or appeared among different peoples whom the Quran does not name or locate) create for us an unmistakable universal paradigm of the nearly invariable responses and realignments that take place among any people whenever a Heavenly message descends to challenge the religious assumptions they

have invented in order to underpin and uphold the privileged hierarchies and injustices they have enshrined in their societies on the vague authority of some ancestral way of life. For example, the Quran mentions how Mary ﷺ, the mother of Jesus ﷺ, though a female, came to be reared in the High Temple under the guardianship of her prophet-brother-in-law Zachariah ﷺ, though the other priests of Israel desired and vied for this appointment, on account of her inestimably noble lineage. In conveying this information, it reminds: ﴾This is ⌜but one⌝ of the tidings of the unseen ⌜past⌝ that We reveal to you. For you were not with them when they cast their quills ⌜to resolve⌝ which of them would have the ⌜foster⌝ care of Mary. And you were not with them when they were contending ⌜for this honor⌝﴿ (Sûrat Âl-ʿImrân, 3:44).

That is to say, it is through the specific experience of the ancient prophets, Abraham ﷺ and his heirs, and all those who followed and opposed them that God has shown us generally how He promulgated the divine call to spiritual unity and social equality among all humankind, the contentions that always arose, the means and methods that recurred in this struggle, and the inevitable ends that ensued: ﴾Indeed, We have sent forth among every community a messenger ⌜with the commandment⌝: You shall worship God ⌜alone⌝ and shun ⌜all⌝ false deities ⌜and objects of worship⌝!﴿ Hence, the challenge of the Quran today is no different than when it first came into the world, and not unlike that of any other Heavenly Book in its time and among its people. ﴾So among them were those ⌜people⌝ whom God guided ⌜aright⌝. And among them were those who ⌜persistently rejected guidance. Thus, they⌝ deservedly remained astray.﴿ The continuation of this archetypical pattern of belief and rejection in relation to the Quran is, in a sense, its own ongoing proof of its abiding veracity as the Heavenly Revelation of the times. Therefore, the Quran's invitation to man to conduct anthropological and archaeological studies of the cultures and fate of bygone peoples remains open—and its warning against rejecting the message of Heaven that it now represents, continues in effect—until the Day of Judgment. ﴾So journey in the earth, and see how ⌜devastating⌝ was the end of those who belied ⌜God⌝﴿ (Sûrat Al-Naḥl, 16:36).

The Quran's iteration of these paradigm illustrations—that is, the prophetic experience in conveying to various human communities God's Books of revelation—occurs within a larger framework that details the "real-time" encounter of its own message and messenger. In other words, the Quran is cataloguing for all succeeding peoples and periods a detailed montage of the reaction of a vitally representative cross-section of peoples to itself and to its divinely appointed, human bearer,

Muhamamad ﷺ, the emissary of God. The Quranic cross-section of people is vitally representative because it corresponds to the categories of human beings into modernity until the end of time that the believing community shall ever encounter. The cataloguing of the event of the Quran—namely, its gradual revelation through the culmination of a generation—is crucial because it gives one the opportunity to assess the condition of one's own community and make enlightened choices in the midst of a rising confusion regarding the Quran, the place of God, and the relationship of religion to life swirling all about one. In addition, it allows those who come to uphold the Quran's revelation (1) to understand the sequence of events and experiences that they are facing or are likely to face in taking on that role; (2) to see through to the underlying reasons for the varied reactions of people to them; and, most importantly, (3) not to surrender their hearts to the strong "parasympathetic" urges that they shall surely feel, but, rather, to choose appropriate spiritual and temporal responses based, not upon whim, but on divine guidance. Specifically, they are to retrieve guidance from the "Text" of the Quran that addressed the essential questions confronting them in the first "context" of its revelation to the Prophet ﷺ and his Companions.

The Challenge Before the Quran in the First Instance

IN THE EARLY half of the mission of the Prophet Muhammad ﷺ, the Arabs of Makkah and its surroundings strove to drown out his public recitation of the Quran, devising to obscure its message and more easily belie its Heavenly origin among those they were effectively deterring from giving it fair hearing. As a backup to this, the Arab idolaters propagated notions that Muhammad ﷺ was a poet not a prophet, a sorcerer not a messenger, a soothsayer not an actual envoy from God. Sometimes they would spread the foregoing. Sometimes they would shift and say that others were teaching the Prophet ﷺ the mesmerizing words and wisdom he had suddenly come to utter. Sometimes they would reverse themselves and say he himself had fabricated the Quran, perhaps with the help of another. Yet if they were unclear about the source of the Quran, these opponents were absolutely clear about its end effect: Its words were as if magical and could not be allowed to reach the cocked ears of the people; its message of human individuality and God-given freedom was "radical" by the measures of a firmly ensconced aristocracy and would utterly transform the family, class, and gender structures of society, should it elude their grasp and get hold of the people.

Those who answered the call of Muhammad ﷺ, then and now,

responded to these accusations with a simple reply and challenge, inspired by the Quran itself: It is impossible for an unlettered, untutored man, as was Muhammad ﷺ, in the midst of a lonely desert peninsula, to produce the sublime likes of this Quran, transcendent in meaning, resplendent in structure—electric enough to power for a thousand years one of the most luminous civilizations the world has ever beheld. The ultimatum, of both the believers and this Book? Bring, then, a Quran like it, if it is invented. Rather, manufacture just ten forged surahs of its like. Indeed, bring forth just a single surah of compare. Moreover, call upon every being and invention in creation to help you in your endeavor. The legendary poetic genius possessed by the Arabs of the Prophet's ﷺ day shrank from this dare—full in their face—for fear of assured public humiliation. They understood the dire nature of the contest to which the Quran had summoned them. Perhaps a contemporary "confidence of ignorance," as one translator of the Quran's meanings aptly called such an attitude, might incite one to take up the gauntlet. Fourteen centuries running, and the Muslim world yet waits.

The truth is no mortal being, whatever the amplitude of his or her gift, could rationally deem to do the work of the Divine. Thus, a reminder may be in order for those whose hearts have inclined to resurrect these failed policies toward the Quran from the graveyard of history, those who have shown signs of a delusion to give voice to the vacant echoes of the desolate past: Return, first, to the actual Text of the Quran, itself, and study the allegations made against it, not with the predisposition of a heart dimmed by cultural intolerance and politicized misinformation, but rather in light of the crystalline content that shines free from its surahs, glistens clear from its every verse.

I. THE CONTRADICTORY CLAIMS AGAINST MUHAMMAD ﷺ

The most common allegation made against the Quran is that Muhammad ﷺ surreptitiously authored it and then claimed that God revealed it to him. But much of the Prophet's ﷺ speech, both expounding religion and addressing mundane matters, survives. Its clarity, terse precision, and simplicity are eloquence itself. His supplications, in particular, are intensely inspirational, beautiful, moving, even genius. Yet when compared to the sublime utterance of God in the Quran, there is an unmistakable—indeed, profound—distinction between the two—in vocabulary, syntax, scope, theme, structure, and the sheer penetrative power that is the Quran's all alone. One who understands its Arabic sustains its impact on almost the cellular level, while, at once, it transports the mind to the very foundations of the earth and the universe beyond

infinity. For those who would argue that composition and speech differ, the Quran, strictly speaking, was presented as an oral recitation to be chanted and listened to. Nor is this kind of stylistic analysis between such presentations some extraordinary feat of scrutiny. Scholars and jurists regularly determine either the authorship or source of a document by way of systematic comparison. Indeed, the Quran itself hints at this kind of assessment.

﴾If you do not come forth to them with a ⌜miraculous⌝ sign, they say: Why do you not concoct one, ⌜or acquire it from God⌝! Say ⌜to them⌝: I follow only what is revealed to me from my Lord. This ⌜Quran⌝ is a manifest proof ⌜that my message is⌝ from your Lord, and ⌜that it is divine⌝ guidance and ⌜the way to God's⌝ mercy for a people who believe ⌜in Heavenly revelation⌝.﴿ (Sûrat Al-Aʿrâf, 7:203)

Note also in this verse the use of the imperative, *qul*, "Say!" addressed to the Prophet ﷺ, for it issues in the masculine singular (Arabic is capable of singular, dual, and plural, in both masculine and feminine forms). Indeed, this command is stated nearly three hundred twenty (320) times in the Quran—almost invariably directed at the Prophet ﷺ in the first instance. At the very least, this bit of grammatical evidence indicates to us three crucial realities about the relationship of Muhammad ﷺ to the Quran: (1) Here is a powerless individual in the glaring public eye of his tribal community who can now be held completely accountable by them to act upon the divine instructions he himself is telling them that he is receiving—often in defiance of their traditions and perceived interests; (2) the directives themselves state that he is bound to impart the Heavenly transmission they carry to "all" people, regardless of the consequence to his own person; and, most importantly, (3) much of what the Quran commands the Prophet ﷺ to convey to his people comes at immeasurable personal cost to him and harrowing risk, subjecting him to unbearable fear and terror at the hands of precisely those who have worldly dominance over him and to whom he is being compelled to address its message.

It seems almost too obvious to remark that a person under such duress would not normally cast himself, by his own hands, into ostracism, harm, and lethal injury, even if he knew that his decision to yield in the short term was against his ultimate interests. What of the man who holds the means to attain his "personal" desires without enduring such persecution and who further controls the agency whose pronouncements imperil his life? The fact is that power, leadership, glory, riches, and virtually endless worldly satisfaction—far beyond what

most people could ever hope to attain—were all well within the reach of Muhammad ﷺ at considerably less sacrifice and hazard, with seemingly much greater ease (and to a good deal more advantage), by simply parleying with his opponents instead of taking the arduous road of faith that the Quran had set him upon. For they had offered him all of this, in exchange for relatively modest concessions, if, indeed, the matter was all in his hands. Something more, then, than self-seeking worldly gain was certainly motivating—rather, sustaining—him in his mission.

Another accusation, by way of backhanded approbation, is that the Prophet ﷺ was a brilliant poet. Yet the consistent external moral voice of the Quran, as though it is being dictated from on high, is no common form for the artist, whose underlying ambition is in reality to please and win the acclaim of as wide an audience as possible, and to undermine—that is, to disestablish or loosen—the cultural strictures that conserve the normative power of a social elite. The unambiguous and resounding prophetic voice insisting upon both individual and systemic conversion through religious rectification is a far cry from the liberalizing wordplay and provocative dissent of countercultural artistic expression. Here, again, we draw attention to the exceedingly hostile antagonism—the real perception of threat to way of life—that the Quran, like all Heavenly revelation, produces in the audience at whom it is aimed. Art, moreover, has heritage; one can readily trace the transitions in its development and link together its creative genealogies. This was no less true of poesy and eloquence among the pre-Islamic Arabs than it is of the arts in our own time. Indeed, the anthropological record makes clear that such imaginative forms were quite rigidly established, widely known, and well developed among the Arabs at the time of the Quran's inception and continued long thereafter.

A third somewhat subtle assertion anoints the Prophet ﷺ a sincere monotheist, who believed so fervently in the truth of God's oneness that he began thinking he was receiving revelation, but that the Quran is, nonetheless, the ingenuous product of his own mind. There is a certain type of turbulent personality that has appeared at crisis points in the history of communities, mostly as messianic reformers within established religions. They are characterized by ecstatic utterances or expressions of protest that are enough to verify the desperate mood of the masses, or the building dissent within some silent but alienated and corrupt socially controlling institution. Their "inspiration" invariably accommodates the usually nascent power structure that produced its viewpoint and then reconciles for rational purposes with all coercive force that can attain to it.

The Prophet ﷺ, like all prophets, has no share in the logic of such malcontents. He was calm, reflective, and reticent, not truculent. Makkan society enjoyed an economic boon and Arabia stability, within its brutal tribal norms, prior to his declaration of prophethood. Before his call, he showed no inclination to power and did not vie for it on behalf of any interested or disaffected group or hierarchy, not even his own clan. Indeed, one sees him moving steadily away from public engagement and irresistibly toward solitude and meditation in manhood. After his divine summons, the Prophet ﷺ had very real cause (as we shall see later) to change certain positions of the Quran in order to persuade or appease his powerful detractors. In their interminable attempt to negotiate Islam with him, relentlessly they requested him to modify the Quran's statements or bring forth a more agreeable discourse, and steadfastly he declined, even when seemingly moral expediencies would nearly make his heart so incline and when not to have so acquiesced simply defies human logic. We need not speculate about whether these antagonist powers sincerely wanted a less exacting revelation or balked at one of such sweeping socio-moral change. There can be no doubt, however, that on occasion the same clique sought, and were caught, trying to seduce the Prophet ﷺ into human amendment of its Text, in order to undermine its assertion of being a divine proclamation. Regardless of the intent, the Quran's answer invariably came to the Prophet ﷺ with all the decisiveness of the Heaven-sent, ordering him without his consultation and warning him either openly or implicitly, to say so publicly.

> ❴But when Our ˹revealed˺ verses were recited to them as clear evidences ˹that God is One˺, those who do not hope for Our ˹destined˺ Meeting ˹on Judgment Day˺ said: Bring to us a Quran other than this, or change it. Say ˹to them, O Prophet˺: It is not for me to change it of my own accord. I only follow what is revealed to me. Indeed, I fear—were I to disobey my Lord—the torment of an awesome Day ˹Hereafter˺!❵ (Sûrat Yûnus, 10:15)

As far as the Quran is concerned, then, the Prophet ﷺ is but Heaven's herald on earth: Transmitting the Quran at God's command; imparting it to people with no inserted thought, nor extra word (and at no time or choosing) of his own; utterly incapable of marshalling the omniscient meanings of the miracle message he intoned, let alone of composing it into such perfectly set verses of so unconditionally supreme a lyric beauty—a fact distressingly well known to the cousin-contemporaries he had spent forty quiet, constant, uncreative, "Quranless" years among as part

of the tribe of Quraysh. ﴾Say ˹to them, O Prophet˺: Had God so willed I would not ˹now˺ have ˹received this Quran and˺ recited it to you. Nor would He have made it known to you. For, truly, I have dwelled among you a lifetime before it ˹was revealed to me as an admonition to you˺. Will you not, then, reason?﴿ (Sûrat Yûnus, 10:15–16).

It is established history that Muhammad ﷺ could neither read nor write; that before his divine appointment to the office of prophethood he had no knowledge of the preceding scriptures nor their Laws and rites; that his religious awareness did not appreciably exceed that of his people, the idolatrous Arabs, though his heart inclined away from the objects they worshipped his entire life. His environment held no esteemed center of religious learning or philosophical thought. Rather, even the learned among the Jews and the Christians who lived on the periphery of "scriptureless" Arab life heartily shared in Arab religious illiteracy; and this condition of ignorance obtained, with rare exception, even regarding most of their own religion. Nor was Muhammad ﷺ conversant in languages other than Arabic to understand or read in the Greek or Hebrew texts of the old scriptures. Rather, the Quran tells us, he was not only unlettered but a man "unscriptured."

> ﴾And so it is that We have revealed to you ˹O Prophet, this Quran˺—a ˹guiding˺ Spirit ˹of the divine Law˺ with Our ˹revealed˺ command. Never ˹before it˺ did you know what the Book ˹of God˺ was, nor ˹what Heavenly˺ faith ˹was˺. Thus have We made it a light by which We guide whomever We so will of Our servants. And, indeed, ˹thereby,˺ you guide ˹humanity˺ to a straight way ˹of salvation˺—the way of God, to whom belongs all that is in the heavens and all that is in the earth. Most surely, it is to God ˹alone˺ that all affairs are destined.﴿ (Sûrat Al-Shûrâ, 42:52–53)

II. THE RESUSCITATION OF SUCH CLAIMS IN OUR TIMES

Some Orientalists have insinuated that Muhammad ﷺ learned from his desert environs what the Quran delineates as to faith in One God and the manifestations of this in the human soul and on the horizons of existence; that he discerned therein the creed of resurrection and recompense, and what might precede and accompany this and what will succeed and result from it; that the histories of the prophets and the nations of old, and the narratives of peoples unknown—all this he gleaned from his world. This is patent nonsense. To attribute such erudition and awareness to sixth-century Arabia is either to be wholly ignorant of, or sentimental about, its crude reality, or to project what is

in oneself, and one's own milieu and culture, onto it.

To study the life of the Prophet ﷺ is to quickly recognize that he was seemingly always faced with direly crucial moments that must necessarily have pressed upon him heavily, where he was desperate for the Quran's revelation to come to him with a vindicating word; and yet Heaven, to his ear, held silent. Clearly, the Quran declaimed not at his will. For had this at all been the case, he could not have hesitated to so beckon it whenever a challenge or need arose. Yet here Muhammad ﷺ was helpless, save to wait. How ardently he desired to turn his face in Prayer to the First House of God founded on earth in Makkah, the holy edifice raised by Abraham عليه السلام and his eldest son Ishmael عليه السلام, and to which the Arabs had adhered for millennia. Yet, Jerusalem remained the decreed direction of the Muslim Prayer for more than thirteen years into his call, until at last God's new commandment descended (Sûrat Al-Baqarah, 2:144). How politically expedient and appeasing (from the economic point of view) this change of Prayer direction would have been to the Quraysh, his own people, and all the Arabs of the Peninsula who venerated the Kaʿbah from time immemorial! But the Prophet ﷺ could not, dared not, bid it. For it was God's will to first rip this submission, this Islam, free of all parochial, cultural identity, and associate it with the focal point of its sister-faiths, Judaism and Christianity.

The Prophet's ﷺ wife was falsely accused of adultery (Sûrat Al-Nûr, 24:10–24). Muhammad ﷺ waited. The idolatrous Arabs and Arabized Jews tested the veracity of his claim to prophethood with question after query: Who was the noble one, son of the noble one, son of the noble one, son of the noble patriarch whose travails brought his people to a foreign land (see Sûrat Yûsuf, 12)? Muhammad ﷺ waited. Who were the Sleepers? How did they come to be called this? How many were they? How long did they sleep (see Sûrat Kahf, 18:9)? Muhammad ﷺ waited. Who is "he of the two horns" and what of his story and traces (see Sûrat Kahf, 18:83)? Again, he waited.

Now our questions: Why would a man who had it at his disposal to prove his veracity with a sure word endure the anxiety, the suspicion, the ensuing weakening of position if he had it in his power to do otherwise? Why would such a one remain silent, mute, all eyes upon him at every moment, at the precise time he could win for himself the lasting certainty that he was what he claimed to be? Why would a man bring upon himself the mortal wrath of people, his own and some of those from preceding faith-communities, when the former offered him kingship over them, if only he would compromise in the Arabic "word" he was uttering; and when the latter desired only a few alterations of his

"revelation to incorporate him as their awaited prophet"? Yet there he stood, waiting, unable to yield, even when desperate need would nearly take the heart of him. Waiting for what?

For this:

> ﴾But no, indeed! I do swear! By all that you see, and all that you do not see! This ⸢Quran⸣ is, indeed, the ⸢very⸣ word ⸢of God, conveyed by way⸣ of a noble messenger-angel. And it is not the word of a poet. ⸢But⸣ little is it that you ⸢human beings⸣ believe! Nor is it the word of a soothsayer. ⸢But⸣ little is it that you ⸢human beings⸣ reflect! It is ⸢a revelation⸣ sent down from the Lord of ⸢All⸣ the Worlds. And were ⸢Muhammad⸣ to falsely attribute some words to Us, We would, most surely, seize him by the right hand. Then We would, most surely, sever his aorta. Nor is there ⸢a single⸣ one of you who could prevent ⸢God⸣ from him. Thus, indeed, ⸢this Quran⸣ is a ⸢revealed⸣ Reminder ⸢sent in admonition⸣ for all the God-fearing. Yet, indeed, We know well that among you there are ardent beliers ⸢of it⸣. For, indeed, it is a cause of ⸢deep⸣ regret for the disbelievers. Yet, indeed, it is, most surely, the ⸢revealed⸣ truth of utter certainty. So highly exalt the name of your Lord, the Magnificent.﴿ (Sûrat Al-Ḥâqqah, 69:38–52)

The likes of this would, "indeed," be strong impetus for the Prophet ﷺ not to essay in conjecture but to wait on a conclusive word. Yet, why would God have His messenger wait? Why did He not immediately fulfill his obviously pressing needs? Why did He not relieve His own prophet of such mounting stress? God is all-wise and well knows where to place His message and when to reveal it—and how to ensure that it is eminently understood, for all time, that it is God alone who was sending it into the world.

> ﴾Thus with ⸢profound⸣ truth, it is We who have sent down this ⸢Quran⸣. And thus with ⸢profound⸣ truth has it come down! For We have not sent you, ⸢to humanity, O Prophet,⸣ but as a bearer of glad tidings ⸢of everlasting delight in Paradise⸣ and as a forewarner ⸢of God's nearing Judgment⸣. For, ⸢indeed, this⸣ Quran is a Heavenly Recitation We have apportioned ⸢with distinct messages of truth⸣, so that you may recite it to humanity, ⸢in intervals, O Prophet⸣, at a deliberate pace. Thus have We sent it down in successive ⸢revelations⸣.﴿ (Sûrat Al-Isrâ', 17:105–06)

There are skeptics who deem all leaders, including the Prophet ﷺ, simply creatures of ambition, in search of fame and authority at all costs. Yet had this been the mentality of the Prophet ﷺ, he would certainly

not have attributed the Quran to anyone other than himself, desiring, rather, to redirect the natural human adoration for the Deity to himself, for so it is that such men act. In that case, we would have found a surfeit of "revelations" springing up all across Arabia, to contend with that of Muhammad ﷺ, for the competitors contending for the leadership of the Arabs were as many as the grains of its sand. But no such thing took place. Muhammad ﷺ credited the Quran to humanity's sole God. Nor were any serious attempts made to replicate it, except what from the outset became synonymous with lying and laughing.

The life of Muhammad ﷺ—especially after his call to prophethood—was recorded and reported with a meticulousness that knows no equal in all of human history (something the camera and computer have not altered). Yet his own opponents could find nothing disparaging or impugning in his conduct—before or after his anointing—to unseat his image of sincerity and honesty among his contemporaries. Now, clearly a man of his solemnity and wisdom, of his elevation and character, of his widely reputed fidelity would not abjure lying or deceiving people only to invent falsehoods before God. Muhammad ﷺ had been hailed by his people before Islam with the honorific Al-Amîn, the Trustworthy soul. For all that had been handed over to him of wealth or vested in him of personal responsibility for safeguard, he preserved and returned, even the assets of those who belied his prophethood yet still put their valuables with him for safekeeping. Would he uphold the gems of men and betray the jewel of God? On the contrary, God has spoken the very word of truth in His divine defense of His own Book and His chosen Messenger ﷺ—no less pertinent today to their jealous detractors than when it was revealed early on in the Prophet's ﷺ call in Makkah:

> ﴾Every soul is ˹itself˺ in pledge for what it has earned—except for the Companions of the Right. In Gardens ˹of Paradise˺, they shall ask one another about the sinful unbelievers, ˹then ask of them, themselves˺: What thrust you into ˹the deep of Hellfire, in a place called˺ Saqar? They will answer: We were not of those who prayed. Nor did we feed the indigent. Rather, we indulged ˹in falsehood˺ along with ˹all˺ the indulgent. Moreover, we used to belie the Day of Judgment—until the certainty ˹of death˺ came to us. Yet never shall the intercession of any intercessors benefit them. What, then, is the matter with them that they ˹now˺ turn away from the ˹revealed˺ Reminder ˹of the Quran˺, as though they were terrified wild asses fleeing from a lion? Yet every one of them wishes, ˹ardently, that he was chosen by God˺ to be given Scriptures unfurled.﴿ (Sûrat Al-Muddaththir, 74:38–52)

The Collection and Compilation of the Quran

THE EARLY EXPERIENCES of the Prophet ﷺ with the divine revelation of the Quran were overwhelmingly gripping (and quite literally so, in his celebrated first episode with Gabriel ﵇, the Archangel of Revelation, in the grotto of Ḥirâ' atop the Mount of Light). These encounters varied in their nature and intensity, some bringing the Prophet ﷺ to the limits of his endurance. The Prophet ﷺ had to "mature" into the experience of revelation and his role as elect of God.

In the beginning, as Gabriel ﵇ recited the Quran to him, the Prophet ﷺ was fearful that his memory would fail and tried anxiously to capture in his breast the utterances of every phoneme and inflection. He used frantically to repeat its words and verses right through the event of their revelation and afterward. Like so much of the prophetic experience, the Quran guided him by degrees to an inner peace, and from this center to an unrelenting focus on his worldly mission. First it eased his mind, over and again, of its apprehension: ﴾⌜O Prophet!⌝ Do not move your tongue ⌜hurriedly⌝ with ⌜the Quran while receiving⌝ it to hasten ⌜memorizing⌝ it. Indeed, it is incumbent upon Us to collect it ⌜in your heart⌝ and ⌜to ease for you⌝ its recitation﴿ (Sûrat Al-Qiyâmah, 75:16–17). ﴾We shall make you recite ⌜the Quran, O Prophet,⌝ such that you shall not forget ⌜it⌝—except what God so wills﴿ (Sûrat Al-Aʿlâ, 87:6–7). ﴾For most high ⌜above all⌝ is God, the King, the Truth! Thus make no haste with the Quran before its revelation to you is completed﴿ (Sûrat Ṭâ Hâ, 20:114).

Then the Quran immortalized this lesson: ﴾So when We recite it ⌜to you by way of Our Angel Gabriel⌝, then follow ⌜closely⌝ its recitation﴿ (Sûrat Al-Qiyâmah, 75:18). ﴾For ⌜God⌝ knows all that is proclaimed and all that is hidden. Thus We shall ease you to ⌜Our sacred way of life with⌝ all ease﴿ (Sûrat Al-Aʿlâ, 87:7–8).

Finally, it redirected him outward to disclose to his fellows in humanity the Quran's guarantee to them all of a good life that would never wane, even as it called them to pursue wisdom with a higher purpose in their hearts deriving from the sacred and not the profane: ﴾So ⌜continue to⌝ remind ⌜all people with the Quran⌝—even if the reminding benefits ⌜only some of them⌝﴿ (Sûrat Al-Aʿlâ, 87:9). ﴾Then incumbent upon Us is ⌜to ease for you⌝ its explanation﴿ (Sûrat Al-Qiyâmah, 75:19). And, again: ﴾Thus make no haste with the Quran before its revelation to you is completed. But say ⌜only⌝: My Lord! Increase me in knowledge﴿ (Sûrat Ṭâ Hâ, 20:114).

In this manner, the Prophet ﷺ became the first person to memorize the Quran by heart and the living epitome of its wisdom. His

unfailing example—augmented by his plain-spoken, inspiring exhortations—strongly motivated his Companions to follow suit. "The best of you is one who learns the Quran and teaches it," he said. "If anyone recites a letter from the Book of God, then he will be credited with a good deed, and a good deed attains a tenfold reward. I do not say that [the verse] ﴾*Alif, Lâm, Mîm*﴿ is considered one letter, but *Alif* is a letter; *Lâm* is a letter; and *Mîm* is a letter." He said, as well, "Envy is justified in only two cases: A man who, having received knowledge of the Quran from God, stays awake reciting it night and day; and a man who, having received wealth from God, spends on others night and day."

Memory was something Arabian culture revered and cultivated to a degree probably extraordinary in the world. Yet contrary to some of the more romanticized notions among modern scholars, from almost the first moment of his prophethood, Muhammad ﷺ required that the segments of revelation he received be transcribed in writing. Quran scholars enumerate nearly seventy (70) of his Companions, both men and women, who served as scribes to his personal dictation in this regard—a process that did not cease throughout his twenty-three-year prophetic career, including annual comprehensive reviews deliberately redoubled near the end of his life. The first four Caliphs after the passing of the Prophet ﷺ (who were the instruments through which the final authoritative compilation of the Quran took place) all served as scribes of the Prophet ﷺ in his lifetime. So did three of the Prophet's ﷺ wives, as well as many other prominent Companions.[5]

The transcription of the Quran predated widespread availability of paper. For the most part, parchments of leather, stripped palm branches, fabric, wood, bones (mostly camel and sheep scapulas and ribs), and flat stones sufficed early on. Potted ink, writing boards, pen implements, and the like were, however, readily available.

Numerous reports show the Prophet's ﷺ deliberate plan to transcribe the revelation of the Quran from the outset. These include the Makkan conversion of ʿUmar ibn Al-Khaṭṭâb (from his reading of a written transcription of the beginning portion of Sûrat Ṭâ Hâ (20)); the credit given in Makkah to Khâlid ibn Saʿîd ibn Al-ʿÂṣ for being the first to write the celebrated Quranic opening, ﴾*Bismillah al-Raḥmân al-Raḥîm*, In the Name of God, the All-Merciful, the Mercy-Giving﴿; and the fact that it is widely reported that the Prophet ﷺ turned over in writing all that had been, for more than a ten-year period, revealed of the Quran in Makkah to Râfiʿ ibn Mâlik, an Arab of the town of Yathrib (later to be renamed Al-Madinah, "The City" of the Prophet), at the time of the Pledge of ʿAqabah, wherein the Yathrabite Arabs

agreed to give refuge and support to the persecuted Prophet ﷺ. Râfi' then returned home with this transcription and read out loud to his tribesmen from these transcribed pages.[6]

I. THE COMPANIONS AND THE COLLECTION OF THE QURAN

Much has been made of the unrivaled reverence, esteem, and regard in which the Companions held the Prophet ﷺ, and the great deference and solicitude they showed him, to the extent that emulation of him—no matter how mundane or small of a statement or act it might seem—constituted a perfection of their worship of God, inasmuch as he was upheld by the Quran to all humanity as ﴾an excellent model for you—for whoever has hope in God and ⌜for salvation⌝ on the Last Day﴿ (Sûrat Al-Aḥzâb, 33:21). If that is the case with their human messenger, and it was, then one can scarcely imagine the overpowering impact on the Companions of so much love, veneration, and care as these feelings converged spot on at their irreducible focal point, the divinely revealed Quran. In the first half of the Prophet's ﷺ mission, nearly thirteen years in Makkah (commonly called the Makkan period, since it predated the Emigration, or Ḥijrah, of the Prophet ﷺ and his followers to Madinah), virtually every new Muslim, male and female, had memorized all the Quran that had been revealed in that phase. This constitutes a remarkable 100 percent Quranic literacy rate among them. It is true that their numbers were relatively few (less than two hundred) owing to intense persecution. Yet, this only underlines the obvious and overwhelming esteem in which they beheld the Quran.

The Companions who memorized the Quran in its entirety were with honor entitled Ḥafaẓât al-Qurrâ', the Preservers of the Recitation (or Ḥafaẓât al-Qur'ân, the Preservers of the Quran). Their numbers dramatically increased in the Madinan period. As many as seventy (70) Quran memorizers (*qurrâ'*, s. *qâri'*) are reported to have been massacred by a group of Bedouins at a place called Bi'r Mâ'ûnah in the year 4 A.H. (626 C.E.).[7] Another two hundred or more *qurrâ'* were martyred in the fierce Battle of Yamâmah (a plateau in central northeast Arabia) in 11 A.H. (632 C.E., the year of the Prophet's ﷺ death).

Indeed, with the passing of the Prophet ﷺ and the ascension of Abû Bakr to the Caliphate, Arabia and the borderlands erupted in the Apostatic Wars (Ḥurûb Al-Ridda), testing the Muslim polity's resolve and the legitimacy of their central authority in Madinah. Muslim armies were dispatched to eleven regions to assert, among other things, the ascendancy of Islam's collectivized rites, such as the annual collection of the Zakât-Charity. So as the Companions passed into elderhood, events

such as the foregoing strongly motivated their leaders, as we shall now see, to formally commission the gathering and compilation of the entirely extant oral and written record of the Quran into attested standardized editions, representing the precise conveyance of the Prophet ﷺ.

II. THE COLLECTION OF THE QURAN DURING THE CALIPHATE OF ABÛ BAKR

The loss of so many Preservers of the Quran, coupled with the increased possibility of death among the illustrious first generation it had illumined, prompted ʿUmar ibn Al-Khaṭṭâb to advocate for an official compilation of the Quran with Islam's first Caliph, Abû Bakr. ʿUmar's explicit reason was the Quran's preservation and dissemination. The official Text of the Quran was to be a safeguard against any ill-intended attempt to tamper with the Quran's Text and a precaution against even the slightest loss of certainty in its Text, which might accrue with the inevitable rise of ignorance about its concrete experience, as the close Companions died off and newcomers flooded Islam's fold. Characteristically hesitant to initiate any endeavor or practice without explicit precedent in the life of the Prophet ﷺ, Abû Bakr aired his concerns with ʿUmar, who pressed his case until he overcame his friend and leader's objections, one by one. Then Abû Bakr consulted with others of the Companions regarding the idea, and they too supported it. So commenced the meticulous process of the "gathering" of the verses and surahs of the Quran as they had been previously publicly recited, memorized by the Prophet ﷺ himself, and written down under his supervision.

Abû Bakr's methodology in the collection of the written Quran was both thorough and methodical:

He selected for the task Zayd ibn Thâbit Al-Anṣârî—youthful, energetic, morally irreproachable, among the best memorizers of the Quran in the community, and, perhaps, the most prolific of all the Prophet's ﷺ Quran scribes.

He decreed a mandatory, complete communitywide effort in its hardcopy collection and simultaneous oral verification.

He appointed the most prominent Companions in the most effective ways to carry it out. This included its promulgation by ʿUmar ibn Al-Khaṭṭâb, who was stationed at the door of the central theater of Muslim life, the Prophet's ﷺ Mosque in Madinah, to inform and direct the Companions in this effort; Zayd assumed an established post near ʿUmar to perform the collection and take the witnessed testimony of each contributor; and

the celebrated muezzin of the Prophet ﷺ, Bilâl ibn Rabî^c^ah, heralded the project through the streets and byways of Madinah.

He decreed that no verse of the Quran would be accepted into the compilation unless it had been written under the direct supervision of the Prophet ﷺ with two witnesses who could attest to the veracity of this.

He had the Quran compilation recorded on the surface of treated leather, organized into the *muṣḥaf* (Quran copy) as we now know it, in terms of verses and surahs, and simultaneously verified by Ḥafaẓât al-Qurrâ', the Preservers of the Recitation.

This copy was then placed under the guardianship of no less a figure than the Caliph himself, Abû Bakr, and, after his death, that of his successor, ^c^Umar ibn Al-Khaṭṭâb, who assigned it to his daughter, Ḥafsah, the wife of the Prophet ﷺ, at the event of his passing. When ^c^Uthmân ibn ^c^Affân, the third of the four Rightly Guided Caliphs, took up the burdens of leadership, he assumed the preservation of this copy and used it as the basis for retranscribing and verifying—with the overwhelming approval of the Companions—the six major codices of the Quran, from which all copies of the Quran down to the present time have been produced.

Substantially, the objective of ^c^Uthmân was no different than that of the first Caliph, Abû Bakr: recording the Quran's words, verses, and surahs as the Prophet ﷺ received, uttered, and had them written down in a rigorously exact, authentic way. If at all his purpose can be said to have differed from that of his predecessor, it was only in his goal of expanding the availability of the confirmed codices to the major regions of the fast-growing Muslim world, to become a reference for the far-flung who had accepted Islam, that they might learn from them and inscribe from them their own copies (which held no official authority) specifically for this function.

Thus, ^c^Uthmân appointed, for the recompilation of the Book of God, a second Quran Committee from the senior Companions. They were not only among the most estimable *qurrâ'*, but known, as well, for their impeccable religious credentials and spiritual solicitude. Again, Zayd ibn Thâbit played the most prominent role. Along with him, Abd Al-Raḥmân ibn Al-Ḥârith ibn Ḥishâm and Khâlid ibn Sa^c^îd ibn Al-^c^Âṣ served in the core committee. An adjunct group, also Companions, assisted and checked them. Among them were ^c^Ubay ibn Ka^c^b (a scribe), Anas ibn Mâlik, ^c^Abdullah ibn ^c^Abbâs, Kathîr ibn Aflaḥ, and others. Again, the compiled written Text was reviewed against both the memorization of the Companion-*qurrâ'* and the original authenticated

copy collected by Abû Bakr. From this, the ʿUthmânî codices were transcribed and promulgated, five to the major outlying urban centers, the sixth, following his predecessors, in the personal care of the Caliph himself at the very seat of government in Madinah. There are historical reports that mark the number of codices as four, excluding the Makkan copy. Others count eight or nine official codices, adding Egypt, Bahrain, Yemen, and Al-Jazîrah (present-day northern Iraq) to the list.[8]

In his transmission of these official codices of the Quran, ʿUthmân maintained the strict oral-written, mutually verifying tradition of the Quran that was embodied in the actual revelation experience of, and established by, the Prophet ﷺ himself. Accompanying each codex to its specified city or region was an appointed *qârî'*—again, an approved reciter who had memorized the entire Quran. These were elevated to the newly instituted position of Muqri' Muṣḥâf (Official Reciter of the Quran Codex). Thus, Zayd ibn Thâbit was installed as Muqri' Muṣḥâf Al-Madinah, the Official Reciter of the Quran Codex of the City of Madinah; ʿAbdullah ibn Al-Sâ'ib in Makkah; Mughirah ibn Shihâb in Syria; Abû Abd Al-Raḥmân Al-Sulamî in Kûfah; and ʿÂmir ibn Qays in Baṣrah.

Most remarkable in all of this is that from the death of the Prophet ﷺ in 11 A.H. / 632 C.E. to the verified publication and distribution of ʿUthmân's codices a mere fifteen years had elapsed. This is, in the context of the history of the compilation of Sacred Texts and their public issue, nothing short of miraculous, the living proof of God's promise about the Quran in its own immortal verse: ❴Indeed, it is We ˹alone˺ who have sent down the ˹Quran as a˺ Reminder ˹to humanity of the way of God˺. And, indeed, We ˹alone˺ shall ˹forever˺ preserve it❵ (Sûrat Al-Ḥijr, 15:9).

Just as the Prophet ﷺ had fulfilled his obligation before God to convey the message of the Quran in full, so too did his Companions—with their faultless collection and dissemination of the Quran's codices—follow his prescribed way (*sunnah*). For after the establishment of faith and its way of life, the commitment to promulgate the Quran with complete clarity to all humanity is the foremost responsibility of every generation of the Muslim community.

5

SPHERE FIVE

THE MUSLIM OBLIGATION TO CONVEY THE QURAN

THE QURAN SAYS explicitly that it ﴾is a declaration for all people﴿ sent down to them by God for three reasons: ﴾so that they may be forewarned by it﴿ of their coming judgment before Him in the Hereafter; ﴾so that they may know ⌜certainly⌝ that He﴿ who sent it down ﴾is, indeed, the One God; and so that those﴿ human beings ﴾who are endowed with﴿ the discretion to perceive that both these things are true and who possess the ﴾understanding﴿ to realize what this means ﴾may﴿ heed the Quran's admonition and ﴾be ever mindful﴿ of implementing it in the world (Sûrat Ibrâhîm, 14:52).

By its own account, then, the Quran is ﴾a ⌜revealed⌝ Reminder ⌜sent⌝ to ⌜all the people of⌝ the worlds﴿ that human beings inhabit—temporal and spatial, psychological, and social (Sûrat Al-Anᶜâm, 6:90). Now, so wondrous a thing as a revelation from God in the tongue of men must not escape their individual consideration. ﴾A most blessed Book have We sent down to you,﴿ O Prophet, ﴾so that they﴿ who receive it ﴾may reflect on its verses.﴿ All people, therefore, are meant to contemplate its letter and meaning. But only those who believe in its message—those ﴾who are endowed with﴿ its ﴾understanding﴿ and who are ﴾ever mindful﴿ of the practice of its commandments—are obligated to convey its content and clarify its meaning on behalf of those who are only vaguely aware of it or who have no access to it (Sûrat Ṣâd, 38:29). If others choose to take part in the Quran's promulgation, that is their free-will decision and their recompense is with God. But as a commission (and honor), this duty has been entrusted only to the community that has pledged to uphold God's Messenger ﷺ and His message.

The first person that God enjoined with the obligation of commu-

nicating the Quran was the Prophet Muhammad ﷺ himself. ﴾O Messenger! Proclaim all that has been sent down to you from your Lord. For if you do not, then you will not have conveyed His message﴿ (Sûrat Al-Mâ'idah, 5:67). God obliged him not only to transmit its surahs and signs (*ayât*) verbatim to all people, but also to explain their Texts and meanings to them. ﴾Thus to you, O Prophet, We have sent down the Quran as a final Reminder of God's way, so that you may make clear to all people the word of God that has come down to them, and so that they may reflect on it and be guided﴿ (Sûrat Al-Naḥl, 16:44). The Prophet ﷺ accomplished this mission categorically, to which the entire Muslim community has borne witness, enunciating the Quran down to its final inflection and illustrating its meanings unto the last breath with word and deed. He then transferred this obligation in perpetuity to his Companions after him and to every generation of their successors, until the Trumpet Blast of the Last Hour shall sound the call to Judgment. Anyone who follows Muhammad ﷺ is obliged to take up his earthly mantle and forewarn and hearten all humanity with the ﴾Great Tiding﴿ of an imminent Hereafter (see Sûrat Al-Nabâ', 78). "Convey [God's revelation] from me, if but a single verse," he said. And "let the present among you convey it to the absent, and may the latter understand it better than the former" (Ṣaḥîḥ Al-Bukhârî, 1:35).

From the very first, Muslims were decisive in answering the Prophet's ﷺ call. Nor did they confine themselves to the meticulous transmission of the Quran's written Arabic Text alone, though this they surely did, as well (see "Sphere Four"). The Companions interpreted the Quran's meanings in both Arabic and other languages. To begin with, it is widely known and reported that the Prophet ﷺ did not restrict himself to conveying the message of Heaven to people of the Peninsula. He sent to the monarchs of neighboring lands, several letters in which verses of the Quran were recorded. He chose for his messengers those of his Companions who knew the languages of these rulers, or whom he had specifically exhorted to learn targeted foreign languages. This illustrates two relevant points. First, the Prophet ﷺ directly promoted among his followers the learning of non-Arabic tongues for the express purpose of conveying the message of the Quran. In addition, he dispatched at least some of these multilingual Companions with his letters to heads of state with the aim of having them translated to the latter—including the verses of the Quran cited in them.[9]

In the Prophet's ﷺ lifetime, his own cousin, Jaᶜfar ibn Abî Ṭâlib, led a group of Muslims to asylum in the Christian kingdom of Abyssinia and presented the first forty verses of Sûrat Maryam in the court of its

wise and just ruler, Al-Najâshî. Recounting the miraculous story of Mary عليها السلام and the conception, birth, and prophetic mission of Jesus عليه السلام, these verses were translated then and there into Amharic, the language of the land. Another Companion, the Persian Salmân, is said to have interpreted the meanings of the Quran's most revered surah, "The Opening," or Al-Fâtiḥah, into old Farsi, his mother tongue, though there is discrepancy in this report.[10] It is clear, however, that the great jurist, Abû Ḥanîfah (80–150 H. / 698–767 C.E.), at least early on, ruled in favor of Persian converts translating the Quran in their Ṣalât-Prayers into Farsi, until they learned Arabic.[11] Others contend that Mûsâ ibn Sayyâr Al-Aswârî orally translated the entire Quran in the first phase of Islam in Persia.[12]

Non-Arabic speakers were not alone in requiring interpretation of some verses of the Quran. Many among the Arabs themselves sought its explication *in other words*. Hence, the celebrated Companion ᶜAbdullah ibn ᶜAbbâs became known as *Tarjumân al-Qur'ân*, literally, the "Translator" of the Quran, meaning, here, not into different languages, but explaining its meanings in Arabic. Thus, from the advent of the Quran to the present, Muslims have not ceased representing and explicating the words of God with their own. The result is perhaps the most prodigious library of interpretive literature in human experience, a genre known as Tafsîr Al-Qur'ân, exegesis of and commentary on the Quran—and it is under this rubric that translation is properly to be classified. Arabic remains far and away the most common language in which the Quran is contemplated and clarified. Nevertheless, in all the written tongues of the Muslim world, and most others, explanation of the Quran, by Muslims, has grown voluminously. It was the same kind of systematic study of the Quran, across a wide array of cultures, and by many whose native speech was not Arabic, that originally helped engender the Quranic sciences, which formed and diverged into Textual and contextual disciplines in the broad areas of explication, language, and recitation, each field sprouting varied branches that in turn became lines of scholarly inquiry in themselves. From the boundless fount of the Quran also teemed the many "Islamic" sciences, including theology (*kalâm*); Law (*fiqh*); prophetic studies (*sunnah*, that is, the statements, practices, and approvals of the Prophet ﷺ, and *sîrah*, the history of his messengership); and Arabic language (*lugha*). Out of the Quran, as well, stemmed the famed Muslim inquiry into the heavens and the earth, that is, virtually all their discursive and natural learning, which lighted the way for humankind into modernity. Moreover, in direct association with the Quran came the renowned aural and visual arts for which Islam

as a civilization is still justly admired.

Yet, the central Quranic discipline, the resource from which all the streams of Islam's learning and creativity flow, is exegetical commentary (*tafsîr*). The past masters of this science are many. They have hailed from across the globe and appeared in every age (see Part Two: The Method of this Interpretation and Commentary, which follows this section, for some of these luminaries, and also the Bibliography of this work). Their works bear witness to the inspired brilliance, the intellectual excellence, and the impeccable moral rectitude that render them the sterling standard of Quran scholarship. History's verdict, on the other hand, has fallen harshly on those interpreters adjudged false, incompetent, or ideologically compromised, sending them into the annals of the abyss. It counted them illegitimate pretenders to the prophetic inheritance of sacred knowledge, for their works were born of inferior, suspicious, or tenuously speculative labors. This is because the work of Quran commentary is, indeed, the patrimony of the prophets ﷺ and, as such, can be established after them by nothing less than earnest, arduous, intellectual struggle in the service of the Quran.

The Need to Express the Quran in World Languages

Regrettably, translation and explanation of the Quran's meanings into world languages outside majority Muslim societies has no gallant history to compare with Arabic commentary, though, clearly, linguistic interpretation offered Muslims the most ample platform from which to express their revelation's universality. While the scholars never really took up this challenge (until recently, perhaps), the need was not lost on the piercing commentators of the past. Addressing the obvious issue of an Arabic summons to a multilingual world, the incisive Quran scholar Al-Zamakhsharî (d. 538 H. /1143 C.E.) said: "The Prophet ﷺ has been sent to the entirety of humanity, but it was not necessary that the Quran be revealed in all the languages of the world because conveying its meanings to people by way of translation is entirely feasible."[13] Indeed, the Quran itself is the most effective reply to the dismissive allegation that it is no more than a historical Arabic address, relevant to the desert-dwellers of the Middle Ages alone. Were it properly unfurled in plain view upon the winds of the world's languages, the Quran's cogent ontological clarity, permeating spiritual simplicity, temperate spirit of Law, and modest way of life would forever banish the malicious image-mongering that swirls about it to the Dark Ages of history, from whence it has mostly come.

Yet for thirteen centuries, Muslims did not produce a single, known,

complete translation of the Quran into the languages of peoples who lived outside the far-flung lands of Islam, where Muslims had no numerical concentration. In 1143, the year before our keen Quran commentator, Al-Zamakhsharî, died, however, the first full Latin rendition of the Quran's meanings was done by an English cleric. For nearly four centures after him, and another four hundred years beyond the disintegration of Islamic Andalusia in 1492 (the year of Columbus's claim upon America and Spain's ensuing Inquisition), Muslims lay speechless as to the translation of the Quran into Western languages. They seemed not to recognize the relationship between their manifest unwillingness to enunciate their message and the phenomenon of their collapse and their rising ridicule and persecution. Increasingly, they cocooned themselves in a self-imposed quiescence, wrapped in the fiction that if they neglected their covenant and kept still, time and the jealous attentions of men would pass over them, and the world would let them be. Only the prodding steel of an approaching "twentieth" century, according to a foreign, Gregorian calendar, goaded Muslims to finally attempt the articulation of the Quran's message in European tongues. Their first utterances of its reassuring meanings in strange speech were weak. Deficient in motive and methodology, they were a perfect reflection of the rust-encrusted faculties of the men who emitted them, neither enlightened with the philosophical underpinnings of the burgeoning West nor illuminated by the great traditions of learning from the Muslim middle of the world.

Not merely did these efforts ensue late, they emerged from a desire not altogether fired by the prophetic instruction to impart the worded will of God through the earth. In the main, they came to counter an onslaught of thoughts unleashed from the direction of sunset that intended, overtly or obliviously, to support the twilight logic of colonial supremacy over Muslim lands. Neither the old-style missionary nor the newly minted Orientalist sought to augment the broken spirit or amend the buckled intellectual infrastructure of the Muslim world. They saw feebleness on both counts and meant to exploit it for the sake of a vulgar earthly ascendancy. Vehemently they assailed the foundational Text of Islamic civilization, as to its authenticity, its structure, and even its religious value. They strove mightily to bring down the entire edifice of Islam upon its residents' heads. They were not the only ones guilty of badly underestimating the durability and potency of the Quran.

Within three decades, the Muslim world fell into furious debate about the legitimacy of translating the meanings of the Quran into modern languages. Interpretations of the Quran by Muslims were appearing

now in a more or less steady trickle, mostly from outside the religious establishment of the scholarly *ʿulamâ*.[14] It had become the intellectual province of those trained in the institutions and traditions of Western learning and whose Islamic education was inexpert and unverified. Proponents of the ban on Quran translation were acutely aware of this reality, which exposed a deep and growing divide in the most fundamental notions of knowledge and education in the Muslim world. The evermore-blatant opposition of the Egyptian and Turkish learned in religion hinged on this and on the omens of reorientation flying everywhere in Muslim skies. In the shocking brim-hatted, brave new world of "fez-less" Turkey, secularism banished Arabic and its flowing script, banned the Arabic public call to Prayer (*adhân*), and ordered a Turkish translation of the Quran in choppy Cyrillic lettering, which some tried (and failed) to sanctify as the liturgical language for the public Ṣalât-Prayers, wherein the Quran is to be recited.

Now consciously sidestepping the opinion of their illustrious predecessors—that the Quran not only could but *should* be translated as a means to the fulfillment of its universal imperative—the modern scholars in their argumentation gave precedent to the widespread fear that the vast ignorance and powerlessness of the Muslim peoples, before the martial and intellectual juggernaut of the West, left them vulnerable to a leveling of all differences between the Quran and translations of its meanings—even as modernity threatened to flatten the *ʿulamâ'* themselves into anachronism.[15] The public was at high risk of according these translated human texts a status of dynamic equivalence to the divine revelation that makes the Quran, in its Arabic, inimitable. Even though translation in its most inclusive sense is no more than the transfer of understanding by way of interpretation—which might take place within one language or medium, or in a wholly other language or form—this fact was rigorously suppressed in a dispute where the defense of Islam itself seemed to hang in the balance.

Nothing, however, could have been more natural than the need to translate the Quran into modern languages at a time when old social patterns were passing away and novel cultural intersections and social circumstances were developing and diverging at a staggering pace. For the obligation to translate the Quran's meanings anew ought to recur just as organically as the call for new commentaries on the Quran, the scholarly production of which never ceased; for the truth is, there is virtually complete identity between these two expressions. Yet, the progressively more undermined and ridiculed *ʿulamâ'* did not see Quran translation—could not, perhaps, be expected to have seen it—as an

eminently commonsensical mission that they themselves were duty bound to undertake.

Where the *ʿulamâ'* were correct, however, is in their realization that, for the most part, the wrong hands were at the helm of the translative enterprise and that such captains of the world would not easily be persuaded to either study the master charts of the Quranic sciences or relinquish the tiller. The scholars feared flagrant incompetence and unregulated work. Their dread has proven prophetic. Translators of the Quran have been almost completely unequipped to navigate the infinite expanse of the Quran's message, the universality of its address. For this task requires the same genuine, authenticated continuity of scholarship as commentary, if the deep of the Quran's inexhaustible wisdom is to be appropriately fathomed, if its meanings are to be properly delved and responsibly interpreted in accordance with the cardinal objectives of faith. For this is the assignment of all Quran explication, be it in Arabic or any other language: To accurately translate Scripture's signal guidance with a clarity that enables the contemplative mind to see the light, so that one may follow a way to goodness in life in the face of novel complications, or take the tried and true paths past the old hazards that present themselves anew.

It remains, nonetheless, a matter of historical record that neither government nor educational institution in the Muslim world produced a single original translation of the Quran's meanings into a living language until late in the twentieth century. Only recently have Muslim scholars drawn up guidelines for would-be translators that identify requisite competencies, including trustworthiness, and that attempt to lay down standards that one may follow and by which one's work may be adjudged credible. Among these are *Al-Muntakhab fî Tafsîr al-Qur'ân al-Karîm, The Select in the Interpretation of the Holy Quran* (1993), sponsored by Egypt's Supreme Council of Islamic Affairs; and *Al-Tafsîr Al-Muyassar* (1418 H.), *A Facilitated Commentary* of the Quran from The King Fahd Holy Qur'ân Printing Complex of Madinah. Both (which are briefly reviewed in the coming pages) are concise Arabic commentaries produced for translators of the Quran into other languages, with an eye to their own future translation as well. What pertains here are two points: (1) They were created to meet the present need for easy, brief, authenticated commentary and (2) they were prepared by groups of competent specialists in the field of Quran scholarship, including exegesis, law, and language.

These are very beneficial works, no doubt, insightful and innovative in their aim and execution, for the most part. A translator, however,

must not view them as sufficient resources. Exclusive dependence on such succinct commentaries can unduly restrict the Quran's meanings to detrimental effect. English, for example, is the national (sometimes official) language of decidedly diverse nations: Britain, a good part of Canada, America, Australia, South Africa, Zambia, and Zimbabwe, while it is the language of culture in India and other countries. The social, cultural, and religious differences in these societies are obvious. Thus, for a translator to restrict him- or herself to a brief Quran commentary threatens to unjustifiably narrow the message of Islam to the point that it cannot speak effectively to the relevant sociocultural circumstances of the people for whom one is translating. More than one commentary, and preferably from more than one milieu, period, and approach, must be used to achieve an interpretation of significance and depth. Indeed, more than one mode of a translation ought to be considered in addressing the diversity of ages, cultures, and social differences. Nor does the matter end in deliberating and segmenting the communicative approach of a translation. It should include varied editions and mediums: English alone, for example, for readers without need or interest in the accompanying Arabic; large print and Braille for others with specific sight requirements; audio, visual, and Internet editions, and so on. In a word, dependence on one or two short commentaries is valid at only certain phases of Quran interpretation and for specific functions. But, in truth, the conscientious translator has need to work from a large number of specialized works that treat the several Textual and contextual issues that he or she will continually face.

The practical reality, however, is that the problems of supplying the Quran's meanings for alternative linguistic settings are still relatively new to the Muslim community. Europe, as an expression of Western civilization, has had far more experience in this, from a certain point of view, or is at least much further along in its ideas. For nearly five hundred years after the Quran's revelation, translation of it was not at all at issue. Then Christian Europe picked it up, commencing with Latin manuscripts that heavily influenced subsequent English efforts, which got underway in earnest only in the eighteenth century. The review of these is instructive. For one, the evolution of this experiment in rendering the meaning of Islam's Sacred Text in another language illustrates the vital subtext to increasingly crucial Muslim-Western relations. Beyond this, it squarely pegs the urgent need for a new initiative in Quran interpretation in the service of English and its world of speakers.

Synopsis of the English Interpretation of the Quran

Several good briefs on the translations of the Quran have appeared in Western languages, English in particular. Noteworthy among them are those of Neal Robinson, Senior Lecturer in Islamic Studies at the University of Leeds, and A.R. Kidwai, Professor of English Literature at Aligrah University, India (who has a forthcoming comprehensive review on the subject). In Arabic, two works by Al-Azhar University doctors, the late Ahmad Ibrahim Muhannah's *Dirâsah Ḥawlah Tarjamât Al-Qur'ân Al-Karîm* and the last chapter of Muhammad M. Abu Laylah's *Al-Qur'ân Al-Karîm min Al-Mandhûr Al-Istishrâqî*, are noteworthy. In addition, the famed Cambridge University professor A.J. Arberry, in the introductions to his own distinguished translation, and in a preceding book of interpreted selections of the Quran, provides honest historical analysis of the motives behind the early European renditions of the Quran's meanings in classical and modern languages. But the most important of all such works is the monumental *World Bibliography of Translations of the Meanings of the Holy Qur'an, Printed Translations 1515–1980*, edited and introduced by Ekmeledin Ihsanoglu, with Ismet Binark and Halit Eren, and published by the Research Center for Islamic History, Art and Culture in Istanbul. The service it has rendered in the field is incomparable and, at all costs, should be perennially updated, so great is its value.

Still, it is, perhaps, useful to quickly summarize what is approaching a thousand-year history of Quran translation in the tongues of the Western peoples. Practically, it makes it that much easier for those who would like to know something of it but have no time to delve into it. Intellectually, it will go a long way toward explaining why, with such an extensive history of contact between Christians and Muslims, Islam remains so vastly misunderstood at the most elemental levels in the West. The translation studies just noted have been reviewed in the following synopsis. Yet, the interpretation that this introduction presents itself began with a critical, first-hand evaluation of virtually all the existing translations of the Quran into English that went well beyond these summaries. It is a scrutiny that has continued in decidedly more depth in the course of my own work and that has extended to the several new interpretations that have since been published.

I. REPRESENTING THE QURAN IN ENGLISH: THE WESTERN TRADITION

Our perusal begins in 1143 C.E. with the completion of English clergyman **Robert of Ketton's**[16] widely circulated manuscript translation of

the Quran into Latin, commissioned by Peter the Venerable, Abbot of Cluny (Burgundy, France).[17] In 1543, it at last appears in print under the title *Machvemetis saracenorvm principis, eius'qve svccessorvm vitae, ac doctrina, ipse'qve, Alcoran*, published in Basle upon the recommendation of none less than the father of Protestantism himself, Martin Luther, who penned its preface. Yet the aforementioned specialist in Arabic Classics, A.J. Arberry, says of the Latin translation: "It abounds in inaccuracies and misunderstandings and was inspired by hostile intention; nevertheless it served as the foundation of the earliest translations into modern European idioms." A century and a half later, a second Latin rendition was printed, one that was ultimately to exert the main influence on English interpretations through the version of a young British lawyer. The Latin author is **Ludovic Marraccio** (or Luigi Marracci in the common Italian). The 1698 Padua edition, titled in part *A Refutation of the Qur'an*, obviously differed little with the malefic purposes of its predecessor.

The seventeenth century witnessed two translations, one in German (1616), the other in French (1647), which point to expanded European interest in the Muslim world. The latter, by the French noble **Andre Du Ryer**, who had commercial interests in the Arab northlands (*bilâd al-Sham*) and seems to have been granted residence in Alexandria by the imperial French government for a time, formed the basis of the first complete English interpretation of the Quran, that of the Scottish cleric **Rev. Alexander Ross** (1648), *The Alcoran of Mahomet*. There can be no doubt of Ross's aims and his opinions of his subject matter, having so shamelessly inked them into his introduction for posterity "to the Christian reader":

> Thou shalt find it of so rude, and incongruous a composure, so farced with contradictions, blasphemies, obscene speeches, and ridiculous fables, that some modest, and more rational *Mahometans* have thus excused it; that their Prophet wrote an hundred and twenty thousand sayings, whereof three thousand only are good, the residue (as the impossibility of the Moons falling into his sleeve, the Conversion and Salvation of the Devils, and the like) are false and ridiculous.[18]

It was this edition that **George Sale** (1697-1736), the protestant English lawyer, sought to overthrow for the British public with his 1734 *The Koran*, based upon the Marracci Latin version and the Hamburg publication of the Arabic Text of the Quran, printed whole in 1694 for the first time in Europe. Orientalists and Arabists have tended to laud Sales' work as a breakthrough in their efforts to fairly represent the Quran, which is not entirely untrue, for its presentation is more

straightforward than its hunchbacked forebears. Their claims, however, of his Arabic prowess, or more faithful hand, are at best exaggerated and, at least in many places, disingenuous. That Sale had access to the German-produced Text of the Sacred Book he set out to translate seems hardly a thing to brag about, save that it is a confession of the extraordinary liberties taken by all his predecessors. Nor does it prove his Arabic competencies, although he did employ the intrusive Bible-printing device of italicizing words of his own insertion to offset them from the "text." What is sure and closer to the truth is that Sale (contrary to claims that he depended on Muslim Quran commentaries, especially that of Bayḍâwî) had absolutely no access to original Arabic sources, a fact that others have now established—and had he, it is not at all clear that he could have benefited, in any case.[19] What this means is that Sale had little feel for the rhythms of the Arabic Quran, its thematic pulse, or the rhetorical chords it strikes variously and masterfully together in a crescendo of meanings that bring it into complete resonance with the heartstrings of its human recipients. What remains is the grotesquely disjointed experience, not of divine revelation, but of a mortally flawed translator of altered but, nonetheless, hand-me-down words and phrases. Such a fatal gap of perception could only be filled with the conception of unwarranted regal condescension and malevolence with which Sale took up his, for him, "Christian" duties. In this he makes absolutely no break with the, at least, unscholarly and, positively, partisan ghosts of his European forerunners. His is a heart filled with contempt, which he himself uncloaks in his own introduction.

> But whatever use an impartial version of the Koran may be of in other respects, it is absolutely necessary to undeceive those who, from the ignorant or unfair translations which have appeared, have entertained too favourable an opinion of the original and also to enable us effectually to expose the imposture... The Protestants alone are able to attack the Koran with success; and for them, I trust, Providence has reserved the glory of its overthrow.

This attitude of assault, as inevitably it must, suffused through the very veins of his translation. (See for instance his use of "dark sayings" in Sûrat Yûsuf, 12:6, for the Arabic word *aḥâdîth*, or "events.") Nor is his translation easy to consult, as he chose to ignore established verse numberings completely. Yet, Sale's interpretation, for 127 years, lingers as England's esteemed eyewitness account to the event of the Quran, without serious rival. Virtually all "educated" English opinion of the Quran as a Text, in this crucial and formative century, is, really, second-

hand critique of Sale's maladroit work, and to an inconceivable and ultimately disastrous cultural loss.

It is not until 1861 that this composition is challenged, by a Cambridge cleric, the **Rev. John Meadows Rodwell**. In 1909, his effort receives a considerable boost in that competition with its inclusion as part of the famed *Everyman's Library* series (as edited and introduced by the Orientalist G. Margoliouth). Rodwell attempted to elevate the language of his translation above that of Sale, with some success. However, the scourge of the "higher criticism," as it was then called, was already upon him. Thus, Rodwell insisted on a critical rearrangement of the Quran's standard Arabic order based upon a textual theory of dating and sequencing, a "searching criticism," as he put it, sweeping the European academy in his day. This seriously limited his translation's usefulness and consequently its use. If the suppositions of this literary conjecture sounded impeccable, its reality was arbitrary, arrogant, and chaotic. While Rodwell was not the wholly unaccounted for bigot that his predecessors were, he could not free himself from the root bane and litmus test of the now emergent discipline of Orientalism: The inability to accept truth beyond the pale of the European subcontinent and the rational-romantic dichotomy that defined the schizophrenic era of its Enlightenment. A Quran interpreter's credentials could not thus be maintained without accusing the Prophet ﷺ of having authored its Text and foisted it upon humanity as a grand forgery in the name of God. Despite Rodwell's palpable realization, admiration even, for the miraculous feat of the Quran in word and in history, and the sheer greatness of the Prophet ﷺ in the world of men, his careful parenthetical rationalizations fall precipitously to a sudden senseless and slipshod explanation for the globe-changing moral magnitude and spectacular spiritual resilience that constitute the living efficacy of the Quran in history. Rodwell would have us believe that it is all attributable to the fortuitous combination of a sincere epileptic's misapprehensions and the impact of this on a mentally substandard race.

> It is nearer to the truth to say that he [the Prophet ﷺ] was a great though imperfect character, an earnest though mistaken teacher, and that many of his mistakes and imperfections were the result of circumstances, of temperament, and constitution; and that there must be elements both of truth and goodness in the system of which he was the main author, to account for the world-wide phenomenon, that whatever may be the intellectual inferiority (if such is, indeed, the fact) of the Muslims races, the influence of his teaching ... has

now lasted for nearly thirteen centuries, and embraces more than one-tenth part of the inhabitants of the globe.[20]

Though Rodwell defames the Prophet ﷺ as "peculiarly liable to morbid and fantastic hallucinations, and alternations of excitement and depression, which would win for him, in the eyes of his ignorant countrymen, the credit of being inspired," he does not give us nearly as much explanation for his own delusions and mistakes that enabled him to not infrequently misinterpret even basic passages of the Quran. While the race to which Rodwell belongs suffers not from any intellectual inferiority, his Arabic aptitude certainly did. Indeed, he demonstrates a fairly basic illiteracy in this regard. He shows no appreciation for the style or even language of the Quran, besides. At times, he is purposely twisting it, of course. Yet, at other times he is simply misapprehending it, often in a pathetic way. He explains, for instance, the common use of the rudimentarily religious term *ᶜabd* (servant or worshipper) as a Quranic backformation resulting from the numerous slaves who early on accepted Islam from the Prophet ﷺ. He translates the second verse of Sûrat Al-Kawthar (108), an instruction directed to the Prophet ﷺ, as *Pray to your Lord and 'kill,'* when even the smallest of Muslim children know that the Arabic command *inḥar* means to sacrifice animals in the name of God as charitable offerings for the worthy poor. Where God instructs the Heavenly community to bow down before His new creation Adam ﵇, in order to concretely establish his stature among creation and to receive him (parentless, as he is) warmly into life, Rodwell states that the angels were commanded by God to *worship* Adam ﵇, and goes on: *Then worshipped them all, save Eblis*, that is, the devil, whom he bewilderingly casts as a hero, alone upholding the worship of only God![21]

In due course, Rodwell encourages the faithful to proselytize Muslims, an exhortative that imperial England took politically serious in 1882 when it occupied Egypt—the same year, as it so happens, in which the next notable British translator of the Quran met his fate in that colony's desert, just two years after his volume for the popular *Sacred Books of the East* series of Oxford University appeared in print, under the editorial oversight of Max Mueller. His name was **Edward Henry Palmer**, yet another Cambridge graduate. Palmer, a somewhat mysterious young man, deserves credit for being the first English translator of the Quran to actually travel to a Muslim, Arabic-speaking land, and for conceding the Quran's confirmed and established order. While Palmer held the lofty racial views of those English interpreters who went before him—with the by now obligatory dismissal of the Quran's divine liter-

ary refinement (as opposed to the profane brilliance of Europe's artistic productions)—he did grasp something of the nobility of the Quran's expression. Nor was he excessive in his belligerence toward Islam. Yet consistently one expects from these envoys of Europe's higher learning more literary deftness in mirroring the Arabic of the Quran in English, only to be disappointed. *Verily, We quicken and We kill,* he renders *wa innâ lanaḥnu nuḥîy wa numît,* more properly translated: ⦃And, indeed, it is assuredly We alone who give life and give death⦄ (see Sûrat Al-Ḥijr, 15:23; also Sûrat Al-Dhâriyât, 50:43). His expression is inappropriate, to say the least—not merely to the Arabic ear, but in human taste. God, the giver of life, brings it to an end, causes death, makes each soul to taste it, but does not, in this sense, "kill."

This conveys us, in many ways, to the culmination of the Orientalist project on the Quran in the person of **Richard Bell**: a cleric, a learned reader of Arabic at the University of Edinburgh, and a champion of European rational superiority. He published his two-volume translation from 1937 to 1939. He is widely acclaimed to have known Arabic well, and this may be believed. What he did not know was humility. He became so enamored of the preceding century's faith in the prophetic possibilities of critical theory that he literally rent the Quran to pieces and reassembled it, not merely at the stratum of surah, but at the level of verse, phrase, and even word.

It is difficult to describe the reckless disregard, the clinical contempt, with which Bell approached translation, if, indeed, it can even be called such. His work demonstrates, under the thin symantic guise of "scientific" analysis, a complete blindness, hostility even, to the very nature of the Quranic Text. Here is a man who was a professor of Islamic studies at a somewhat less-than-eminent institution, in the field, in Britain, having achieved no particular literary or linguistic repute in his mother tongue among his own people. Indeed, never even has he demonstrated the scholarly worth of his literary theories on, say, the comparatively slight four-hundred-year-old literary product of his native isle. Yet, suddenly, he arrogates to himself the status of ultimate arbiter of the peerless masterpiece—the Sacred Speech no less—that coalesced in the revelation of the Quran at the culmination of Arabian culture's five thousand years of acknowledged pristine linguistic refinement. For that, indeed, and more, is the Quran's station and style in Arabic. In fact, the time frame of Arabic's earthly development at the advent of the Quran, according to recent studies in Arabic ethnolinguistics, may still be far underestimated even in this space of human vastness. Yet, on behalf of Arabs and Muslims, our schoolman in Scotland begins a base, crude, self-

absorbed, infantile cut-and-paste job on the flawless touchstone of their language, an indiscriminate derangement of the wellspring of their spiritual life. This alone is astounding for the enormity of its sheer conceit. What is well beyond comprehension is that he worked in accordance with a personal conception as to the form the Quran must have originally held half a world away and fourteen hundred years before! This black art he called "science"—and even now some seek to revive it, as a bigoted, polemical Orientalist ethos reaches to reassert itself. Yet such textual reconstruction can be called science only in the sense that astrology or alchemy still lingers by the same designation. And, indeed, it shares much with their systematic and assiduous approach to folly and madness. "Virtually unreadable," notes Bell's successor Arberry of the former's "hard-laboured pages."[22] Its dependency on the Leipzig edition of the Arabic Text of the Quran, imperfectly arranged in 1834 by the Orientalist Gustav Flügel, mars it all the more. In not entirely ironic fashion, it is Bell himself, through his own introduction, who gives us the devastatingly trenchant assessment of the condition of his psyche in the course of his eight-year work: touched by a "confidence of ignorance."

Bell's literary atrocity merits mention, however, because it illustrates a resistant strain in the engagement of the cultural West with the Quran. Having literally buried and effaced its own pre-Christian historical backdrop—and orphaned as it is by the loss of continuity with and within its Sacred Texts and religious experience—Europe has produced scholars all too eager to seize on the false assumption that the Quranic Text, written originally on both sides of varied parchments, skins, and animal scapulas, was misordered by the Prophet's ﷺ Companions in its first collection. This represents serious and stubborn ignorance of the most elemental information about the history of the Quran's written compilation, which I have already recapped in Sphere Four of this introduction. Their (wistful?) argument obstinately disregards the much-proven fact that the Quran was not only recorded in writing and preserved as such in the lifetime and at the direction of the Prophet ﷺ himself, followed by his three successive heirs to communal leadership, but that it was, surah-for-surah, also memorized and publicly recited in its current word-by-word and verse-by-verse order by the Prophet ﷺ himself, along with thousands of his Companions, wherein even regional dialect differences had to be explicitly sanctioned with Prophetic approval, and whereas the Prophet ﷺ himself deliberately sat down with particular, named and known Companions in the last year of his life to recite to them, and bear witness to them reciting, the Quran in its final state, when its revelation was complete—again, all of these steps being

recorded in historically verifiable accounts.

Setting aside the Quran's instantly recognizable soul-awakening spiritual resonance, the truth is that Rev. Bell and his like do not understand the uniqueness of the Quran's order in terms of either its material reality or its stylistic coherence—and truer still, perhaps, they desire not to. Western scholars of the Quran bristle because many of their Muslim counterparts hold their credibility cheap when it comes to the interpretation or translation of its Text. Questions have been raised: How can they be trusted to be faithful mouthpieces of the Quran's message, when (fearful of the world-shattering consequences of the Quran as a scriptural alternative) they begin from the prejudiced belief that a man put its words into the mouth of God, rather than the other way around? What, indeed, separates their ethnocentric likes from that of the Quraysh, the proponents of the ideal of tribalism who first belied the message of the Quran and its Messenger, the Prophet Muhammad ﷺ? One finds scholars, even of the caliber of A.J. Arberry (whose translation is the subject of our next assessment) pointing a justifying finger to the existence of this Orientalist argument of "misorder" when faced with this Muslim objection.[23]

If this open discussion tends to bare the old bones of a shrouded confrontation, then it also admits to an unavoidable argument between Muslim scholars and non-Muslim academics as to the requisites that qualify a translator of the Quran's sacred message. The latter's best answer thus far has been the much-esteemed work, and rightly so, of **Arthur John Arberry's** *The Koran Interpreted* (1955). While he himself has, in writing, denied his Islam, there are those among Muslims, scholars who knew him, some of whom were his students, who report otherwise. God alone knows the truth of this, but on its face it should be taken as a measure of some hopefulness (a) that men and women of the Biblical West, or that the sincere and competent in the world, can come to the Quran and faithfully report as much of its message as their minds may grasp, withholding themselves from bending away the unrelenting intellectual and spiritual critique to which the Quran will surely subject them and their forefathers; and (b) that versed and balanced Muslims are, indeed, fair-minded and confident enough to give credit to worthy and principled scholarship dealing with the very core of their faith from those who have not affirmed it—so long as the latter enter the considerable discussion sufficiently educated and with the intellectual courage to commit to truth and truth's representation, rather than in the spirit of war by other means.

This is not so easy a task as it first seems. Yet, Arberry exemplifies

much of this, undoubtedly because of his great ability in Arabic (and Persian), his broad scholarship in their literary arts and in the spiritual heritage of Islam, and in his truly poetic gift in English. His translation has deficiencies, some of which, in my view, incapacitate all but the well-initiated reader (and activation is, after all, the Quran's point). But these do not arise as a result of impure motive or some treacherous *arrière-pensée* with respect to Islam, its Sacred Book, or the community it continues to call forth in the world. Rather, they lie partially in his stated ambition to "imitate, however imperfectly, those rhetorical and rhythmical patterns which are the glory and the sublimity of the Koran." Arberry himself cautions, "I am breaking new ground here." His style is not King Jamesian, but harkens with such an undertone through its not always charming Victorian-Edwardian overlay. Yet of a necessity, based on the ideal he has set for himself, he systematically chooses to sublimate Quranic meaning, to say nothing of meaning's resonance, to sensual and poetical impact.

In more places than most reviewers, and perhaps the translator himself, have admitted, Arberry is incomprehensible or flatly inaccessible (see, for instance, the notion of "double life," Sûrat Al-Isrâ', 17:75). Sometimes this verges on distortion of meaning, but regularly it ignores the fact that with the Quran, language, rhetorical beauty, sublime expression are always at the service of releasing profoundly urgent meaning. Never is sense constrained to sensibility. One cannot do in translation what Arberry has sought to do and adequately free the Quran's powerfully educative metaphysical, moral, soul-inspiring, world-ordering message from its divinely inscribed verses—signs that flash their forewarnings and gleam their glad tiding to a common human fellowship not all meant to take heed and heart in Arabic, per se, but all made to realize the transcending inferences that only the Quran's Arabic significations have been equipped to conserve.

There is little doubt that Arberry himself recognized the pull exerted by his passion, as regards the translation of the Quran, in his double-edged, but, nonetheless, abject confession that "never was it more true than in this instance that *traduttore traditore*," all translators are traitors. With this, Arberry professes his heart captive to the rapturous beauty of a body of Text, divinely veiled from the mind of so much of the world by the most diaphanous of wraps, a mere mouthful of fine Arab phonemes.

For this reason, he advocates the eminently sane idea that the Western scholar of the Quran end his self-imposed incarceration in the lifeless laboratory of the quantifiable intellect and contemplate the Sacred as a living unity, that he liberate himself from the "irreverent" slice-and-

dice mentality that inevitably causes all he touches to lose coherence and run like sand through his hands. How clearly Arberry echoes in his plea the elucidation of Shaykh Muhammad Diraz, quoted previously!

> It is against this excess of anatomical mincing that I argue the unity of the Sura and the Koran; instead of offering the perplexed reader *disjecta membra* scattered indifferently over the dissecting table, I ask him to look again at the *cadaver* before it was carved up, and to imagine how it might appear when the lifeblood of accepted inspiration flowed through its veins. I urge the view that an eternal composition, such as the Koran is, cannot be well understood if it is submitted to the test of only temporal criticism. It is simply irrelevant to expect that the themes treated in the individual Sura will be marshaled after some mathematical precision to form a rationally ordered pattern; the logic of revelation is not the logic of the schoolmen. There is no 'before' or 'after' in the prophetic message, when that message is true; everlasting truth is not held within the confines of time and space, but every moment reveals itself wholly and completely.[24]

A year later, in 1956, **Niseem J. Dawood**, a Jew of Iraqi origin and a translator by profession, ignored Arberry's insight and attempted the Quran in a much relaxed contemporary idiom, rearranging its surahs by the fairly meaningless pattern of size, shortest to longest. Dawood's work, which is singularly uninspiring, has been among the most widely available translations of the Quran on the English bookshelf (thanks to Penguin, his publisher). In the 1980s, he, or Penguin, reverted back to the standard textual order in a revised edition. A mutual friend, whom we shall meet as the translator of a popular modern Quran commentary, once gently reproached Dawood for taking license with the language of the Quran that he would not accept in the mundane transactional Arabic translations at his own firm. "It is sufficient for me," he is said to have replied, "that I intended to bring the style of the Quran closer to the tastes of English readers." This aptly summarizes Dawood's effort, as does his own introduction, which openly catalogues his bias against Islam. Dawood is guilty of plenty of mistranslation, in addition to leveling the Text to a uniform monotony.

For some time, Dawood was the only Jewish translator of the complete Quran into English. He lost this distinction in 1979 when Massada Press published Tel Aviv University Prof. **Aharon Ben-Shemesh's** *The Noble Quran*, who first rendered the Quran into Hebrew in 1971. This edition is unremarkable, save for its scattered polemical reinterpretations that seek to locate the Quran in Old Testament origins. This is accom-

plished by certain twists of its revealed tongue, mostly unprecedented in their construal, that, for example, in Sûrat Âl ʿImrân, 3:110, inserts the object phrase "People of the Book," meaning Jews, or sometimes Jews and Christians, for a pronoun heretofore universally established as referring to the "believers"; namely, the upholders of its address who it spoke to in the first instance, that is, the Muslim community. Thus, ﴾You ⌜believers⌝ are the best Community ever brought forth for ⌜the good of⌝ humankind﴿ becomes, at Ben-Shemesh's hand, *You People of the Book ...* Other instances of such interpretive gymnastics speak for themselves. Witness his footnote to Sûrat Al-Isrâ', 17:1, which removes the Furthest Mosque (*Al-Masjid Al-Aqṣâ*) from its age-old Jerusalem foundations to the parochial village of Jiʿranah, some ten miles from Makkah.

A few other translations by non-Muslims have appeared in the past two decades, like *The Koran* by **Thomas Cleary** (2004), a multilanguage translator of various sacred texts with an apparent interest in their mystic unity. This follows on his 1994 *The Essential Koran*, a book of select passages with a brief, somewhat eccentric, but generally thoughtful introduction. Cleary's style, especially in the recent publication, is jarringly uneven, shifting abruptly between exceedingly ordinary, at times almost conversational, language and glaring poetic flights. Regarding pedestrian usage, in which this translation abounds, take the verse, *Without a doubt, the one to whom you invite me hasn't a prayer in the world or the hereafter* (Sûrat Ghâfir, 40:43). Not only is *hasn't a prayer in the world* prosaic to the point of cliché, it is misconstrued. This verse-phrase means ﴾There is no doubt that all that you call me to ⌜worship⌝ has nothing worthy for which to be invoked—⌜neither⌝ in this world nor in the Hereafter﴿. Further, Cleary's dissonant styles are quite mixed, even in one and the same sentence or verse. *Then lo—they will debate in the fire, with the powerless saying to those who had aggrandized themselves, "We were your followers, so aren't you to substitute for us in the fire in part"* (Sûrat Ghâfir, 40:47). This gives the feeling that the translator seems at a loss for much of the overt significance he is attempting to interpret, let alone the rich subtlety that runs beneath. Thus, he transmogrifies, rather than transliterates, the enigmatic discrete letters (*ḥurûf al-muqaṭṭaʿa*) that appear at the head of several surahs. ﴾Alif Lâm Mîm﴿ become simply, and very wrongly, "A L R."

There is a good deal that is bizarre in this effort, including inconsistent use of italics to represent, it is supposed, the Speech of the Divine; quotation marks that attempt to treat verses like paragraphs; and Roman Numeral section breaks inserted in the midst of surahs. Moreover, not a word of explanation, note, or index entry accompanies this complete-

ly stripped-down publication. His peculiar English word choices for their Arabic "counterparts" are too numerous to itemize: *God is not 'ashamed,'* for the Arabic word *istiḥyâ'* (Sûrat Al-Baqarâh, 2:26). The reflexive, tenth-form Arabic verb *istiḥyâ'*, as applied to God, more appropriately means (as both classical and modern Arabic lexicographers define it) to 'spare,' 'forebear,' 'abandon,' or 'refrain' from a thing. *Then* [God] *'ascended' the throne* (Sûrat Al-Aᶜrâf, 7:54): Cleary translates the Arabic *astawâ* by a word that connotes the exact opposite motion, "rising upward," or, more precisely, the very sense the Arabic seeks to preclude, that is, "succeeding to" a position. Rather, *astawâ* connotes a "settling over," in the meaning of a worthiness that comes from an unprecedented and undisputed mastery. The Arabic *ᶜibâd* very plainly in the Quran means "worshippers," or "servants," or even, for the more literally emphatic, "slaves" of God, implying God's ownership of one and human devotion to God in return. This Cleary renders wrongly and blandly as "mortals." Again, he interprets the essential Quranic phrase *alladhîna kafarû*, or "those who disbelieve," or "the unbelievers," as "the atheistic." This is an almost complete misrepresentation of the Quran's usage of the term *kafara*, which denotes unbelief in God by way seeking to "cover over" God's truth—associating with Him or His religion anything false, whether by means of assertion or denial. This includes believing in more than one deity, elevating others to divine agencies, or associating anything else with God in a godhead, and the like. It also accounts for belying any aspect of God's absolute reality, Divine Being, or perfect attributes, including categorical denial of whatever God has instructed, said, or revealed, or rejection of whomever or whatever He has said is to be affirmed and upheld, like the messengers and the angels, and the truth of the Day of Judgment, and Heaven and Hell. The word 'atheistic' narrows this notion to the very small margin, indeed, of those who deny the existence of God or any deity altogether. This work takes its place in a growing list of recent efforts for which one cannot discern, beyond commercial possibilities, the contribution it hoped to make.

II. CONVEYING THE MESSAGE IN ENGLISH: THE QURANIC MILIEU

Whatever criticisms may be laid at the doorstep of Europe and its Quran interpreters, one cannot but admire that for nearly eight hundred years they single-handedly perceived and took up the immense challenge that complacent Muslims clearly, even shamefully, would not: To examine, understand, and project (albeit mostly negatively) the dynamic message of the Quran and its religion to a world rushing in all about

its adherents. Muslims woke up only sleepily, and exerted themselves anemically, to this their most urgent of all needs. Recognition of the self-evident necessity for the Quran's champions to, themselves, express it in the world seeped slowly through the Muslim body. One could graph the piercing thrust of Britain's imperial scepter through the Muslim psyche with a chart of Muslim translations of the Quran into English. It is said that it was Islam that roused Christiandom from its long dark slumber. Here, Europe returned the favor. India stirred first.

The earliest known edition of a complete translation of the Quran by a Muslim is the 1905 work of an Indian physician, **Mohammad Abdul Hakim Khan**. Originally of a Qâdiyâni[25] background, he renounced its sectarian views and produced a "propagandistic" account of the Quran, without basis in any authentic or estimable Islamic scholarship. It had no discernible methodology but promised in a lengthy subtitle *short notes based on the Holy Qur'an, or the authentic traditions of the Prophet (pbuh), or the New Testament or scientific truth. All fictitious romance, questionable history, and disputed theories have been carefully avoided.* It fulfilled exactly none of this.

Seven years later, in 1912, two new efforts appeared. The first, edited by **Dehlawi Mirza Hairat**, claims to have enlisted the help of "various Oriental learned scholars." Published in Delhi in two editions, its intention to offer "a complete and exhaustive reply to the manifold criticisms of the Koran by various Christian authors, such as Drs. Sale, Rodwell, Palmer, and Sir W. Muir" never really materializes in either the Text or the accompanying matter.

The Allahabad edition of the same year by **Mirza Abu'l Fadl**, dedicated to Sultan Jahan Begum, the princess ruler of Bhopal, India, billed itself as a refutation of the Bible "with a view to bringing out the superiority of the Qur'an." It arranges the surahs chronologically, harbors fairly informal responses to apparent arguments of local missionaries, but includes few notes and constitutes no real qualitative contribution over its two predecessors.

The first serious response to the Orientalist venture into Quran translation comes, in fact, not from the Empire but a native son. **Muhammad Marmaduke William Pickthall's** *The Meaning of the Glorious Qur'an* (London, 1930) surprised his countrymen and delighted Muslims. At least 27 editions later, the faithful can still be seen showing their appreciation. Pickthall was a British novelist of some distinction who accepted Islam after careful study. He visited and was welcomed in much of the Muslim world, especially India (where he served as a consultant to the Nizam of Hyderbad) and Egypt, where the

shaykhs of the renowned Al-Azhar University accorded him some assistance. Pickthall's Orientalist countrymen found it all so very "interesting as the work of an Englishman who became a Muslim," but decided (with raised eyebrow) that "it does not read well."[26] Silent censure aside, Pickthall is certainly faithful to the Quran in its representation and objectively more readable and accurate than any translation by an Englishman before his work. He is, moreover, keenly sensitive to the difference between the Quran and whatever any interpreter might produce, no matter how accomplished. Indeed, he held that the Quran could not, in fact, be translated, but only its meanings relatively conveyed—a position with which Muslims have tended to heartily concur and for which Arberry (who knew him and professes a commensurate love of him) took him severely to task in his 1953 work *The Holy Koran, an Introduction with Selections.* (Yet, just two years later, it is to Pickthall's expressed sensibilities that Arberry acknowledges his translation owes its appended title word "interpreted," changing from *The Holy Koran* or merely *The Koran* to *The Koran Interpreted.*)

All the more unexpected, then, with Pickthall's views thus expressed, that he himself attempts a quite literal interpretation of the Quran. Even more startlingly, given this constraint, he includes virtually no notes. The result is a Text composed with a certain difficulty of expression, dryness of style, lack of exactness in meaning in many places, and a message that remains in good part unelucidated, no doubt because of the mental constraints that grew out of his particular translation theory. At least some of these flaws, however, surely result from the limits of his Arabic, though he used his English gifts to offset this. He translates the word Quran, for instance, in Sûrat Yûsuf, 12:3, as "Lecture," which is restrictive to the point of being wrong in its sense. Moreover, his use of a language vaguely reminiscent of the King James Bible has tended to remain a stumbling block for most readers. The verse numbering system he imports from India, which differs from the more precise standard developed by Egyptian scholars, though far better than Flügel's, creates some impediment to easy Textual comparison. While pleased with Pickthall's service, Muslims were almost immediately eager to go beyond him, perhaps because he had enabled them to see the possibilities.

That desire gets its first spirited response only five years later, with the 1934 debut of the most important translation of the Quran to this day: **Abdullah Yusuf Ali's** *The Holy Qur'ân: Translation and Commentary* (Lahore, 1934–37). Yusuf Ali's work has appeared in at least 35 editions of record and probably that many unregistered ones. It has been twice revised, once (mostly favorably) in America by Amana

Publications in 1989, and at nearly the same time in Saudi Arabia by The Presidency of Islamic Researches, IFTA, Call and Guidance and the King Fahd Holy Qur'ân Printing Complex in 1410 H. (1990).

The translator was born in Bombay in 1872 in a family that belonged to the Bohra community (so called because of their merchant seafaring), though it is not clear if he came from its much larger Ismâᶜîlî or Sunni branches. He completed his first reading of the Quran as a young boy (popularly called *khatm* among Indian Muslims), though this was not its memorization, as others have misread it. Rather, his study and professional interests found their focus on the West and specifically England, in whose literature he went on to become something of a specialist in his country. He traveled Europe and settled in London, where he began a review of existing translations. Dissatisfied with the representation of the Book that never left the center of his consciousness nor his study, he eventually resettled in Lahore, in what is today Pakistan, and took up the project of interpreting the Quran into English, with the aid of a considerable number of students at the Islamic College that he was appointed to head. The translations of the famed **Maulana Muhammad Ali**, **Ghulam Sarwar**, and Pickthall were on his work-table, but he significantly elevated the language, and especially the style, of their English presentations of the Quran's meanings. He is widely praised among Muslims for the fervent faith and spirit of love with which he succeeded to infuse his rendition, far surpassing, in the popular taste, his predecessors. His notes are copious and reflective of his broad learning, if not necessarily its depth. Nevertheless, a portion of these glosses, in particular as they relate to end-time discussions, the unseen world, and the miraculous, are held to be excessively apologetic and pseudo-rationalistic. (This is, as we shall see, consistent with most of the sectarian translations of the Quran by Muslims, and, perhaps, here Yusuf Ali's upbringing is evinced.)[27]

The more Yusuf Ali's interpretation has been scrutinized, the more it has come under sharp criticism on all counts. In truth, his translation is often imprecise, inconsistent, and weighed down with parenthetical word choices that show a heart divided between the rationalistic and mystic. He too employs a verse numbering scheme imported from the Subcontinent (different than Pickthall's), inferior to the established standard (but cured in the revisions). In his notes, his inner leanings fairly ooze from every page. He is much given to allegorical explanation, poetic flights, and interludes, in addition to mystical interpretations that sometimes do not accurately reflect either the essence of the Quran's message or the context of its revelation. His notes on Sûrat Yûsuf (12),

for instance, are highly romanticized, based on the purely imaginative Persian love poetry that the poignant Joseph narrative inspired among the lyricists of its high culture period. There is no doubt that he was aware of this literary history, but it is significant that he could not resist its inner pull.

A decade hence, Muslims of a more scholarly mind began to take note of the field of Quran translation, perhaps heedful of Yusuf Ali's success, and began to weigh in (though "laymen" efforts not only continued but proliferated). In 1947, in the same city where Ali produced his work, **Abdul Majid Daryabadi** began publishing his compendium, *The Holy Qur'an with English Translation and Commentary*. Its notes are enormous and its translation more true to the Text of the Quran than its predecessor. Yet, its language fails to approach the inspiration and elegance of Ali's effort. It has never found an audience. The Quran translation critic, Dr. Kidwai, cited here throughout, is, in fact, a descendant of this translator and has supervised an abridged edition of his work, published by The Islamic Foundation (United Kingdom (with his hand in others of their works on the Quran, as well)). Oddly, Daryabadi expresses admiration for Bell, though, thankfully, he follows none of his dubious "methodology."

A number of other products by Muslims appeared in the next three decades, but five deserve special attention. The first is **Hashim Amir Ali's** 1974 *The Message of the Qur'an Presented in Perspective*. The "perspective" to which the title alludes is H.A. Ali's somewhat bizarre rearrangement of the surahs into something on the order of the Pentateuch that Biblical scholars traditionally attribute to Moses. He calls it the "five *books* of the Qur'an," and its justification is thematic unity: Book I is *The Portal, al-Fatihah* (*the Opening*); Book II is *The Enlightenment, ar-Ruh* (literally, the Spirit), comprising 18 early-Makkan-period surahs; Book III is *The Guidance, al-Huda*, 36 middle Makkan surahs; Book IV is *The Book, al-Kitab*, 36 late Makkan surahs; and Book V is *The Balance, al-Mizan*, 24 Madinah-period surahs. One half-expects Ali to have grasped what the Rodwells and Bells in the field did not—that such reordering destroys the coherent connections with which key terms and phrases link verses, passages, and (especially the beginnings and endings of) surahs together, in a far more impressive, germane, and sophisticated thematic engagement than merely personal observation.

In 1977—partly as a reaction to Muslim experimentation with the Quran as exemplified by H.A. Ali—**Muhammad Taqi-ud-Din Al-Hilali** and **Muhammad Muhsin Khan** published *The Noble Quran*, Khan serving as the actual translator and Al-Hilali as the religious

authority. The global distribution of this ultra-traditional interpretation in multiple languages is now in the hundreds of thousands, owing to the free Ḥajj-Pilgrimage copies, and other gratis distributions, of the King Fahd Holy Qur'ân Printing Complex. Its language is roughly hewn, paying no regard to literary style, though its primary text claims to derive from the work of Abdullah Yusuf Ali. It contains numerous direct, unexplained Arabic transliterated words that can only confuse a reader who does not know Arabic. Its defining feature, however, is the copious parenthetical interpolations its translators wedged everywhere into the Quran's verses, in order to ensure that the reader understands these in accordance with the partisan, religio-social vision that it improperly implies prevailed in Muslim societies during the classical period. The problems of such a work are, of course, as obvious as they are legion. Most notably, it unnecessarily and detrimentally distracts one from the timeless message of the Quran and the belief in the possibility of human harmony under God's Oneness, which is the essential inspiration the Quran's universal call seeks to instill in the human heart.

The publishers at Saḥîḥ International understood this critique when they called upon an American woman, who accepted Islam about the time of *The Noble Qur'an*'s first printing, to revise its language in 1997. **Um Muhammad** (the name Aminah Assami publishes under) lived and learned Islam first in Syria and then in Saudi Arabia. She admirably excised Hilali's many blatant dogmatic interjections from the English text and adequately redressed the bulk of Khan's stilted language, pulling its interpretation back to a literal level. What she could not do, and perhaps did not intend to, is alter the translation's firmly entrenched underlying worldview. The work, therefore, remains the conceptual captive of Hilali and Khan's excessively narrow and skewed vision of how the Quran should be read and understood, and is incommunicative of meaning after message (sometimes misleadingly so) almost wherever amplification is necessary to impart a verse or passage's implication and purpose or wisdom. Thus, God, who is ever-watchful and keeps record of human deeds—meting out judgment with all speed and justice in this life and on the Day of Judgment, in accordance with His own decree—is described in this interpretation's intermittantly unnatural style as the *swiftest of accountants* (whereas ﴾swiftest of reckoners﴿ is more suitable (Sûrat Al-Anᶜâm, 6:62)). She renders Sûrat Al-Anfâl, 8:67, as follows: *It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah's enemies] in the land.* This cannot be understood in any other way but as brutally offensive. Thus, it is a complete distortion of the valuable moral intent of the verse, which is to prevent coercive

military power from being called forth deceitfully on the pretense of noble ideals, when its real motive is the corruptive, yet widespread historical practice of going to war for economic objectives—in this case, the capture of wealthy opponents in battle for the purpose of receiving substantial ransoms from their kin.[28] Thus the verse should read: ﴾It is not for a prophet to take prisoners of war until he has thoroughly pacified the land. Most of you desire the fleeting things of this world, while God desires for you the everlasting life of the Hereafter. And God alone is overpowering, all-wise.﴿ Her methodology, or the one imposed, made this warping effect inevitable, bridled as it was by the relentlessly parochial interpretation with which the work was constrained to align.

Stepping back into the 1980s, a new light entered the realm of Quran translation in the person of **Muhammad Asad**, born in Austria (now Galicia, Poland) in 1900 as Leopold Weiss. The son of a lawyer and grandson of an orthodox rabbi, he converted to Islam at age 26. Though he majored in philosophy as a student and began his writing career as a German-language journalist (writing dispatches from Palestine), from the moment of his conversion and his powerful Pilgrimage experience to Makkah, he rededicated himself to the study of Islam in its primary languages, becoming acquainted with many of the intellectual luminaries of Islam in his time. He participated in the political life of the Muslim world, consulting Saudi Arabia's King Abdul Aziz, contributing to the formation of Pakistan, representing its interests in the United Nations, and becoming one of the era's most trenchant critics of the direction in which Western modernity and secularism were headed. Yet, it is said that his mind was ever on translating the Quran for Western peoples.

In the winter of his days, with his understanding and language skills at full maturity, he realized his life's mission. *The Message of the Quran*, printed in 1980, is among the most serious efforts at Quran interpretation in English. His translation of the Arabic Text and his copious and lengthy notes raised the art of Quran translation another level. While its language is highly effective, it is somewhat prolix, abandoning any notion of translation, per se, in favor of interpretive rephrasing. He seeks to remedy the inevitably banal effect of this by peppering the language with the antiquated 'thee,' 'thou,' and analogous verb suffixes that have long since fallen out of use, to lend it, one surmises, some register of the sacred. Thus, his language forms a peculiar admixture of the archaic and prosaic.

Deeper analysis of Asad's *Message* explains his linguistic approach. Asad is discernibly influenced by the rationalistic interpretations popu-

larized by the Qâdiyâni translators (whom we shall meet shortly), and to a lesser extent the social interpretations of the Egyptian pre-modernist commentator Shaykh Muhammad Abduh. Thus, he tends to bend the meanings of the Quran's report on the unseen realm in this life and in the Hereafter, as well as the miraculous in the world, toward abstraction and away from the "sensible." In addition, he is somewhat given to injecting the findings of natural science in some verses, but this is not wholly without merit, as some contend. His interpretation, however, and especially his notes are strongly psychological in the shade of Freud and Jung. Asad grew up in a place and time (turn-of-the-century Eastern Europe) where rationalism virtually possessed the populace. Perhaps he thought notions of jinn (mythical genies to the Western mind) and angelic guardians of Hell, for instance, would cause a people who had lost patience with and trust in unempirical religion to dismiss the Quran as just another Bible-based message, before they ever had a chance to reflect on the transcending truths it reveals and with which only God could have infused it.

Whatever may be his reasoning or belief, he does not hesitate to advocate farfetched psychoanalytic interpretations of the Quran, or espouse a little natural science, to suit the mentality of the modern English reader he had in mind. Thus, one can turn to almost any page of this work and discern his governing prepossession. *[And so,] whenever the two demands [of his nature]*—"his" meaning "man's"—*come face to face, contending from the right and from the left, not even a word can he utter but there is a watcher with him, ever-present* (Sûrat Qâf, 50:17–18). It is the dual noun *mutalaqiyân*, which describes ﴾the 'receiving ⌜angels⌝' that receive ⌜each person's every word and deed in life⌝—one on the right and one on the left—'seated,' ⌜giving heed⌝﴿, that Asad is rendering as *the two demands* of man's nature, in the Freudian sense, while the ever-present "watcher," for Asad, is simply the human "conscience." He explains:

> "The two that aim at meeting each other" corresponds better with the preceding verse, which speaks of what man's innermost self (*nafs*) "whispers within him," i.e., voices his subconscious desires. Thus "the two that aim at meeting" are, I believe, the two demands of, or, more properly, the two fundamental motive forces within man's nature: his primal, instinctive urges and desires, both sensual and non-sensual (all of them comprised in the modern psychological term "libido"), on the one side, and his reason, both intuitive and reflective, on the other. The "sitting (*qāʿid*) on the right and on the left" is, to my mind, a metaphor for the conflicting nature of these

> dual forces which strive for predominance within every human being: hence, my rendering of *qāᶜid* as "contending." This interpretation is, moreover, strongly supported by the reference, in verse 21, to man's appearing on Judgment Day with "that which drives and that which bears witness"—a phrase which undoubtedly alludes to man's instinctive urges as well as his conscious reason.[29]

To be fair, Asad's note commences with a nod to the "classical commentators," who understand the relevant words and verses cited here, *mutalaqiyân*, *qâᶜîd*, and verse 21 (which we shall describe presently) as references to the recording angels that the Quran explicitly states accompany every human being in his or her journey through life, at every moment (see Sûrat Al-Anᶜâm, 6:61, and Sûrat Al-Infiṭâr, 82:10–12), and then after death into Judgment. We may even overlook his transposition of *qâᶜîd* into *qâᶜid* in his notes as an error of transcription. What cannot be ignored, however, is the way in which he must contort the Text in verse after verse to comport, just as he says, "to my mind," in order to achieve his psychological reduction of the Text.

The problem with this is that the primary thrust of the Quran aims at awakening arrogant, sensory-bound, earthen-dull man to just this realization: That *the [full] truth*, as Asad puts it in 50:19, is not mental, nor is it "full insight into one's own self," as the preconception of his interpretation compels him to explain it in his notes. Rather, it is very much the concrete, physical, and spiritual ﴾reality of the Hereafter's truth﴿—its real existence—to ﴾which the rigors and throes of the delirium of death﴿ shall inevitably bear the human being. It is for this reason that the disbeliever is told, when he enters the scene of Judgment in the Hereafter, as the Quran so arrestingly testifies here in verse 21 in such electrifying words: ﴾Very truly, you were lost in utter unawareness of the imminence of all of this in life. Yet, now, have We removed your veil! Thus your sight this Day is acutely piercing.﴿ At the hands of Asad, ﴾that very moment whereof you frantically sought evasion﴿, that is, death as the transition into the previously concealed realm of the Afterlife, is not a heightening of visual certainty, a confirmation of a new, but infinitely more real reality. Rather, for him it is an awakening of the subconscious mind. The whole event dissolves into metaphor, and metaphor passes easily into allegory, and allegory into suspect psychological theory—until the corporeal substance of the unseen Afterlife, which awaits one following death and resurrection, evanesces into the mere *conscious mind* of man. Such an assertion is unheard of through five solid centuries of Quran commentary. Yet,

Asad, in the note cited above, somehow proclaims that it "undoubtedly alludes to man's instinctive urges as well as his conscious reason."

That is why, in verse 21, the English reader of Asad's interpretation never learns that the Trumpet of resurrection initiates a physical spectacle; he or she never realizes how ﴾thus, ⌜instantly, from the grave⌝ each soul sallies forth—⌜two angels⌝ with it: One driving it ⌜inexorably to the Plain of Assembly⌝; and ⌜the other⌝ a witness ⌜to all its earthly deeds.﴿ Rather, what they find instead is that one will, in some way, *come forward with [his erstwhile] inner urges and [his] conscious mind.* Asad does show the raising *from thee thy veil, and sharp is thy sight today*! But when that veil on the unseen is rent away, his reader never sees that it is ﴾then, ⌜the angel who that Day is⌝ his close companion shall say: This ⌜record⌝ that is with me is ⌜of his life, full and⌝ ready!﴿ But, rather, he meets—perhaps to his surprise—only *one part of him*self, no evidence produced by an accuser that he may face just "the sinner's [own] reason" rebuking him "that he has always been more or less conscious, perhaps even critical, of the urges and appetites that drove him into evildoing."

Asad's psychological interpretation completely falls apart in verse 26, for there the precise Arabic dual is employed by God, commanding the two celestial guardians of every inveterate disbeliever: ﴾Anyone⌝ who has held with God any other god! Cast him now—both of you ⌜angels⌝—into the severest torment!﴿ Asad does not translate the dual at all, for it makes no sense in his psychological twist to have the good part of one (the rational mind, according to his scheme) aiding the sinful part of one (that is, the "counterpart," to one's reason)—or as Asad notes it, "namely, the complex of the sinner's instinctive urges and inordinate, unrestrained appetites" [sic]—cooperating to throw "oneself" into Hellfire. Asad's reader further never meets, in verse 27, the unseen devil that has, by way of goading suggestion, collaborated with the condemned in the perpetration of evil throughout his life; for it is here that this very real being of wickedness pleads innocence before its God: ﴾His close companion ⌜in evil in the world⌝ shall say: Our Lord! I did not make him transgress. Rather, he ⌜himself⌝ was ⌜lost⌝ in uttermost misguidance.﴿ Instead, Asad's reader encounters this disbelieving *man's other self,* a thorny theological conception in its own right. What the reader, moreover, is taught from Asad's notation on this verse is that this "other self" is the "*sâ'iq* (that which drives)," meaning, in Asad's view, the *inner urges* of the libido he has interpreted into verse 21, "often symbolized as *shayṭân* ('satan' or 'satanic force'...)," for which the classical Quran commentator Râzî is blamed. Thus, in the Asad experience of the Quran, even Satan nearly vanishes into allegory.

This thread of hyper-rationalism runs throughout Asad's text, sometimes leading to bizarre interpretations that have tenuous connection, at best, with the Quran's Arabic address. In Sûrat Âl ᶜImrân, 3:49, for example, the exceedingly straightforward statement of Jesus ﷺ regarding his widely reported ability to bring a clay-fashioned bird to life as a God-given miracle (proving to the Children of Israel that he was, indeed, the awaited Messiah) Asad transmutes into: "I shall create for you out of clay, as it were, the shape of [your] destiny, and then breathe into it, so that it might become [your] destiny by God's leave." This he justifies from the figurative meaning of the Arabic *ṭayr*, or 'bird,' which secondarily connotes a good or bad 'omen,' though there is absolutely no reason, in the context of Jesus' ﷺ speech, to leap the concrete usage of *ṭayr* as 'bird' and reach for 'omen.' Consider, for instance, the other miracles Jesus ﷺ articulates to his people in the self-same verse.

﴾...Truly, I have come to you with a sign of my commission from your Lord that I, indeed, form for you from the mud of the earth a bird-like figure. Then I blow into it, and so it becomes a bird—by God's permission. I heal the born-blind and the leper; and I give life to the dead—by God's permission. And I tell you what no person knows of what you eat and of what you store up in your houses. Indeed, in this there is a sure sign for you, if, indeed, you are believers.﴿ (Sûrat Âl ᶜImrân, 3:49)

Asad, of course, is himself aware of the discrepancy between his interpretation of the bird-miracle and its counterparts. Thus, he is further compelled, in a footnote, to update Jesus' ﷺ clear-cut statement of raising the dead—by God's permission—to "a metaphorical description of his giving new life to people who were spiritually dead" (see Asad's note 38, p. 74). It is not unreasonable to observe, as well, that the miracles of Jesus ﷺ that the Quran here recounts (and that Asad appears to discount) are not novelties to the Quran but part of the religious record of other faith-communities. In other words, there is no defensible reason to support Asad's eccentric interpretation. The logical conclusion is more practically what has been shown here—that Asad labored under a controlling principle of systematically rationalizing away the miraculous, the extrasensory, and the other-worldly in his attempt to accommodate the message of the Quran to the modern mind as he perceived it.

What is most disappointing about Asad's work, and, really, unwarrantable, is that he resorts to more than a little deftness in supporting his translation's wordings and understanding with notes presented as being legitimized by the classical commentators. More than once does he

quote Al-Ṭabarî and other such Quran authorities in support of his choices, while a reading of the original shows these past masters to be citing the opinion only to refute it, or are therewith merely completing the record, not advocating his position. He is particularly given to the heavier philosophical digressions of the thirteenth-century exegete just cited, the renowned Fakhruddin Al-Râzî (d. 1210), a scholar of multiple Islamic sciences who also practiced Quran explication, not on the basis of meanings that had been historically established by authenticated reports, but on the basis of informed opinion (*tafsîr bi'l-ra'îy* (to an extent for which he has been sharply criticized)), which is not to say the latter is illegitimate. Yet, for this reason, Asad cannot be read reliably without recourse to serious study of the Quran commentators themselves.

In the wake of Muhammad Asad come a number of modernist translations that vary as to quality, style, and worth. None amount to significance in the sense of attaining unique contributive value. Some can be dismissed out of hand as unmethodical adventures in the breach, like the translation thoughtlessly entitled *The Qur'an*, of husband-wife team **Ahmad and Dina Zidan**, the former an Egyptian engineer resident in England whose scholarly qualifications in Islam and the Quran are quite unknown. The late **Thomas Ballantine Irving**, an American expert on the history of Spain, and beloved convert to Islam (known among Muslims as Ḥajj Taʿlîm ʿAlî), published his translation in 1985. Deliberate in its use of American common language and idiom (at times even colloquialisms), he, in fact, titled his work, *The Qur'an: The First American Version*. It is certainly readable, yet is devoid of literary elegance or textual dignity. (*If he does not do what I ask him to do, he will be taken down a notch or two* (Sûrat Yûsuf, 12:32)). His decision to translate the Quran in the tongue of popular American culture proves weighty, indeed, pulling it beneath an acceptable language standard into tastelessness.

If Irving is too earthy, three other interpretations of roughly the same period aspire to soar, but with wax wings. One senses in them the ambition to imitate the lofty aims of Arberry (who, again, was himself seeking to "imitate" the literary "sublimity of the Koran"). The Pakistani novelist and poet **Ahmed Ali** in 1984 produced a translation that Robinson describes as stylistically "sublime" but "wildly inaccurate and very inconsistent."[30] On the latter count, there can be no disagreement. Ali is, in fact, completely irresponsible in numerous instances, even pandering. He is smooth in the reading, but, in this appraisal, rarely inspires. On the contrary, he is ultimately dismaying for anyone familiar with the unrestrained license he takes. The 1986 print of **Muhammad M. Khatib's** *The Bounteous Qur'an: A Translation of*

Meaning and Commentary, on the other hand, attempts a faithful rendition while reaching for literary elegance, but falters in its English in not a few places. It tends to fatigue one with a sense of beauteous words and phrases bereft of expressive content. Its sparse notes are not unhelpful.

This same pattern prevails, but with much less proficiency, in the interpretation of the Egyptian linguist **Muhammad Mahmud Ghali**, whom I know and respect. Though his knowledge of the nuance of Arabic words is superior, his language is consistently stilted and his interpretation basically wrong in places, stemming, I believe, from an allegiance to an unattainable notion of synonymy. Ghali, a former dean of Al-Azhar's Faculty of Languages and Translations, sometimes obscures, or even inverts, verse meanings in the interest of word correspondence. For instance, in Sûrat Al-Nisâ', 4:105, he renders an admonition to the Prophet ﷺ to use the Quran to judge with justice and never to ﴾be an 'advocate' for the treacherous﴿ as "*do not be a constant 'adversary' of the treacherous.*" In Sûrat Al-Raʿd, 13:31, he handles the phrase ﴾with which mountains could be moved﴿, as "*whereby the mountains were made to 'travel.'*" When the opponents of the Prophet ﷺ challenge him to ﴾bring God Himself and the angels in a 'host' before us﴿, he translates it "*come up with Allah and the angels and their (dependent) 'tribes'* (Sûrat Al-Isrâ', 17:92). Sûrat Al-Zukhruf, 43:5, he presents unintelligibly: "*Shall We then strike away the Remembrance from you, 'pardoning,' for that you are an extravagant people?*" The English 'pardon' and the Arabic adverbial the Quran uses, '*ṣafḥan*' (here, 'forsaking'), are not invariably synonymous. Rather, it should read: ﴾Shall We, then, turn the Quran's admonitory Reminder away from all of you, 'forsaking' you of Heavenly guidance, because you are an exceedingly rebellious people?﴿

Modern Muslim translators seem increasingly to see the translation of the Quran with dichoptic vision: One eye fixed upon the Quran as untranslatable, the other searching to bring about as literal, or as simple, as possible a correspondence between its Arabic words and the English ones they select to express their meanings. The belief grows that the quest for the "impossible" can best be *attained* through some as yet undiscovered translation science of stringency that, if achieved, will at once produce a more precise rendering of the Quran and a lyric masterwork of English. It is a chimera.

Interlanguage synonymy in the highly dynamic expression of human speech has not, by any significant measure, proven to be word-based. This is part of the miracle of the simultaneous "sameness and uniqueness" of human utterance, even within the development of a single language itself. To each tongue is its secret genius. Splendor in speech

emanates from how perfectly that secret is given voice. Herein resides the linguistic miracle of the Arabic Quran. It is the perfect truth perfectly expressed, the flawless said faultlessly, the unicity of medium and message. The interpreter of the Quran is to be guided not by an impossible ideal of its reproduction, but by the canon it idealizes: Sublime meaning said well. To this end the Quran's English interpreters are to strive.

Poetic Endeavors in Interpretation

From time to time translators, Muslims and others, feel moved to render the Quran "poetically." **R.A. Nicholson** and **Richard Burton**, two Englishmen who spent their lives translating classical Arabic and Persian texts into English, respectively interpreted Sûrat Al-Qâriᶜah and Sûrat Al-Fâtiḥah in English free verse. While their attempts reflect their creative abilities, they fail to produce anything more than quite ordinary rhymed English.[31] "I do not think if the Qur'ân had spoken like that, it would have shaken the world," observes Arberry quite astutely, and for good reason, as we shall explain. Before this, however, let us acknowledge an Iranian poet, resident in the United States, who recently published what he has called the first complete poetic translation of the meaning of the Quran.[32]

No matter how novel an effort, how sweet the expression of any such work to interpret the Quran's meanings, and whatever the language, poetry remains contrary to the nature and the objectives of the Quran. Indeed, God, Himself, negates in absolute terms both the appellation and character of poetry in relation to the Quranic address. To begin with, anyone aware of Arabic verse knows instantly and unequivocally that nothing of the Quran resembles Arabic poetry—not its style, metrical patterns, or rhyme, nor its uses and purposes. Moreover, as a translation method—regardless of its rationale or accomplishment—poetry gives mastery to sound and syllable over sense. Rhyme (or resonance) precedes meaning in the hierarchy of the poetic imagination. In the arc of the rhyming arts, original meaning is easily jettisoned, putting poetry in diametrical opposition to both the intent and essence of the Quranic Text. To liken the Quran to poetry, then, is not only fundamentally wrong, but demeaning of its Heavenly Revelation.

Commentaries in Translation

The translation critic A.R. Kidwai has thoughtfully observed that Muslims have completely mined the rich "indigenous linguistic and literary resources" of virtually all the major language milieus wherein Islam prevails (take, for example, Persian, Turkish, and Urdu) in order

to "meet the scholarly and emotional demands" of something as exacting as interpreting the Quran. But no such artistic-intellectual pollination has yet come to pass "in the universal medium of English ... in the service of the Quran."

This is a sentiment that English-literate Muslims have, in fact, felt keenly. In the midst of what is now recognizable among them as a clear movement toward opening up to their heritage of religious scholarship, Muslim communities of the West have begun to deploy their resources in the translation of commentaries. This work has largely been done by native Arabic- and Urdu-speakers with proficiency in English (not outside the Quran translation pattern, incidentally). The books they have naturally chosen were the ones that gave meaning to their own religious experience in their youth.

For the Urdu-oriented, this translated, literally, into the enormously influential work of **Sayyid Abul A'lâ Al-Mawdûdî**, *Tafhîm al-Qur'ân, Towards Understanding the Qur'ân*. Begun in 1942, its first of five volumes appeared in 1950, with the author imprisoned. It was completed some three decades later in 1973. Its first English interpretation debuted, even before its completion, in 1967, translated by Muhammad Akbar of Islamic Publications, Lahore. Its limitations of language, abridgment, and publication quality notwithstanding, it was an unqualified success among English- speaking Muslims from the late 1960s through the early 1980s. Their activist mentalities—as a truly close-knit, fledgling community of immigrants and converts, adrift in a sea of experimental secular liberation—jibed with its revivalist "plea for purposive change" via the numinous and changeless.[31] This became required reading for such Muslims. Yet, it is reported that Mawdudi himself, before his death in 1979, advocated a "new and more forceful" rendition of the *Tafhîm* in more modern English. The first effort failed, in his view, to capture the literary and spiritual quality of his original, especially with regard to the ineffectual English translation of the Text of the Quran, a sense he felt he had succeeded in his translation for the Urdu edition. In 1988, **Zafar Ishaq Ansari** of The Islamic Foundation (United Kingdom) took up the task. Still in progress, it is expected to fill as many as 15 volumes when done.

The Arab counterparts to this story (holding to the same response pattern of their engagement with Quran translation) later, but equally vigorously, turned in their search for a more cogent English expression of the essential thrust of their faith to the modern commentary that has moved them most. There was no question but that this would be the Egyptian writer **Sayyid Qutb's** *Fî Ẓilâl Al-Qur'ân, In the Shade of the*

Qur'ân. It is impossible to overstate the pervasive inspirational impact that this work has had on the modern Arab Muslim world. Initiated in 1951 as a serialized commentary for a journal (like Mawdudi's, in fact), within a year he had published its first volume. He had finished two-thirds of his effort in his native Egypt when he was jailed for the words he wrote. The remaining third, composed largely in prison under egregious conditions, is among the most profound expressions of liberation theology and sociospiritual reform ever produced. He attempted to revise his first writings, accordingly, but achieved only about half of this (up to Sûrat Al-Ḥijr, 15) before he was executed in 1966. A London-based Muslim society published the last segment of his thirty-part commentary in 1979. Its popularity was instant and ongoing. For some time, the project lay dormant, until The Islamic Foundation (United Kingdom, the same publishers of the *Tafhîm*) picked it up in 1999, with the capable hands of **Adil Salahi** (his co-translator in some volumes being Ashur Shamis). Ten volumes have thus far appeared in print.

The dilemma of both these efforts, of course, is that they were firstly composed for the generation coming of age during the rise of ideological nationalism in the hot post-colonial period of the Middle East and South Asia, two distinctive social settings, but wherein Islam was nonetheless a historically established, politically known alternative. Their goals were revival of a Quranic consciousness and societal reform in cultures where Islam enjoyed instant resonance, though it had been conceptually truncated and in reality suppressed. In consequence, both these works reenvision the Quran's message as a constitution charting the rights and responsibilities of a state and its citizens, as a compass in the face of a socially dislocating modernity, and as a mirror of cultural identity by which to refract an alien incursion into the very spirit of the people. While the universality of the Quran cannot but come through in any fair illumination of its message (and these, at times brilliant, reinterpretations hinged precisely on the pivot of the Quran's timeless and spaceless relevancy), this was not the underlying point of such avant-garde presentations of the Quran.

It is self-evident that the audience, psychological challenge, and milieu of the translated message of the Quran for the global linguistic community of the English-speaking are all substantially different than the like of what these revolutionary commentaries sought to address. Then, so too, quite obviously, must be such a translation's task. One cannot be blamed for observing that the mission of the interpreted Quran today—especially in the West—more resembles its divine intervention into the spiritually unlettered Arabian Peninsula fourteen hun-

dred years ago than its explanation in Egypt and the Indian Subcontinent in the 1950s and 60s. Waking souls with the breath of God's Oneness, opening minds to Quranic literacy—this is, indeed, the English interpretation's primary duty in our day.

The feeling that English's plentiful language assets have not yet been harnessed in the service of this assignment is palpable among others besides English-speaking Muslims. The Muslim world has demonstrated concern about the efficacy of translation as a means of conveying the Quran's message with sufficiency. Yet, it also has expressed its fears that the substance of more reflective interpretations has tended to come from the periphery and not the vital core of the commentary tradition. This has inspired two movements related to the field of translation. The first is to create concise Arabic commentary materials that condense (into comparatively few words) authenticated, normative interpretations for the verses of the Quran that can be readily accessed by translators. The second has been to digest primary commentaries and then translate them into English.

The most ambitious of these latter efforts has been the Arabic abridgment of *Tafsîr Al-Qur'ân Al'Azîm* by the renowned fourteenth-century Syrian commentator Ibn Kathîr (d. 774 H. /1372 C.E.), published in Arabic as *Al-Miṣbâḥ Al-Munîr fî Tahdhîb Tafsîr Ibn Kathîr.* Followed up with its English translation of the same name, it was conceived and issued in 2000 by Darussalam Publishers & Distributors of Riyadh. Half a dozen different translators and editors under the supervision of **Shaykh Safi-ur-Rahman Al-Mubarakpuri** executed the English phase. The intent was to give English-speaking Muslims "the most popular interpretation of the Quran in the Arabic language, [which] the majority of Muslims consider ... the best source based on Qur'ân and Sunnah [the life model of the Prophet ﷺ]." Whether or not these claims hold, the English rendition leaves much to be desired. Ibn Kathîr codified in his much-regarded work what became known as the *tafsîr bi'l-ma'thûr* methodology (which is, very basically, commentary based on a knowledge hierarchy of (a) the Quran itself; (b) coherent reconciliation of its verses for legal purposes; (c) authenticated explanations from, and the relevant actions of, the Prophet ﷺ; (d) other well-founded historical testimonies related to the Quran's meanings; and, only lastly, (e) personal linguistic analysis). This hints at the English abridgment's fatal flaw: It fails to grapple with the reality that seven centuries ago Ibn Kathîr wrote for a scholarly, Arabic-literate elite about whose awareness of the Quran and its commentary much, indeed, could be assumed. The inconsistent English representation of his work, however, targets no

such addressees. Its translation is patchy (perhaps the result of too many hands of varied competency in the mix). Its contextual explanation is meager. Its fundamental terminology and concepts remain shrouded in a combined cloak of awkward English and unsatisfactorily explained Arabic transliteration. *Tafsîr Ibn Kathîr*'s historical effectiveness notwithstanding, its English interpretation is a bewildering visual and intellectual experience.

About a decade before this, Egypt's Supreme Council of Islamic Affairs issued a condensed Arabic commentary of the Quran, based on several normative exegetical sources, under the title *Al-Muntakhab* ("Al-Montakhab" in their own transliteration) *fî Tafsîr al-Qur'ân al-Karîm, The Select in the Interpretation of the Holy Quran.* The Arabic is a good and reliable work as a commentary *précis.* In 1993, **Abdel Khalek Himmat Abu-Shabanah**, a physician by profession, "translated" it, and the late Muhammad Mahdy Allam reviewed it. From the opening surah—which renders the much uttered and spiritually summative verse *Al-hamduli'llâh rabb'il-ʿâlamîn,* ﴾All praise is for God ˹alone˺, Lord of All the Worlds﴿, as "Bosoms peep forth and answer thanks to God"—to the last paragraph of its acknowledgments—"our bosoms peep forth and answer thanks to God"—it is a massacre of language and concept. Rarely does Abu-Shabanah show the discipline to curb himself to the Arabic text of the *Muntakhab.* His hyper-inflated English discourse, sentence by raucous sentence, grates against ear, intellect, and soul. That it is presented as the official English commentary of the Arab Republic of Egypt is appalling.

The **King Fahd Holy Qur'ân Printing Complex of Madinah** commissioned a group of scholars to produce a good and finely printed brief commentary in Arabic, *Al-Tafsîr Al-Muyassar* (1418 H.), *A Facilitated Commentary* of the Quran, with the intention of helping translators. It has not itself been rendered into English (though this, it seems, was also part of its conception, though it now seems the original work itself has lost its endorsement), but it is certainly a dependable work within its intentionally concise limits. There are occasional glosses that smack of ideological pedantry, but these are few and not out of bounds.

Finally, **Mahmoud Mustafa Ayyoub**, a Lebanese-born academic in Islamic studies educated at the American University of Beirut and Harvard, has been at work on a series entitled *The Qur'an and Its Interpreters*, which seeks to cull selections and themes from the classical commentaries. It has, however, an inordinate focus on relatively minor Shiʿite exegetes and the quasi-philosophical issues they and a few others have raised. Its usefulness remains to be seen.

Sectarian Translations of the Quran

Non-Muslim translators are, of course, not alone in using Quran interpretation to prove or strengthen their sectarian biases. **S.V. Mir Ahmad Ali's** 1964 work announces an ideological allegiance in its very title from which its interpretation never strays: *The Holy Quran with English Translation and Commentary, according to the version of the Holy Ahlul Bait* [that is, Household of the Prophet ﷺ, whom Shîᶜahs believe are, genetically, the only divinely authorized authorities to rule over Muslims for all time] *includes special notes from Hujjatul Islam Ayatullah Haji Mirza Mahdi Pooya Yazdi on the philosophical aspects of the verses.* It is, of course, an unabashed defense of Shiᶜism.

M.H. Shakir's *Holy Quran* (New York, 1982 (first published in 1968 without Arabic Text)), another apology for Shiᶜism, has similar goals in its presentation of Syed Muhammad Hussain at-Tabatabai al-Mizan's *An Exegesis of the Quran,* translated from Persian into English by Sayyid Saeed Akhtar Rizvi (Tehran, 1981).[34] The actual translation is no more than a reworking (to be kind) of a 1917 version by Muhammad Ali, which is rich with scholarly notes and commentary, yet weak in style and filled with deliberate contortions of interpretation blatantly cast to defend the affiliation to which he belonged; namely, the mystic-messianic Qâdiyâni, or Aḥmadiyyah, phenomenon of South Asia, prompted in part by "modern-Western infiltrations" in the colonial Punjab.[35]

The Qâdiyâni/Aḥmadiyyah movement, one of several religious amalgams that emerged and then splintered on the cusp of the twentieth century in British-ruled India, has been particularly active in interpreting the Quran into English since early last century. These efforts generally share an ideological advocacy that seeks to legitimize the tenets of their varied creeds. Their translations thus introduce interpretive twists that appear for the first time in the history of Quran scholarship. They tend, as well, to deny any miracle, event, or mode in the world that lies outside natural law as established by modern science. The Quran, for example, states that God ﴾subjugated the ˹very˺ mountains to give due exaltation ˹to God˺ with David in the evenings and at sunrise﴿, that is, to join God's prophet in hymning His praise (Sûrat Al-Anbiyâ', 21:79). This they interpret as a reference to a community of human beings that inhabited the mountains (or even the righteous among humanity) who glorified God with David ﵇. The Quran further states that God ﴾taught﴿ both David ﵇ and his son Solomon ﵇ to comprehend ﴾the utterance of birds﴿ and subjugated the birds to their command (Sûrat Al-Naml, 27:16). The Qâdiyâni/Aḥmadiyyah translators

generally construe this as the two prophets training the birds in the manner of messenger pigeons, or as a tribe of men named Ṭayr. When the Quran refers explicitly to an individual bird, the hoopoe, and explicitly records its dialogue with Solomon عليه السلام, they represent it as a man of high rank, a general, in Solomon's army called by the Arabic name Hudhud (or Hoopoe), and not simply a particular bird of that type. Finally, they reject belief that there are Jinn (the race to which Satan belongs) who are coexistent with humankind in the world but invisible to it. Rather, they infer this to be an aristocratic class of human beings or a secret society of men. The same sort of rationalizations apply to the miracles of Jesus عليه السلام in the Quran, and so on.

The best translation that they have produced is that of **Ghulam Hafiz Sarwar** (1920), still another Cambridge graduate. His style and fealty to the Arabic Text far exceeds the rest, though his translation is devoid of notes or commentary. He attempts to soften the hyper-rationalism of the Aḥmadiyyah religious tenets somewhat. He puts considerable effort into his work's introductory matter, however, with a notable review of previous Quran translations, a detailed account of the life of the Prophet ﷺ, and a fine outline of the Quran's surahs, all of which demonstrate good methodological training from the West.

Another notable effort from these ranks is that of **Zafarullah Khan**: *The Quran: Arabic Text and English Translation* (London, 1970). His language is good, but highly inconsistent, and at places completely off-center with regard to the Arabic Text—and well it had to be, for it contains ideological sleights of interpretation that defend its unorthodoxy. For this reason, it is unreliable. For example, it undoes the Quran's rather straightforward announcement that the Prophet Muhammad ﷺ, as the "Seal" of the prophetic brotherhood, marks the end of all prophethood on earth, a point the Aḥmadiyyah tradition cannot concede since its founder claimed to be just this.[36]

In addition to the Qâdiyâni/Aḥmadiyyah versions,[37] a similar Persian religious affiliation known as the Bahais, which formed at nearly the same time, also has made translations of the Quran. In 1978, **Rashad Khalifah**, a Bahai Egyptian engineer, naturalized as an American who took up residence in Tucson, published *The Quran: The Final Scripture (Authorized English Version)*. His work, crude as it is, merits no special mention, save for the further illustration it gives of the psychosis to which religiously fanatical partisanship, owing to reckless disregard for genuine scholarship, can lead. Fascinated by what he came to see as the prime divine "unknown" underlying all religious mystery, he began to explicate all things in accordance with the inscrutable number 19. By

19, the Quran could be entirely explained. Upon 19, he discovered, all physical and spiritual existence had been based. He felt certain that so insightful a perception as had been vouchsafed him could not but be revelation from God, confirming that he, rather than Muhammad ﷺ, was humanity's long-awaited last messenger!

Mahmud Y. Zayid, sought a consolation to such sectarian interpretations with his English Translation of the Quran, for which he brought together a consortium of Shiᶜite and Sunni scholars in Lebanon to construe his translation (which is largely that of Naseem J. Dawood (seriously marred by its own mistranslations)), and who added an appendix on their respective rituals and beliefs. The result was that which editing by committee so often tends to produce, only more mixed and divided. It suffers from inarticulate English as well as misinterpretation. The title page reads: *The Qur'an: An English Translation of the Meaning of the Quran* (Checked and Revised by Mahmud Y. Zayid, Assisted by a Committee of Muslim Scholars, Approved by The Supreme Sunni and Shii [sic] Councils of the Republic of Lebanon), Beirut: Dar Al-Choura, 1980.

The Increasing Need for an Original Interpretation

The twentieth century, as we have seen, witnessed a number of serious, in some instances, sincere, efforts to interpret the meanings of the Quran into English. This naturally raises questions: (1) Do the interpretations meet the criteria of the maturing art of translation? (2) Did the translators have the requisite skills and specialized learning to effectively interpret the Quran? (3) To what degree are the interpretations accurate reflections of the Arabic Quran, in regard to the meanings that scholarly Quran commentary has established and that linguistic analysis of the Quran's Arabic supports? (4) Is the English clear, of literary quality, consistent within its word usage, phrasal expression, and sentence construction, without being mechanical? (5) Where verses share such language elements, is the same meaning and phraseology replicated, if applicable? (6) Are the English texts accessible, both in terms of the standardized Arabic numbering and order of the verses and surahs of the Quran, and in relation to content through indices, tables, and the like?

Neal Robinson, the University of Leeds professor cited previously, precedes us in evaluating some of these translations. "Although there are over forty English-language translations of the Qur'ân, none of them is entirely satisfactory and some are extremely unreliable." It is not a mere matter of reasonable dependability, a few Muslim translations achieving that bar (along with, perhaps, only that of A.J. Arberry from the endeav-

ors of others). Most of these translations, in our review, are marred by either (a) an overt intention to distort the Text overall or at certain ideologically specific points (nearly all the efforts of non-Muslims, in particular the earliest ones, belonging to this infamous category) or (b) a propensity toward Muslim sectarianism, ideological parochialism, hyper-rationalization of the miraculous or unobservable, or systematically "refracting" the Quran's nature- or societal-related verses to verify time-bound scientific theory or to coincide with the perceived values orientation of the ever-evolving Western reader.

The spate of English translations of the Quran that have appeared since Robinson's assessment have not vitiated his observations. Most of them are not original efforts, but either comprise Yusuf Ali or Pickthall redux (compare the Turkish committee-produced *The Majestic Quran* and Pickthall's *The Meaning of the Glorious Qur'an* for an example of this) or have relied at a formative level on previous translations—not as part of a comprehensive study, but, rather, as a bridge by which to shorten the distance between their translators' tasks and the Quranic message's English expression. Indeed, much of the impulse among Muslims that has led to the recent proliferation of translations has been to "modernize," "popularize," or otherwise "enhance" the language or presentation of "older" efforts.

It is all too clear, moreover, that the background of the translator cannot be ignored in evaluating the validity of the interpretation. It affects both how the content of the Quran will be conveyed and, indeed, what nuance that content will likely carry. This applies to effect as well as meaning. For even if a translator should be well intended or grasp a verse's sense (a grand assumption, for not a few of our translators), its articulation may not be at all commensurate with the spiritual distinction that the Quran carries, to the point that one feels to be reading an alien utterance that refuses to flow within the margins of English or rise to the thresholds of its eloquence. For this reason, one finds, for nearly two and a quarter centuries, English writers (including, as Arberry has observed, the likes of Gibbon and Carlyle, who perhaps never saw a copy of the Arabic Quran in their lives, and who certainly could not read it) dismissing the Quran's literary composition in the most unfavorable terms.[38] One can discern this very same damaging misapprehension in many a contemporary intellectual and pundit.

Even our brief survey of past interpretations produces massive evidence that many of the non-Muslim translators presumed a civilizational ascendancy and religious prejudice that like cataracts made them impervious to the light and message of the Quran. Their Arabic, more-

over, was often deficient, their access to and familiarity with the Quranic sciences insufficient, and their stylistic appreciation for the Quran's expression of divine intent, moral virtue, legal decree, and the Afterlife usually nonexistent. Nonetheless, it was never the aim—nor the obligation—of non-Muslims to spread the message of the Quran and convey its guidance.

As for the Muslim translators, may God reward their efforts, most spent their gifts of time and mind qualifying themselves in professions removed from formal study of the Quran and its related disciplines. Physicians, engineers, accountants, and lawyers; English teachers, journalists, and novelists—they did not study Arabic and the Quran, the Sunna and the Sharīʿah, in Islamic institutions of higher learning or in equally valid alternative settings with recognized masters. A few had no personal experience in Western societies or culture, moreover. Far too many enslaved themselves to the select service of sect and ideology, reducing a message whose vista is that of the heavens and the earth, the temporal and the eternal, to the worldly vindicator of some synthetic creed.

The neglect of the scholars of the Quran and the institutions they people has already been addressed, for their conspicuous absence cannot be excused. They bear a great responsibility for the confusion in which the branch of commentary studies known as Quran interpretation into living languages finds itself. They have, in fact, shunned the difficult task of qualifying themselves in other languages and methods (or, at least, of training capable translators in the Quranic sciences), thereby forsaking the field to the volunteer and hobbyist, who have innovated their own rampant methodologies.

The need to reinterpret the meanings of the Quran, accurately, clearly, and in graceful English, is plainly stronger now than ever before. Interest in Islam runs at an all-time high. Intersection between Christian and Muslim cultures meshes ever deeper. And, perhaps most tellingly, the rise of dynamic, melting-pot Muslim communities in Western lands—no longer catalyzed by visions of empire or dreams of escape alone—is a genuine globe-altering phenomenon. As for the world's escalating attention to Islam and its Book—no matter its motive—it merely makes this need more vivid and pressing.

The *Interpretation* that this work accompanies tries to address the essential reasons that have given rise to this core necessity, fully cognizant that, in its six-volume vision and presentation, it is a new step in English toward established *tafsīr* commentary methodology. The first volume, an English translation of the complete Quran in meaning, is its first tome.

I. THE CHALLENGES OF QURAN INTERPRETATION

"I swear by God, had they asked me to move a mountain, it could not have been weightier than what they now requested of me." These are the words of the great Companion and Quran-compiler Zayd ibn Thâbit, recalling his feeling at the moment he was asked to gather together an authenticated copy of the Quran. They are virtually sufficient as an introduction to a statement that is here in order regarding the Muslim translator in the arena of Quran interpretation. The celestial difference between Zayd's person and burden and that of a mere translator is obvious. Yet, anyone sincerely engaged in conveying the Quran's revealed verses in another language cannot help but identify with the flash of fright Zayd must have beheld when first his mind took sight of his calling, and then slowly sense the monumental shift in gravity as it undoubtedly descended upon his shoulders. (See "Sphere Four" of this writing for more on the history of the Quran's compilation as a Text.)

Fifteen years in the conception and implementation of two different works of Quran interpretation into English have taught me, first hand, a good deal of humility. The Quran is the very word of God to all human beings. Then where breathes the believing soul who would not come to know fear in the demand that its meaning be conveyed clearly, a feeling of dread at the thought of one's personal inadequacy, who would not bolt upright in the night at the thought of the mistakes he must have made in seeking to understand and express the intent of the Creator in human-set words that are not the Immortal's own?

Moreover, there stand, ever at the ready, vast numbers of critics in the intuitive mirror of the conscientious Quran translator's mind—Muslims with analytical eyes trained upon every attempt to translate the Book of God—rightfully eager to authenticate how one has ferried meaning from native to foreign shore, yet avidly questing after a freshness of spirit that will blow a semblance of indigenous life from the Arabic Quran into its echo in English, and sprinkle it with something of the sweet fragrance of the original in the accent of its omnipotence, a work with a soul limned by scholarly insight but not encumbered by it or oppressed by the translator's onerous ideological freight. The Muslim audience—progressively more cognizant of the growing non-Muslim fascination and trepidation with Islam—also looks evermore at the literary and visual quality of the translation "experience" that might justify adding yet another English interpretation of the Quran to the nearly fifty that have appeared in the past three centuries, perhaps a fifth of these in the last two decades. What might be this new volume's golden virtue?

Added to the translator's concerns is the notion of literary lag—Muslims and non-Muslims cling to one or two translations (not altogether based on sound evaluation) and grow comfortable with their idiom and presentation, such that they compare new works against, not the authority of the original Text, but familiar phrases and arrangements that their minds are used to replaying. Acceptance of a different composition for readers does not always come easy.

There are other reasons, not to be spelled out here, that bring specific difficulties to this kind of epic effort, obstacles that, according to the Quran itself, go with the territory of any solemn attempt to publicize its message anew for another potentially providential generation. Not least of a would-be interpreter's challenges, however, are the multiple skills one need hone and the range of intellectual matériel and personages that must be gathered and brought selflessly to bear in the campaign to be clear and correct in the explication of the Book of God by way of translation. In addition to these competencies, the Quran commentator—and, again, commentary (*tafsîr*) is where translation fits in the vista of the Quranic sciences—has to systematically cultivate two other levels of consciousness: (1) a broad awareness of the natural world—described previously as the Quran's mirror-revelation in dynamic display; and (2) a deep fathoming of, and devotion to, the human sea into which he aims to cast the Quran's message.

These prerequisites require of the translator rigorous preparations, not a little of which begins "involuntarily" long before one is conscious that he or she is destined to undertake such urgent business. There needs to be a fairly massive integration of Arabic linguistics, historicity, exegesis, Revealed Law, Prophetic tradition, and theological learning, along with an analogous synthesis of learning and experience in the target language, in this case, English. This substantial intellectual groundwork is the main bar that has historically precluded many untutored Muslims from composing interpretive commentaries on something as exacting as the Quran. This is not to be viewed as an authoritarian prohibition, but rather as a testimony to the widespread presence of a wise valuation for the authentic and authoritative, and a finely tuned reverence for the sacred, in Muslim culture.

Increasingly, however, the precondition of scholarly expertise to explain the Quran has been obscured in the minds of Muslims, a shadow of oblivion that has only lengthened in consequence of the modern disconnect between the intersecting notions of commentary and translation, when it comes to the Quran. This trend is directly linked to the so-called globalization of world culture, which is, for the most part, alien-

ation of native cultures, rapid deculturalization, and an indiscriminate leveling that desacralizes all traditional hierarchies. In place of all of this, a new pantheon of highly suspect, experimental assumptions is steadily diffusing through the world, with the result that many Muslims now reflexively register these conjectures as validating—including the ones that say knowledge and personal intuition are equal when it comes to the "immaterial" domain of the nonsecular, for in this latter domain of "hard," worldly, man-made commandments and taboos, the new hierarchies are inviolable, sacrosanct, and enforced with draconian severity.

Little wonder, then, that people look with grave misgiving at suggestions to change, say, a constitution, whereas the call to bring about "versions" of the Quran in modern languages has already gone forth from various circles. This has been part of the confusion among Muslims as to the objective of Quran translation. It is not, as some now seem almost subconsciously to think, to scribe an adaptation of a sacral Text (as has been the very real challenge of Bible translation in its "production" of particular "versions"). Nor is it to sculpt a word-by-word likeness of the original Arabic Text. Nor is it to draw a culturally and psychologically correct analogy between civilizations and centuries. Many of these misconceptions can be discerned in notions of Quran interpretation that are now widespread among Muslims. "Literal'" translation theory proposes a basic word correspondence between the Arabic and the English. A variation on this theory, the "literal-sensed" concept, seeks to inject interpretations with "authentic" ideology. "Modern-sensed" translation philosophy attempts to abstract concepts from the Quran that favor a "rational" gloss that better aligns with contemporary (read Western) thought, anthropologies, and values.

Yet, the Quran interpreter is supposed to be reporting the Quran's meaning. Any emendations that he or she includes ought not to be—and, indeed, cannot justly be—to the Quran. Rather, they can only be to one's own translation through the copious research work of the specialist—a major part of whose purpose is to endue the commonly unversed reader with concepts one needs to understand the Quran, but that one's culture has forgotten or that one has not yet perceived. So, in addition to the interpreter's aforementioned capacities (or maybe as a culmination of them), one's translation stylus, before attempting Quran interpretation, ought to have been well whetted with positively related, substantial, and previous work of one's own. In addition, one should all the while be sharpening his or her interpretive sense with the, I think, important foundational literature now mushrooming in the field of translation study and theory, which has now come of age.

Perhaps, this obliquely explains one of the underlying reasons why—in spite of the surfeit of new translations of the Quran in modern languages—Muslims in the world express an almost insatiable demand for yet another interpretation of it. Intuitively, they believe and hope that the next translation will more purposefully and skillfully convey the Quran's meanings in English, for their own personal elucidation and that of their descendants, of course, but ever more so with an eye on two emergent realities. The first of these is that Muslims everywhere recognize the urgent need to elevate the voice of the Quran to its worthy place in the accelerating dialogue between civilizations, where truth and understanding are now openly at stake for the world. Secondarily, Muslims have a distinctive desire (and in this, I believe, they are not alone) to fortify the anemic profile of the Heavenly faiths. For, instinctively, Muslims recognize the direness of the need for their essentially congruous and tolerant word of divine guidance to be amplified in the human community with respect to the ominous issues of the age—none of which, it should be duly observed, can be considered "national" or "domestic" problems any longer. They are global, created by humanity, the concern of every man and woman, the planetary consequence on land and sea of the sins (in religious terms) that have gone forth from human lips and fingertips, a threat to the earth and all that flies through its air, moves upon its face, swims in its waters, or burrows beneath its soil.

These crises constitute dramatic divine reminders of humanity's collective liability for its actions on earth (though the All-Merciful pardons much). More importantly, they disguise opportunities to repent and reflect, and to thereby set right humankind's affairs with God, one another, and its environment before the Last Day of our lives, when no alteration or egress back into the world will be possible. These predicaments, which we human beings all generate, and wherefore we find ourselves steeped in them, suggest questions that, the Quran tells us, we cannot be afraid to pose to one another. Nor may we despair of together finding their answer within the waymarks of divine guidance: What is the place of religion in society? What are the categorical imperatives across humankind? How can law be impartially globalized while retaining cultural-linguistic prerogatives and continuity? How is education to be defined as a purpose and a content-base, and made into an egalitarian right, rather than a tool of cultural and political coercion; and what is the burden of the educational enterprise, the obligation and station of the educator in our societies? What is the proper function of the worldly philosophies within the decidedly moral spheres of wealth and property, health and cure, and the exploitation of earth's resources and care for its

ecology? What principles are to be held as controlling with regard to parent-child, female-male, elder-youth, and human relations in general, and in the interaction between the human creature and the rest of creation, animal, plant, and mineral? And what ethical doctrines does it behoove humanity to establish and enforce in managing disparities between rich and poor, meek and powerful, and, especially, in uprooting the deeply evil assumptions of intrinsic racial, communal, and gender inequalities that have so irrationally but tenaciously tainted modern thought?

Such questions, or, more properly, their answers, begin to shed light on the reasons why Muslims so ardently desire the Quran to be effectively translated, so that it can more readily enter, indeed, redress, the arena of the new global discourse. As God's last and culminating tiding and admonition to all of humanity, the Quran must unequivocally reach the understanding of the English-speaking in a fashion on par with (a) the calcifying, manmade ideological theses of our era (with which we currently remain deluged) and (b) the translations of preceding Heavenly Books. We listen in on Moses' عليه السلام reception of the Ten Commandments in captivating modern English and heed the account of the Old Testament in the same tongue. The similarly translated New Testament reports its narrative of the mission of Jesus عليه السلام and the Disciples in a style at times approaching the poignantly beautiful. Obviously, neither Moses عليه السلام nor Jesus عليه السلام ever pronounced a word in an utterance to be named English, given the simple historical reality that they preceded its very existence by millennia. Nor were the truly massive efforts to represent these texts in this idiom brought about by, say, Muslims or Magians. Rather, it was and continues to be the aspiration of believing Christians and Jews to illuminate their contemporaries with a seminal word that has produced their respective rescensions. Nor is it appropriate for a Muslim to cast aspersions upon the attempts of rabbis and priests, monks and ministers to plumb the depths of their sacred texts in order to disseminate their criteria and diffuse the light they find within them, when the Quran itself speaks of God's exhortation of them to respond to the decrees of His revelation:

> ﴾Indeed, It is We, Ourself, who sent down the Torah. In it there is guidance and light. With it the prophets, who submitted themselves ⌜to God⌝, made judgments for Jewry, as did the rabbis and the scribes; for they had been entrusted to preserve the Book of God—and to this ⌜trust⌝ they were ⌜mindful⌝ witnesses.﴿ (Sûrat Al-Mâ'idah, 5:44)

> ﴾And ⌜after the prophets of Israel⌝, We sent following upon their traces Jesus, son of Mary, as a confirmation of ⌜the truth⌝ that had

preceded him ⌜in the law⌝ of the Torah. Moreover, We gave him the Evangel—in which there is guidance and light—as a confirmation of ⌜the truth⌝ that had preceded him ⌜in the law⌝ of the Torah, along with ⌜further⌝ guidance and ⌜inspired⌝ admonition for the God-fearing.﴿ (Sûrat Al-Mâ'idah, 5:46)

Thus, for the Muslim, there are three reasons why every people have the right to access the meaning of God's last, universal revelation in this the post-prophetic age, the latter scenes of human history: (1) The Quran contains the comprehensive criteria by which human beings are to live on earth until the end of time; (2) it articulates the bases upon which they shall be judged in the Hereafter; and (3) it informs them of the eternal consequences of their worldly beliefs and actions and links this to the existence of the everlasting abodes of a true Paradise and a real Hell. Whoever is raised a Muslim or becomes one is accountable for providing the rest of the world with a clear sense of the explicit message of the Quran. Nor is this a one-time or place-bound liability for the Muslim community. It devolves anew upon every generation, in every location. Muslims, therefore, cannot fail to express the vital meanings of the Quran in English at the same level of original understanding, clarity, and literary quality as their counterparts in faith have their central texts—and based upon a similar impulse—yet being ever safeguarding of the rigorously authenticated meaning of its uniquely preserved Text.

II. *TAFSÎR*-COMMENTARY: THE OLD NEW VISTA OF QURAN INTERPRETATION

Perhaps one thing is clearer today regarding the Quran than it has been since English efforts to translate it began three centuries ago: The education of anyone who is ignorant of its message is not only dubious but renders that person's opinion obsolete, even dangerous, for the Quran is undoubtedly one of the great wellsprings of influence in the world and without understanding its message—not as it has been, and continues to be, largely systematically misrepresented—in at least a clear interpretation of its own authentic Heavenly voice, one cannot advance the crucial goal of confluence within the human fellowship. The common knowledge that this statement proposes, however, will not be easy if the Quran is not distinctly conveyed and reliably explained. Yet this cannot be done if its transmitters continue to restrict themselves to regurgitating old translations or mouthing sense-based idea or cultural interpretations in more or less the same old flat forms.

It should be obvious now that the route that centuries of enlightened

Quran commentary took in imparting and elucidating the Book's meanings was all along the only one that could be taken seriously, irrespective of languages and culture. Indeed, if one looks at linguistic settings other than that of Arabic in which Islam established itself by winning hearts and minds, not wars as popularly mythologized—the Persian, Turkic, Urdu, and Malay environments, for example—contextually bereft translation never sufficed. Let us put aside for the moment the obvious, that the Arabic of the Quran must be systemically taught and commonly learned at a certain level of awareness. Original, native, language-specific commentaries are all that can or will suffice the deep-rooted mortal thirst to drink in the nectar of divine truth, to know and grow into the Textbook of Heaven's guidance in terms that contextualize the Quranic experience in authentic conceptions that bear it accurately, transport its message clearly, and transfer the import of its meaning with impact. For it is only in this way that one's personal and communal encounter with the Quran can come to resonate in one's own circumstance with something of the Prophetic event of the Quran itself in the first instance.

The challenge that Muslims in the English-language milieu have correctly perceived but largely ineffectively addressed is that the Quran is more than capable of standing for and inculcating the vanishing noble virtues of moderation, civility, modesty, selflessness, charity, forbearance, and courage in new generations—provided it is given proper unmuted and uncensored voice. For the Quranic message is its own medium. Its appropriate mode, however, inheres not in the almost obsessive and resource wasteful act of translation and retranslation that seeks, again and again, to present the Quran in word-for-word or sense-for-sense approximations that cannot but appear as neurotically repetitive exercises in enigma and disconnection. Nor is there much hope in the newly fashionable trend to transplant popular commentaries from foreign soils as a harvest for the sons of different decades and their separate toils. Rather, the methodology that has proven most effective and resilient is that of the native interpretation that is conceived as an organic part of the scholarly tradition of Quran commentary. For the genre's genius is truly its ability to systematically provide peoples of a specific time, place, and experience with the intellectual, spiritual, and imaginative connections they need to recreate something of the spontaneous advent of the Quran in their own hearts, lives, and communities.

The remarkable discipline of Quran commentary stands alone in performing this feat because its purpose is to fashion the correct progression of mental bridges that link a particular reader, generation, and peo-

ple to a multifaceted understanding of the Book it amplifies. This is done, if done properly, by connecting a verse and its language, a verse and its meanings, a verse and its style, verses as they cohere and relate to one another, verses and their surahs, surahs one to another, and all with the Quran itself as a singularly coherent statement miraculously unfolding in parallel Texts of untold dimensions of time, culture, situation, and emotion: Heavenly Book! Worldly declaration! Arabic oration! Time's Last Reminder! Remembrance of all things! Divinely preserved chronicle of the prophetic history and spirituality of the life, mission, and psychology of its unlettered Messenger, Muhammad ﷺ, and his Companions, in juxtaposition with the narrative of the inveterate allies of unbelief! Such is the Quran.

Commentary succeeds in presenting the Quran because its message, in fact, originally came—not as a cryptic Book of atomized statements—but as a chain reaction, a big-bang genesis, that creates the human being and his gardenous endeavor in the world anew. It is the unfolding of believing man's universal paradigm until the end of time. It is the divine perfection of history's perpetual record, the encounter between Heavenly revelation, prophethood, and humility, on one hand, and earthy empiricism, egotism, and arrogance, on the other. It is that far-off thunder-peal in the night that starts the human soul to consciousness of an unseen realm and its absolute primacy over the relative province of the sensible. It is the proximal cause that compels one to the decisive inner struggle of establishing its numinous light in one's life. It is the luminous rune of revelation that reenchants and resacralizes for man a natural world that his numbed soul has heretofore held dispirited and profaned. It is a glad tiding and solemn admonition to him of destiny's two highways of ascent and descent that intersect only momentarily in the herebelow, if we but knew, and diverge forever in the Hereafter at the Throne of creation's singular, incomparable Maker, the true and only God, the Sole Judge of woman and man, all else's lone Creator.

At concentric levels, then, Quran commentary seeks to segregate and articulate the multitudinous message of the Quran as it, in fact, strikes the human being—rather, thrusts him all through—immediately, inexpressibly, and simultaneously. This is the steep road that this proposed series, *The Quran: A Contextual Commentary*, has taken as opposed to common translation, and which is reflected in this edition: *The Gracious Quran: A Modern-Phrased Interpretation in English.* A summary of its approach and features follows.

PART TWO

The Method of This Interpretation and Commentary

"Quran Commentary was the first of Islam's spheres of learning to emerge. Indeed, exploration of its issues was already underway in the time of the Prophet ﷺ, as the Companions sought answers to various questions about the Quran's verses....[39] Thereafter, investigation into matters of Quran commentary greatly intensified as multitudes whose native tongue was not Arabic accepted Islam. Now it had become *a necessity* to elucidate the Quran's meanings for them; hence, its practice grew widespread among the [second generation, that is, the] Successors to the Companions....[40] For Quran commentary is surely the most venerable of the Islamic sciences. In point of fact, it is of the uppermost [echelon] of knowledge [altogether]."

—Ibn ʿAshûr (d. 1973), *Tafsîr Al-Taḥrîr wa Al-Tanwîr* (1:14)

EVERY PROJECT PROPERLY done has an underlying methodology. The Five Spheres that precede this section introduce the Quran, but also caption the philosophy and intellectual context from which this work proceeds. Creative productions also have histories, however, a sort of rationalization of the emotional experience that brought their creators to and through their particular labors. My own twenty-five-year American odyssey as an Islamic scholar and citizen is, by every measure, crucial to the formation of this work. Relevant fare, to be sure, and of invaluable historical worth in its own right, yet I believe its gloss would constitute an unnecessary distraction here, out of sync with the germane descriptions that remain before us, regarding the attributes that distinguish this interpretation.

This much I will say: Nothing shall suffice the now-critical need of English-speaking peoples to understand the Quran and Islam—be they in North America, Europe, Australia, or elsewhere—but this: the formation of homegrown, comprehensive Quran-based curricula and the

publication of original exegetical texts on the Quran—not away from, but in the very stream of, the great learning mechanisms and scholarly commentaries of Islamic civilization. This must be borne out of the self-same "necessity to elucidate" the meaning of the Quran that the quote at the opening of this essay speaks to; namely, that sense of urgency for the "exploration of [the Quran's] issues" in search of "answers to various questions about the Quran's verses" for the express purpose of living by these answers. That means those who yearn to make a meaningful contribution to this "uppermost [echelon] of knowledge" must conceive of their work, from the inception, as offering solutions to real concerns and tribulations that go beyond the Muslim community and purely academic pursuit. In other words, we must become engaged in the premier collective responsibility of the followers of the last Prophet ﷺ: upholding the Quran in our day-to-day lives and conveying its message to those with whom we share a bond of humanity and a responsibility for the welfare and direction of society and this strained planet. This necessarily requires a systematic awareness of what has been done, and the creative conception of what one can do, to advance the objective of total public access to, and discussion of, the Quran—if, indeed, Muslims hold the Quran to be the "prescriptive" Book of God for every man, woman, and society for all time.

The Interpreter and the Foundational Work of This Interpretation

IN SEVERAL PLACES this introduction states that the education and background of the Quran interpreter and the goals and preparations set forth for his or her production not only matter but are first-order considerations in determining whether such a work should be undertaken and received as worthy of study. Having done such an interpretation implies that one feels qualified to put it forth, and God alone is worthy of praise. The background of the interpreter as it relates to this effort follows.

1. THE CREDENTIALS OF THE COMMENTATOR: He received his Arabic and Islamic training at Al-Azhar University. For those who are unacquainted with this institution, it is the oldest continuous-running university in the world, founded in 359 H. / 970 C.E. by the Fatimid rulers of Egypt and reorganized by the famed Salâḥuddin Al-Ayyûbî (Saladin, as it has been Anglicized) in 567 H. / 1171 C.E. into the premier citadel of Islamic religious higher education, which it has remained since.

   He first studied Arabic language and the Sharîʿah, or, very broadly, Islamic Law, and then learned Ḥadîth, the teachings and tradi-

tions of the Prophet Muhammad ﷺ, in which he has written two specialized works, in Arabic. His Ph.D. in Islamic Philosophy is from the University of Chicago, for which he translated the first half of the great Muslim legist, philosopher, and mystic Abû Ḥamid Al-Ghazâlî's seminal work on the principles of Islamic Law (*uṣûl al-fiqh*) *Al-Mustaṣfa min ʿilm al-Uṣûl, The Quintessence of the Science of the Principles of Islamic Law* (he has recently begun drafting the second part for publication).

For twenty-five years, up until 1999, he lived exclusively in America, where he functioned as an Islamic scholar, participating in what has shown itself to be the most vital period of its establishment and growth, both religiously and socially. The titles of other books he has written, including six that directly relate to the one in hand, can be perused after the title page of this book. He is currently Professor of Islamic Studies in Translation at Al-Azhar University, as well as at Al-Azhar's College of Sharîʿah and Law, and is the first of its rank to have interpreted the Quran into English after having lived and completed higher studies in America. Any worthiness in this fact is to be accorded, in part, to both these institutions, Al-Azhar and the University of Chicago. He publishes this work in the same year of life in which the Prophet ﷺ completed his call and passed to the mercy of God, and he hopes to witness its completion in its five companion volumes in the coming years.

II. SURVEY OF ENGLISH TRANSLATIONS: Shortly after the 1989 publication of an article on Sûrat Yûsuf (12) called *The Fairest of Stories* (subsequently redone in a somewhat more substantial book), he undertook a comprehensive survey of every English translation of the Quran from the 1700s on. The purpose was to become intimate with the various approaches to Quran interpretation, as they had actually appeared in print, and to study the salient differences in each generation of translators, to the degree that such patterns existed. The translators themselves were also studied in terms of their religious, ideological, and national affiliations, along with their intellectual training, as they themselves expressed such things in their own writings and as such had been reported in the works of others.

III. PRINCIPLES OF TRANSLATION: After the in-depth review of existing translations, a four-fold ethic to guide the interpretation process was laid down as follows: (1) fidelity to the meaning of the Quran as it is articulated in its revealed Arabic Text; (2) accuracy in its interpreta-

tion into English; (3) clarity and literary quality in its English expression; and (4) freedom from ideological bias, sectarian interpretation, or personal predilection in the representation of its meanings.

IV. SURVEY OF QURAN VOCABULARY: The Quran's approximately one thousand seven hundred thirty-four (1,734) primary root words (from which virtually its entire lexicon derives (excepting particles, prepositions, and the like)) were separately catalogued with an extensive set of specialized Arabic and English language references attached to each one, some twenty-five linear feet of research as it stores in file drawers.

V. SURVEY OF SURAH LITERATURE: By a similar process, the Quran's one hundred fourteen (114) surahs were surveyed. Each surah was then compiled into its own compendium with (a) its existing translations into English; (b) its commentary from the major Arabic exegetical literature, selected according to their specialized topical focus, including the teachings of the Prophet ﷺ (*ḥadîth*), the rules of applied Islamic Law (*aḥkâm al-fiqh*), prophetic biography (*sîrah*), and occasions of revelation (*asbâb al-nuzûl*), as well as various aspects of Arabic language. Generally speaking, no less than a dozen commentaries were bound into each surah file (though the range of commentaries and references ultimately needed proved quite extensive (*cf.* Bibliography)). These included *Jâmiᶜ Al-Bayân ᶜan Ta'wîl Al-Qur'ân,* Al-Ṭabarî (d. 310 H. / 922 C.E.); *Maᶜânî Al-Qur'ân wa Iᶜrâbuhu*, Al-Zajjâj (d. 311 H. / 923 C.E.); *Mufradât Alfâẓ Al-Qur'ân*, Râghib Al-Iṣfahânî, (d. 425 H. / 1033 C.E.); *Al-Kashshâf*, Al-Zamakhsharî (d. 538 H. / 1143 C.E); *Zâd Al-Maṣîr fî ᶜIlm Al-Tafsîr*, Ibn Al-Jawzî (d. 597 H. / 1200 C.E.); *Al-Tafsîr Al-Kabîr*, Fakhr Al-Dîn Al-Râzî (d. 606 H. / 1209 C.E.); *Al-Jâmiᶜ li Aḥkâm Al-Qur'ân*, Al-Qurṭubî (d. 671 H. / 1272 C.E.); *Al-Baḥr Al-Muḥîṭ*, Abû Ḥayyan (d. 745 H. / 1344 C.E.); *Tafsîr Al-Qur'ân Al-ᶜAẓîm*, Ibn Kathîr (d. 774 H. / 1373 C.E.) *Tafsîr Al-Jalâlayn*, Jalâl Al-Dîn Maḥallî (d. 864 H. / 1459 C.E.) and Jalâl Al-Dîn Al-Ṣuyûṭî (d. 911 H. / 1505 C.E.); *Tafsîr Irshâd Al-ᶜAql Al-Salîm ilâ Mazâyâ Al-Qur'ân Al-Karîm*, Abû Al-Saᶜûd (d. 982 H. / 1574 C.E.); *Fatḥ Al-Qadîr*, Al-Shawkânî (d. 1250 H. / 1834 C.E.); *Rûḥ Al-Maᶜânî fî Tafsîr Al-Qur'ân Al-ᶜAẓîm wa Al-Sabᶜ Al-Mathânî*, Al-Alûsî (d. 1270 H. / 1853 C.E.); *Tafsîr Al-Taḥrîr wa Al-Tanwîr*, Ibn ᶜAshûr (d. 1393 H. / 1973 C.E.); *Al-Muntakhab fî Tafsîr Al-Qur'ân Al-Karîm*, sponsored by Egypt's

Supreme Council of Islamic Affairs (1993); and *Al-Tafsîr Al-Muyassar* (1418 H.), published by the King Fahd Holy Qur'ân Printing Complex of Madinah; (c) articles from the major works, classical and contemporary, on the science of Quranic studies (*ᶜulûm al-Qur'ân*) also incorporated; and (d) related articles from various other sources included, as well. More than one hundred twenty (120) volumes of primary research literature on the surahs were gathered in this way.

VI. SOURCE TEXT OF THE QURAN: The interpretation of the Quranic Text has depended upon the impeccable *Muṣḥaf Al-Madînah Al-Munawwarah* edition of the renowned Mujammaᶜ Al-Malik Fahd printing complex of Madinah, in accordance with the transmission of the Quran by the esteemed recitation experts universally known by the single names Ḥafs and, before him, ᶜÂṣim, as conveyed by the third Caliph of Islam, the illustrious Companion, ᶜUthmân ibn ᶜAffân. This is the authenticated, undisputed, normative recitation of the Quran as the Prophet ﷺ read it publicly, had it transcribed, and taught it personally to thousands of his followers.

Baseline and Revised Texts of the Interpretation

THE FIRST TRANSLATION of the Quran undertaken by this translator was *The Quran: Interpretation in Context*, completed in May 1999. It adhered exceptionally closely to the Quranic Text, in word-choice and syntax, but saw only limited publication. It achieved, it could be said, a high and worthy standard relative to existing English renderings. Yet, still, it seemed, by the criteria that the translator had steadily evolved, not to address the actual and fast-broadening need of the English universe of readers. The present interpretation, begun in earnest in 2000, reached completion in eighteen months. Thereafter, it underwent complete revisions for meaning, language, and style twice, over the next two years. This was followed by two critical reviews—periods wherein various specialists in Islamic studies, divinity scholars, and the Arabic and English languages contributed comprehensive independent appraisals. A limited number of review editions were then sent to a cross-section of two types of readers: those whose mother tongue is English, for verse-by-verse comment on clarity of language and meaning, native quality, and general readability (wherein actual readability was measured); and Arabic speakers with English proficiency, who had both (a) memorized the entire Quran and (b) received degrees in Islamic studies. This group read the English text against the Quran itself and offered extensive comment.

I. VERSE NUMBERING: Surahs and verses appear and are numbered in accordance with their order and numbering in the authoritative Quranic Text mentioned above. For maximal accessibility, each verse of every surah in the interpretation lists its surah number first, followed by a colon, followed by its verse number. Thus, the first verse of Surah One appears with the numbers 1:1 before it; the fifth verse of Surah Two is numbered 2:5; and the hundredth verse of Surah Twenty-Six as 26:100. In the forthcoming companion volume, *Annotations to the Gracious Quran: A Modern-Phrased Interpretation in English*, this numbering scheme is preserved for easy consultation between the interpreted verse of a surah and its note.

II. INTERPRETIVE ENGLISH TEXT: The words and constructions that this interpretation uses to render the meanings of the Quran into English can be generally described as end-secondary to early university level literacy. A deliberate effort has nonetheless been made to achieve a style of consistent literary elegance, neither slipping into bombast and affectation, nor tripping into colloquial expression or the conventional idioms that mar many contemporary translations, and which, in reality, take one much further from the "sense" of the Quran's presentation than does the archaic lexis that inhabits the Jacobean-reminiscent language of earlier efforts.

The language challenge for Quran interpretation is nearly as visual as it is aural. Thus, the interpreted verse has been segmented into connotative and conceptual phrases that occupy text lines to themselves. This has been much considered and constitutes an important feature of the translated text of this edition. It is designed overall to make the reading experience more enjoyable, which is to say maximally meaningful, by giving one a chance to reflect on the richness of the read, for the Quran is opulent with imagery and deep with implication that is, at once, immediate and far-reaching, overpoweringly accessible and breathtakingly fathomless, its verses, as it were, diversely layered with distinct but concomitantly correct denotations cast together by the selfsame expressions and words. Some of these senses, particularly the latter, are inevitably diluted or lost in translation. It is hoped that accompanying notations (along with a forthcoming volume of more extensive notes) will help restore at least some of that information, if not the experience, to English readers.

The classical Arabic of the Quran contains no punctuation marks. The language, rather, organizes itself into clauses and phrases through word order and particle usage. This increases the impression

of continuousness in its reading and can make for extended sentences and variant word- and phrase-groupings that yield important variation in meaning. This renders the Text of the Quran exceedingly dynamic, as much more meaning can be—and is—stored in nonlinear information sequences. This interpretation mostly introduces these passages in parts that add up to a complete sense of the entire Arabic sentence, using modern standard English punctuation as needed to make its meaning clear. To give one example, however, we may take the second verse of the second surah, Al-Baqarah, or the surah wherein is mentioned the story of the Cow of sacrifice, whereby God tested the Children of Israel. It is translated in this text: ﴾This is the Book ⌜of God⌝. There is no doubt therein. It is guidance for the God-fearing.﴿ Owing to the absence of punctuation and the continuous nature of the Arabic Text, it also could mean, and be interpreted, ﴾This is the Book ⌜of God⌝, wherein there is no doubt. It is guidance for the God-fearing﴿; or ﴾This is the Book ⌜of God⌝, no doubt is there regarding this. It is guidance for the God-fearing﴿; or ﴾This is the Book ⌜of God⌝. There can be no doubt about ⌜the fact that⌝ it is guidance for the God-fearing.﴿ Moreover, each of these meanings is true. It is this kind of sense, among others, that disappears in interpretation, wherein one is compelled to specify a meaning for a Text.

Native Arabic expressions have been translated into English idioms that are understandable but not too far afield from their original phrasing. Multiple meanings for such expressions are explained outside the translated text when necessary, but where the sustained use of pronouns, of which Arabic is more capable, might confuse, the referent nouns are inserted into the translated text, in brackets, to avoid ambiguity. This policy has been employed with circumspection, however. In borderline cases, these referents have been relegated to accompanying notations. In not a few places, renderings that are more literal have been reproduced there, as well, for those who might want to taste a more Arabic-styled syntax in the English.

This interpretation also makes extensive use of, and considers as important and meaningful to the English reading, the many Arabic articles of emphasis that appear in the Quran, such as, *'inna'* (indeed), *'anna'* (assuredly), the letter *'lam'* of emphasis (most surely), and *'laqad'* (very truly). The English renderings of these are, for the most part, consistent, without being relentlessly mechanical. Moreover, they have proved not only appropriate but, it would seem, desirable in imparting to the English a certain register that marks the tone of

a Sacred Text while not encumbering it with archaic usages such as 'lo,' 'verily,' 'alas,' and so on, which to contemporary sensibilities may actually tend to subtract this sense from a text.

There has been no analogous challenge when it comes to most proper name usages (for person, place, animal, plant, etc.), English equivalents being readily used. In certain instances, and in keeping with what seems an inevitable and positive trend in transliteration of world languages into English, corrective or nativized spellings for names, such as Makkah (instead of the common Mecca, for instance) have been favored. Person names, such as Muhammad ﷺ, have not been diacriticized with the points, accent marks, or macrons that distinguish certain Arabic letters for pronunciation purposes. This is often, in the translator's view—especially with given names—unnecessarily intrusive and alienating.

Similarly, technical terms, like measurements and distances, for instance, have been converted into popularly understood quantifiers and then explained, if necessary, with notes, unless the usage is generic and the measure understood, as in the verse ﴿And there are among them the likes of one who, if you were to entrust him with even a single 'dinar,' he would not restore it to you, unless you were to remain standing over him﴾ (Sûrat Âl ʿImrân, 3:75).

In addition, the English interpreted text has been rendered as much for oral, public reading as for private, silent study. This has had the further virtue of verifying the interpretation's meaning as it is likely to be received and has certainly tended to ease the reading experience overall and enhance the text's clarity. This interpretation is, in fact, intended to appear in oral mediums as well as written.

III. INTERPRETIVE ENGLISH TEXT AND GENDER: The Quran's message is universal, for every people of every generation, be they women or men—and in this latter regard, the Quran is explicit.[41] Arabic, like most other languages, defaults to the masculine, particularly in its plural address. This convention is not exclusionary. The interpretation is neutral in this regard, provided this does not conflict with original Arabic connotation, the conceptual intent of the Quran, or good English style.

IV. INTERPRETIVE ENGLISH TEXT AND THE SCRIPTURAL RELIGIONS: The Quran has been revealed to liberate human beings from superstition and false assumptions about God. For this reason, it offers no compromise with idol worship or its adherents. To the scriptural faiths,

however, it accords a formal standard of recognition and preservation. First, the Quran mandates belief in every Heavenly revelation that preceded it as a precondition of faith in it. One cannot profess acceptance of the Quran and reject the Scriptures of old. From this category, the Quran specifically mentions the Torah of Moses ﵇, the Psalms of David ﵇, and the Evangel of Jesus ﵇. To others it eludes generally, but the principle it establishes firmly. Thus, the Quran accords the communities that formed around these revealed Books, explicitly the Jews and the Christians, special status, formally naming them *ahl al-kitâb*, the People of the Scripture, deliberately distinguishing them from idol worshippers, and, thereby, exempting them from such denunciations as it pronounces upon the practitioners of paganism. Yet, God Himself, in all these revelations, reserves the right to address all peoples as He so wills. He guides them as He so pleases, and He forewarns and admonishes them as He so pleases. He is explicit as to what brings about His hallowed blessing and what earns His divine wrath. Neither Muslims, nor Jews, nor Christians—nor any community that has ever received his prophets and messages—are excepted from His Judgment. The Bible, for instance, is replete with passages that illustrate this as Heaven's prerogative. The Quran follows this divine rule. For example, God praises the generations and communities of Jews who preserved their faith against persecution and skepticism.

> ﴾Now, very truly, We have ⌜previously⌝ given Moses the ⌜Torah as a Heavenly⌝ Book, ⌜even as We have given you the Quran⌝. So do not be in doubt, ⌜O Prophet,⌝ about meeting the like of what faced⌝ him. Yet, indeed, We made it a ⌜source of⌝ guidance for the Children of Israel. And ⌜thereby⌝ We made from them exemplary leaders, guiding ⌜their people⌝ by Our command—when they had endured patiently, and ⌜when⌝ they had certainty ⌜in the truth⌝ of Our ⌜revealed⌝ verses. Indeed, God will judge between them ⌜all⌝ on the Day of Resurrection about that wherein they have been disputing.﴿ (Sûrat Al-Sajdah, 32:23–25)

The Quran states, moreover, that God bestowed favor upon the Children of Israel in a measure unequaled by any other people in their era, not arbitrarily, but as a result of their compliance with His commandments and His mercy. ﴾O Children of Israel! Recall ⌜in your hearts⌝ My blessings with which I have blessed you, and that I had, indeed, showed preference to you above the peoples of ⌜the time in all⌝ the world﴿ (Sûrat Al-Baqarah, 2:47). Yet as to those who

violated God's commandments and willfully and obstinately transgressed His ordained limits, it is the likes of these, the Quran states, that God chastised with His severe retribution, in this life, withholding for them an even more severe torment in the Hereafter. This, in fact, is the way of divine Judgment, confirmed in many places in the Old Testament, as well.

The Quran also lauds those Christians who enshrine and practice the ethics of abstinence and devotion, sincere love of divine truth, and humility before God.

> ﴾And you shall assuredly find that the nearest of faith-communities in genuine love to those who believe in this Quran are those who say: We are, indeed, Christians. That is because there are among them priests and monks—and they do not grow arrogant. And when they hear what has been sent down to the Messenger, you see their eyes overflowing with tears because of the truth, which they recognize. They say: Our Lord! We have believed. So inscribe us among those who bear witness to the truth. Why should we not believe in God and the truth that has come to us, and hope for our Lord to admit us to Paradise with the righteous people? So God has rewarded them for what they have said—Gardens beneath which rivers flow, wherein they shall abide forever and ever. Such is the reward of those who excel in doing good.﴿ (Sûrat Al-Mâ'idah, 5:82–85)

The Quran, therefore, disapproves of the offenses of Jews, Christians, and Muslims—singling out in particular the hypocrites, a group from the Muslim community—for their unrepentant defiance of their Creator's commandments and their sustained willful violation of His covenants with them. It further instructs humankind, all together, to abandon idol worship and every custom that is unfounded in the practice of faith, cautioning that religion, in its beliefs about God and in its ritual expression, is not a dimension of life in which the human being may exercise its inventive faculty; for the implications of this are far-reaching and its consequences ultimate. Thus the Quran directs the recipients of God's revelations to bring their rational gift to bear especially in the scrutiny of religion, in order to distinguish the baseless belief invented by man from the revealed tenet of God, and so as to identify and cure the qualities of idolatry that may creep into their worship and the symptoms of hypocrisy that may suffuse into their hearts.

While the Quran is by comparison notably clear and moderate in

the relatively few obligations and prohibitions it places upon people, it nonetheless contains a number of decisive Texts that delineate true faith, and in this it brooks no tilt or compromise with anyone for any consideration, be it racial, denominational, temporal, or social (though it exempts from these categorical injunctions those who are coerced into capitulation, provided willful unbelief or defiance does not enter their hearts).

V. IN-TEXT NOTATION: This interpretation is characterized by the words and phrases it intersperses to clarify, often in essential ways, the more strictly translated text. These insertions have been carefully applied in order to give the English reader what a Quran-literate Arab would gather intuitively from the language and from his or her study of established Quran scholarship. These notations, numbering more than seventeen thousand (17,000), flow seamlessly, for the most part, within the interpreted text, and are clearly marked off in hopefully unobtrusive half-brackets, designed especially for this work. Their use has been tightly governed by the following considerations:

1. Harmony exists between the universal objectives of the Quranic message and the locus of meaning contained in its words, sentences, and verses from beginning to end.
2. The nonnative reader of the Quranic message has the right to expect that its meaning be communicated to him or her with unstinting accuracy and reliability and without sacrificing the fullest sense and truest impact that such a reading experience can provide. Indeed, it is the translator's conviction that accuracy regarding the meaning of the Quran's passages cannot be achieved in translation without a qualified, native interpreter to supply as full a sense of the original as possible, scrupulously avoiding the snare of ideological bias.
3. The Quran is its own most authoritative commentary and is a mutually defining and reciprocally explanatory document. Therefore, virtually all the half-bracketed notations come from the Quran itself, from verses that specify what other verses leave implicit. This has been done for two reasons:
   a. To guard against obvious miscommunication of the Quran's message.
   b. To ensure clarity. In-text augmentation has, therefore, kept to the firmly established rhetorical principles of classical Arabic.

4. English has its own dictates of grammar and rhetoric to be upheld. If it is something essential to the nature of the language, as with the verb 'to be' (which the Arabic nominal sentence does not need), no bracketed insertions are used. If it is a matter of supplying on occasion something that is deliberately left out of the Quranic Text, but which seems substantial to the English (as in the case of the omitted answer to the subtle rhetorical question, or the absented—but strongly implied—fulfillment of a hypothetical clause), such is provided.
5. The Quran is a divine Text and as such addresses humanity in a way that tends, by its nature, to transcend popular convention. Therefore, connections fundamental to the reader's perspective are bracketed in the English to give one proper orientation. This impinges especially in two cases:
    a. The Quran's declaration to all humanity is directed first to and through its prophet-recipient, Muhammad ﷺ, whose speech and life-model it designed to raise, in exemplification of its revealed wisdom, to the plane of the universal human being.
    b. Arabic's pronominal and nominal precision with regard to number and gender are often melded in English. Thus the titles of "Prophet" or "Messenger" for Muhammad ﷺ, and less frequently his name, are often specified in brackets in the interpretation (without the subsequent prayer symbolized in the Arabic icon 'ﷺ,' as this is out of form for the divine address). In addition, the feminine or masculine nature of a word, or its singular, dual, or plural form (especially with regard to pronouns) is clarified directly in the text, as they are integral to the Arabic.

There is good reason for such in-text notation to a Quran interpretation, as opposed to the idea of an unachievable literal translation or the attempt to merely gloss the Book's meaning with a modernized "sense" of the original that devalues the language experience. The Quran is a clear Arabic revelation of unmistakable message, without doubt. Yet, the Arabic of the Quran—while exclusive in the sense that God has spoken it (being thus distinguished from all other speech)—has never been intended to be exclusionary. Rather, its revealed Arabic constitutes a human means of storing and preserving its divine linguistic value through the otherwise natural and inescapable degradations of time, human awareness, and language.

Annotation to the Quran, however, is not all of one piece. Its purpose of clarifying or enhancing meaning varies widely in terms of approach, application, and aspect—from the conceptual, to the creedal, to the existential, to the eschatological, to the linguistic, to the legal, to the inspirational, and so forth, for the verses of the Quran do, indeed, contain all of this and more simultaneously, wherefore literal translation is implausible and all but rudimentarily ineffective, if not an outright illusion.

Yet, so too is this quality of embedded signification and implication part of the cause of the science of Quran commentary as it has formed itself, that is, around the nature of the Quran's complex (not simplex) of explication. Now, footnoting every detail in a translation cannot help but be a detractive and inadequate visual and intellectual-emotional mélange upon the static page, if it is to reach a level of sufficiency; and endnoting is useful only for contextual information that exists at a certain remove from essential or immediate understanding, which is not to say that this cannot be constructive or even powerfully instructive. What is indispensable to Quran commentary in the first order, however—and especially commentary in the form of translation—is the completion of the Quran's message through specification and contextualization, in the way the Book itself, as a whole, completes the meaning and sense of its individual verses and surahs by others that are not necessarily sequentially or textually linked to them, and by associating them with several frames of human experience. That is to say, the Quran, though graduation characterized its descent into the world, was sent down consummate, integral, and inclusive from its first celebrated command—﴾Read, ⌜O Prophet,⌝ in the name of your Lord who has created!﴿ (Sûrat Iqrâ', 96:1)—to its last revealed reminder: ﴾Thus fear a Day ⌜Hereafter⌝ in which you shall be returned to God. Then each soul shall be rendered in full what it has earned—and never shall they be wronged ⌜in the least⌝﴿ (Sûrat Al-Baqarah, 2:281).[42]

On one hand, the Quran announces its completion in the very first moment of its transmission from Heaven. The Prophet ﷺ is to *begin* to ﴾read﴿ to humanity verbatim from an *existing* Text ﴾in the name of﴿, that is, on behalf of, the Divine One who has uttered its inscription in eternity, and who shall teach it to humanity in the temporal world, by the instrumentality of the ﴾pen﴿. On the other, the Quran shall be the foremost fulfillment of its own meaning in the very act of its completion: through the ongoing revelation of its verses; through the mutual explication they bring of one another;

and through God's primary exhibition of the meaning of these verses by occasioning their revelation to coincide with preordained events in the world that would demonstrate, or conserve in context, both the earthly human value of their import and their necessarily divine origin. This is, in part, the meaning of the Quran's self-description during the course of its revelation—when its verses were not yet wholly unveiled to humanity nor disclosed to it as a completed Text—as being, from the outset, ﴾a Book whose verses are perfectly set, then made utterly distinct, from One who is all-wise, all-aware﴿ (Sûrat Hûd, 11:1). It is for this reason that the Quran is its own first and full commentary—and such is a rank and arrangement of explication that must be preserved and presented in any effective and reflective interpretation. This is, in fact, what the half-bracketed in-text notations represent, discreetly, but, God willing, very authoritatively and informatively: several thousand notes from the Quran commenting on itself and calling up pertinent event references—without which the reader will suffer decisive loss of meaning or remain concept deprived—yet, with no need to break the reading consciousness, to divert an eye, or turn a page.

The pragmatic reality is that this method provides the medium by which an individual seeking to access the message of the Quran and assess and internalize its meaning can independently accomplish much of his or her initial aim (far from the idealist discourse that has tended to occupy translators and the hobbyists who discourse about this). This is the golden vein that the expert commentators of Islam's heritage all diligently mined to enrich the understanding of the Quran's audiences. Bearing in mind the additional layer of translation, it is believed that this methodology, sensitively handled, though it has been toil intensive, is a boon for the vast majority of readers. For those who still favor a more austere flow of linguistic interpretation, without augmentation, it runs largely intact beyond the half-brackets.

VI. EXTRA-TEXT NOTATION: With the half-bracketed in-text notations carrying most of the explanatory lode, other comment has been limited in the Deluxe Edition to more or less essential annotation, the need for which is not immediate. This has been largely restricted to three types of clarification: passages that require extended contextual background, alternative renderings of words and verses, and, occasionally, linguistic explication to enhance understanding and clue the reader in as to why a phrase has been translated as it has.

In the two volume Deluxe Edition, separate notes and appendices address concepts and beliefs deemed essential to a sound understand-

ing of the Quran, the Prophet Muhammad ﷺ, and the religion of Islam as its Book and Messenger established it. If this is one's first encounter with the Quran, it is strongly advised that one visit these essays, which ought to substantially enrich one's reading of the Quranic message. At the very least, one should familiarize him- or herself with their topics and refer to them in the course of reading the interpretation whenever one comes across verses or notions for which one lacks adequate awareness to grasp their import.

Notions of Interpretation

A WORD OUGHT to be said about the idea of 'interpretation' as opposed to the more literal 'translation.' If there is one conception that this work has tried to convey, it is that the verses of the Quran are pregnant with meaning, intimation, and implication. This is advice to be considered in several different ways, but on the level of translation it serves to remind, especially the untutored reader of the Quranic message, that languages harbor natures, geniuses of expression, and manners of imparting sense that point all to the greatness of One Creator but that do not necessarily, or even likely, correspond literally with one another. It is for this reason that translation, when it comes to the Quran, is more properly described as interpretation, not in the connotation of conveying a particular insight or impression, but in the substance of establishing meaning and communicating its significance within the limitations of human expression.

What is most obvious in every such effort is that the translated words and phrases of the Quran are not the Quran itself; they are not divine Text equal to the original and cannot, therefore, be, like the original, called the words of God, or the Quran. They are, in the best sense, the mortal words that the translator uses to report the meanings of the Sacred Text of the Quran—the distinction between the original and the translation equaling the infinite difference between the august Creator and the humble translator. Any interpretation thus elevates itself above obvious human limitation only to the degree that it captures the meanings meant by the Divine One in the Quran's revelation. These last two facts define what an interpretation can never be; namely, a dynamic equivalent of the divine Text of the Quran in Arabic.

Be that as it may, in each and every clause and sentence, it was necessary to make a restricted decision about meaning in accordance with common rhetorical principles that govern the understanding of Arabic expression and the intent of the Quranic Text. When the matter exceeded the scholarly awareness of the translator, editors, and reviewers,

specialists in the fields of languages and the religious sciences and, occasionally, the natural sciences were consulted to help determine the most authentic meaning. Wherever multiple denotative meanings were plausible, an educated judgment was made as to which was the likelier or conceptually more compatible of the alternatives (if, indeed, there was such an issue), and this was used in the interpretation while the others were noted. Not infrequently, such conclusions involve a certain consistency of understanding rather than incompatible propositions. It goes without saying that this process involved fairly prodigious research on a word-by-word, verse-by-verse, surah-by-surah basis in the vast commentary, prophetic, linguistic, and analytical Quranic literature, especially in Arabic.

As to the English vocabulary of the interpretation, much consideration and verification went into establishing a consistent, standard, clear, literate lexicon that has been all but purged of the technical terminology of the specialists, as well as archaic pronominal usages (thee, thou, etc.). The royal 'We,' however, in reference to the first person plural references that God makes to Himself has been preserved and capitalized, though when this is followed by the pronominal reflexive, as in *innâ naḥnu*, the singularized 'Ourself' has been used with initial capital (reading, ﴾We, Ourself﴿). With regard to the standard pronouns that refer to God, with the exception of 'who,' they are, against modern American convention, invariably capitalized.

This is not to say that other older or rarer significations of words have not been used, or that Arabic has not been preserved in a handful of places where it seemed the point, but overwhelmingly anyone who understands the general periodic literature in circulation will have little call to do reference work. But for those who would have a more precise appreciation for the use of key words, the dictionary is highly recommended (particularly in conjunction with Arabic–English dictionaries), especially until the forthcoming companion volumes, *Annotations to The Gracious Quran: A Modern-Phrased Interpretation in English* and *The Vocabulary Reference to The Gracious Quran: A Modern-Phrased Interpretation in English,* are published, God willing.

Moreover, the language of the interpretation is in no way specific to Muslims. Rather, Christians and Jews, Buddhists and Hindus, Humanists and seekers—whoever reads English at a standard college-ready level of literacy and wants to acquaint him- or herself with the message of the Quran from a font nearer its source—should find ease in this interpretation's rendering. (It is hoped that this interpretation shall one day be redone for children and early adolescents, if not by the trans-

lator, then at his direction). The translator has neither inserted nor overlaid the text with any word of reprimand, tenor of rebuke, or tone of righteous admonition, nor has he tinged it with the pitch of persuasion, nor is there need to do so. The Quran well suffices as its own forthright declaration to all people and, indeed, cautions its knowing adherents to refrain from shouting or muting its message of guidance, glad tidings, and forewarning, and to simply and straightforwardly convey it. Rather, it likens itself to a light that God has displayed manifestly before the minds of all humankind by which He shall guide them directly unto Himself—provided they scrutinize it intently and that it is He alone their hearts truly seek (Sûrat Al-Nisâ', 4:174).

Editions and Additions

THIS PUBLICATION MARKS the second edition of *The Gracious Quran: A Modern-Phrased Interpretation in English*, yet it raises the question of completion. Indeed, can any translation of the Quran's message *finish*, requiring or benefiting from no further explanation, correction, or revision? We have established that the concept of dynamic equivalence—an "official" version of the Quran in any language other than Quranic Arabic, and any wording besides the Quran's Arabic Text in its accepted readings—is humanly impossible. Were it possible, it would be transient, for language itself—especially English today, as, perhaps, the most dynamic language on earth—must grow in (and slough off) vocabulary, style, and expression to accommodate the reality it continues to encompass. The last printed edition of that master compendium of English words, the *Oxford English Dictionary*, contains some 85,000 words that simply did not exist in the 1924 publication. It is irrational for any man or woman to claim that a translated text enjoys perfect identity with its original—and the negation of perfection, or anything near faultlessness, applies most naturally to "translating" or interpreting into another language the very wording of God in His most inimitable Quran. No one given life, being naught before and destined to die thereafter, only to be brought back to life again for Divine sentencing, can hope to render the thrust, the force, the truth, the eloquence, the nuance of meaning delivered by the Quran in the full divine effulgence of its revealed Arabic. This most stunning of all miracles is the undivided province of *the One* God, alone—and how transcendently far is He who is ever-near exalted high, high above what anyone may claim of imperfection!

The best a master translator can do is to transfer the Quran's meanings in accordance with the utmost of his or her knowledge, efforts, and skill. Then the difference that shall remain between the revealed and the

reported shall be, as we have said already, equivalent to that of the Eternal Originator and the passing translator He originated. The compass of the work of a mortal, who, if he is so blessed, learns anew with every day, narrows into abject nothingness before the word of the Divine, who ﴾has encompassed all things in knowledge﴿ (Sûrat Al-Anᶜâm, 6:80). The translation of the Quran, as this passage implies, cannot complete or even finish. One's ongoing study of the Quran, of its Arabic, of Islam, of the discoveries of man, and, in this case, of the English language ought to enable one to enrich this translation, its commentary and notations, and its presentation and design, so long as English speaks in this dialect and this interpretation exists.

The initial editions of this work are, therefore, exactly that. No informed comment, notation, or correction intended to raise the station of this interpretation in the discourse of our ever-changing world shall go unconsidered, God willing. Fervently we pray to Him, highly exalted and most high is He: O God! Accept this work that is offered seeking Your august Countenance, and nothing of any other, as a service in behalf of all those who submit their faces willingly to You alone and for all those who would serve only You; and do pardon its shortcomings and mistakes, and convey its truth to the hearts of its readers. Shower Your prayers of blessings upon Your Messenger, Muhammad ﷺ, his family, his Companions, his wives, and all unto the end of time who seek to follow him in their lives. And the last of our prayers is ever ﴾All praise is for God alone, Lord of All the Worlds﴿ (Sûrat Al-Fâtiḥah, 1:2).

ENDNOTES

1 Bakkah is the ancient name of the valley in which Makkah is located, at the center of which is the Kaᶜbah, the First House of God built on earth. See al-Zabîdî, Muḥammad Murtaḍâ al-Ḥusainî, *Tâj Al-ᶜArûs min Jawâhir Al-Qâmûs* (Kuwait: al-Turâth al-ᶜArabî, 1413 H. / 1993 C.E.), vol. 27, p. 80.

2 See the Biblical promise to humanity that God "will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deuteronomy: 18:18, *Bible,* King James Version.

3 The Preface to this book describes this concept in a bit more detail.

4 al-Aᶜẓamî, Muḥammad Muṣṭafâ, *The History of the Qur'anic Text from Revelation to Compilation: A Comparative Study with the Old and New Testaments* (Leicester, England: UK Islamic Academy, 2003), pp. 67–68.

5 The first four caliphs are Abû Bakr al-Ṣiddîq, the first adult male believer and longtime friend of the Prophet ﷺ; ᶜUmar ibn al-Khaṭṭâb; ᶜUthmân ibn ᶜAffân; and ᶜAlî ibn Abî Ṭâlib. The three wives of the Prophet ﷺ who also served as scribes are ᶜÂ'ishah, the daughter of the first caliph, Abû Bakr; Ḥafṣah, the daughter of the second caliph, ᶜUmar; and 'Umm Salamah. Among the most prominent Companion-scribes, as noted by al-Aᶜẓamî, *The History of the Qur'anic Text,* pp. 67–68, are, alphabetically (with a nod to Arabic transcription), as follows: 'Ubay ibn Kaᶜb, 'Usayd ibn al-Ḥuḍayr, Ṭalḥah ibn ᶜUbaydillah, ᶜAbbâs, ᶜAbd al-ᶜUzzâ ibn Khaṭal, ᶜAbdullah ibn ᶜAbdullah ibn 'Ubay ibn Salûl, ᶜAbdullah ibn ᶜAmr, ᶜAbdullah ibn Abû Bakr, ᶜAbdullah ibn al-Arqam, ᶜAbdullah ibn Asad, ᶜAbdullah ibn Rawâḥah, ᶜAbdullah ibn Saᶜd, ᶜAbdullah ibn Zayd, ᶜÂmir ibn Fuhayrah, ᶜAmr ibn al-ᶜÂṣ, ᶜUqbah, Ḥâṭib ibn ᶜAmr, Ḥanẓalah ibn al-Rabîᶜ, Ḥudhayfah ibn al-Yamân, Ḥuwayṭib ibn ᶜAbd al-ᶜUzzâ, Abân ibn Abû Sufyân, Abân ibn Saᶜîd, Abû 'Umâmah, Abû ᶜAbs ibn Jabr, Abû Ḥudhayfah, Abû Ayyûb al-Anṣârî, Abû Râfiᶜ al-Qibṭî, Abû Salamah al-Makhzûmî, Abû Sufyân ibn Ḥarb, al-ᶜAlâ' ibn ᶜUqbah, al-ᶜAlâ' ibn al-Ḥaḍramî, al-Ḥuṣayn ibn Numayr al-Numayrî, al-Arqam ibn Abî al-Arqam, al-Mughîrah ibn Shuᶜbah, al-Zubayr ibn al-ᶜAwwâm, Aws, Bashîr, Buraydah ibn al-Ḥuṣayb, Jaᶜfar ibn Abî Ṭâlib, Jahm ibn Saᶜd, Juhaym ibn al-Ṣalt, Khâlid ibn al-Walîd, Khâlid ibn Saᶜîd ibn al-ᶜÂṣ, Khâlid ibn Zayd, Maᶜn ibn ᶜAdî, Muḥammad ibn Maslamah, Muᶜâdh ibn Jabal, Muᶜâwiyah ibn Abû Sufyân, Muᶜayqîb ibn Abî Fâṭimah, Mundhir, Saᶜd ibn ᶜUbâdah, Saᶜd ibn al-Rabîᶜ, Saᶜîd ibn al-ᶜÂṣ, Saᶜîd ibn Saᶜîd, Shuraḥbîl ibn Ḥasanah, Thâbit ibn Qays,

Yazîd ibn Abû Sufyân, Zayd ibn Thâbit, and Zubayr ibn Arqam.

Names in red are from the following sources: al-Faramâwî, ʿAbd al-Ḥayy, *Rasm al-Muṣḥaf wa Naqṭuhu,* 1st ed. (Bierut, Lebanon and Jeddah, Saudi Arabia: Mu'ssasat al-Rayyân, in association with Dâr Nûr al-Maktabât, 1425 H. / 2004 C.E.), pp. 51-52; al-Ṣâliḥî, Muḥammad ibn Yûsuf, and edited by ʿÂdil ʿAbd al-Mawjûd and ʿAlî Muʿawwaḍ, *Subul al-Hudâ wa al-Rashâd fî Sîrat Khayr al-ʿIbâd,* 1st ed. (Beirut, Lebanon: Dâr al-Kutub al-ʿIlmiyyah, 1414 H. / 1993 C.E.), vol. 11, pp. 375-394; Ibn Ḥajar, Aḥmad ibn ʿAlî, and edited by ʿAbd al-ʿAzîz bin Bâz, *Fatḥ al-Bârî bi Sharḥ Ṣaḥîḥ al-Bukhârî,* 1st ed. (Cairo, Egypt: Dâr al-Ḥadîth, 1419 H. / 1998 C.E.), vol. 9, pp. 27-28; Ibn al-Qayyim, Muḥammad ibn Abû Bakr, and edited by Shuʿyb al-Arnâ'ûṭ, *Zâd al-Maʿâd fî Hady Khayr al-ʿIbâd,* 3rd ed. (Beirut, Lebanon: Mu'assasat al-Risâlah, 1418 H. / 1998 C.E.), vol. 1, p. 113.

6 al-Aʿẓamî, *The History of the Qur'anic Text,* pp. 67–68.

7 The *qurrâ'* had been sent to the eastern Arabian province of Najd, mostly bedouin land, from Madinah after their conversion to Islam. Along the way, the bedouins reverted to idolatry under the instigation of ʿÂmir ibn Ṭufayl, from the tribe of Banû ʿÂmir, and slaughtered all their Quran teachers, save one who survived and returned with the report to Madinah. See Ibn Hishâm, Abû Muḥammad ʿAbd al-Malik, *Sîrat ibn Hishâm,* 4 vols. (Beirut: Dâr al-Maʿrifah, n.d.), vol. 3, p. 184. See Ibn Ḥajar, *Fatḥ Al-Bârî,* vol. 7, p. 475, no. 4088; Muslim ibn al-Ḥajjâj, *Ṣaḥîḥ Muslim* (Beirut: Dâr Iḥyâ' al-Kutub al-ʿArabiyyah, 1955), vol. 1, p. 468, no. 677.

8 al-Aʿẓamî, *The History of the Qur'anic Text,* p. 94. He attributes these reports of 8 and 9 codices, respectively, to Shawqî Ḍaif, *Kitâb Al-Sabʿa of Ibn Mujâhid,* p. 7, and the Shiʿite historian Aḥmad ibn Yaʿqûb al-Yaʿqûbî, *Târîkh Al-Yaʿqûbî* (Beirut: 1379 H. / 1960 C.E.), vol. 2, p. 170.

9 Lings, Martin, *Muhammad ﷺ: His Life Based on the Earliest Sources* (Islamic Texts Society, 1983), pp. 258–62; and Guillame, trans., *The Life of Muhammad: A Translation of Isḥâq's,* Sîrat Rasûl Allâh (Oxford: Oxford University Press, 1980), pp. 652–58.

10 Binark and Ismet, et al., *World Bibliography of Translations of the Meanings of the Holy Qur'an: Printed Translations, 1515-1980* (Istanbul: The Research Centre for Islamic History, Art and Culture, 1406 H. / 1986 C.E.), pp. xxvii–xxviii; cf. ʿAlî Qalî Qarraâʾî, "A Glance at the History of the Translation of the Qur'ân" (The Centre for Translation of the Holy Qur'ân, 1420 H. / 1999 C.E.), p. 14.

11 Ibid.

12 Ibid.

13 al-Zamakhsharî, Maḥmûd ibn ʿUmar, *Al-Kashshâf* (Beirut, Lebanon: Dar al-Kotob al-Ilmiyah), vol. 2, p. 518.

14 See the interesting legal opinion *(fatwâ)* of Shaykh Rashîd Riḍâ, in *Al-Manâr* (1326 H. / 1908 C.E.), vol. 11, pp. 268–274. Or one may refer to Salâḥ al-Dîn al-Munajjid and Khûrî Yûsuf, *Fatâwâ al-Imâm Muḥammad Rashîd Riḍâ* (Beirut: Dâr al-Kitâb al-Jadîd, 1970), vol. 2, pp. 761–762. Or see Muḥammad Rashîd Riḍâ, *Tarjamat al-Qur'an wa ma Fîhâ min al-Mafâsid wa-Munâfât al-Islam,* 1st ed. (Cairo: Maṭbaʿat al-Manâr, 1344 H. / 1926 C.E.), pp. 21–22. See also the opinion of the Shaykh al-Islâm of the Ottoman State, Muṣṭafâ Ṣabrî, in Binark and Ismet, et al., *World Bibliography of Translations of the Meanings of the Holy Qur'an,* pp. xxvii–xxviii. Or see Ṣabrî, Muṣṭafâ, *Mas'alat Tarjamat al-Qur'an* (Cairo: al-Maṭbaʿa al-Salafiyya, 1351 H. / 1933 C.E.), pp. 56–57. Many scholars of this period weighed in on the heated Quran translation debate. These included, besides Shaykh Rashîd Riḍâ and Shaykh al-Islâm Muṣṭafâ Ṣabrî, in the majority view of supporting strong barriers between the Quran and its translation, Muḥammad Muṣṭafâ al-Shâṭir and Ḥasanayn Makhlûf. Shaykh al-Marâghî's defense of Abû Ḥanîfah's original position is both vigorous and categorical, calling it "obligatory" for one who does not know Arabic or the Quran's meanings to recite of its meanings what he or she may in translation in order to engage in this communion of Prayer with God. Shaykhs Maḥmoud Shaltût and Muḥammad al-Khiḍr Ḥusayn remain neutral.

15 See throughout, al-ʿAṭṭas, Muḥammad, *Islam and Secularism* (Malaysia: Institute of Islamic Thought & Civilization, 1979).

16 Robert of Ketton, whose name is often Latinized as Robertus Retenensis (and in the Turkish-produced *World Bibliography of Translations of the Qur'an* as Robertus Ketenensis), was actually part of a team of clerics gathered by Peter the Venerable of Cluny.

17 This feat of translation is considered one of the Abbot's more important achievements. His own Latin being poor, he wrote few epistles, but noteworthy among them are his attacks on Muslims. See Samuel W. Duffield, "Peter the Venerable" (1092 or 1094–1156), in Philip Schaff, ed., *A Religious Encyclopaedia or Dictionary of Biblical, Historical, Doctrinal, and Practical Theology*, 3rd ed. (Toronto, New York & London: Funk & Wagnalls Company, 1894), vol. 4, p. 1819.

18 Alexander Ross, *The Alcoran of Mahomet*, (Philadelphia, 1853).

19 See the introductions to the translations of Ghulâm Sarwâr, pp. vii-xlix, and Abdullah Yusuf Ali, p. xiv.

20 John Meadows Rodwell, trans., *The Koran,* in Everyman's Library, reprinted with a preface by Rodwell and an introduction by G. Margoliouth (New York: E.P. Dutton & Co., 1953). Rodwell's translation and preface may be found at the following site: *www2.hn.psu.edu/faculty/jmanis/koran/Koran.pdf.*

21 Dr. Aḥmad Ibrâhîm Muhanna offers an excellent dissection of Rodwell's translation in *Dirâsah Ḥawla Tarjamât Al-Qur'ân Al-Karîm*, p. 102.

22 Guillame, the translator of Ibn Isḥâq's *Sîrat Rasûl Allâh,* says of Bell's work: "Fine and careful scholar as he was, I confess that his surgery is so devastating that I cannot use his translation. By cutting out verses and transposing them for purely subjective reasons and by going on to amputate half the verses and even phrases he provokes a mental resistance to textual analysis that is in part sound scholarly [scholarly [un]sound [sic?]]. At the best readers will say, 'this is how Bell thinks the Qur'ân originally ran'; at the worst, 'the man has lost all sense of proportion.'" "The Koran Interpreted" [Review], *The Muslim World* (1957), vol. 48, p. 248.

23 Arberry, *The Holy Koran, An Introduction with Selections* (London: Allen and Unwin, 1953), p. 7.

24 Arberry, *The Koran Interpreted* (New York: Collier Books, 1955), vol. 2, p. 12.

25 Quran interpretation and this religious affiliation are discussed more fully in a subsequent section of this introduction, pp. 1210–1212.

26 See Montgomery Watt's introduction to Richard Bell's interpretation, p. 178.

27 For a detailed discussion on Yusuf Ali's unorthodox views, please see A. R. Kidwai, "Abdullah Yusuf Ali's Views on the Qur'anic Eschatology," *Muslim World League Journal,* 12, No. 5 (February, 1985), pp. 14–17.

28 If ever a prophet of God was pressed into war, it had solely to be to end persecution. Thus, no thought of prisoners (the great wealth of the day) was to be entertained, unless and until he had thoroughly pacified the land from such persecution, for it is then that this phenomenon becomes a burden of restoration and not a boon.

29 Asad, Muhammad, *The Message of the Quran* (Gibraltar: Dar al-Andalus, 1980), pp. 797–98.

30 Neal Robinson, *Islam: A Concise Introduction* (U.S.A.: Georgetown University Press, 1999), p. 72.

31 Nicholson's rendering of Sûrat al-Qâriᶜah (101):

The Smiting!
What is the Smiting?
And how shalt thou be made to understand what is the Smiting?
The Day when Men shall be as flies scattered,
And the Mountains shall be as shreds of wool tattered,
One whose Scales are heavy,
a pleasing life he shall spend,
But one whose Scales are light,
to the Abyss he shall descend.
What that is, how shalt thou be made to comprehend?
Scorching Fire without end!

And Burton's of Sûrat al-Fâtiḥah (1):

In the Name of Allah, the Merciful, the Compassionate! Praise
be to Allah, who the three worlds made,
The Merciful, the Compassionate,
The King of the day of Fate.
Thee alone do we worship,
and of thee alone do we ask aid.

Guide us to the path that is straight—
The path of those to whom thy love is great,
Not those on whom is hate,
Nor they that deviate. Amen.

32 Nikayin, Fazlollah, *Quran: A Poetic Translation from the Original* (Chicago, IL: R. R. Donnelley & Sons, 2000).

33 al-Mawdûdî, Sayyid Abû al-Aʿlâ, and trans. Zafar Isḥâq Anṣârî, Tafhîm al-Qur'ân: *Towards Understanding the Qur'ân* (United Kingdom: The Islamic Foundation, 1988), vol. 1, pp. xxi–xxii.

34 Twelve volumes of *al-Mizân,* corresponding to 6 Arabic volumes, have so far appeared in English, translated by the late Mawlânâ Saʿîd Akhtar Ridwî, see: www.almizan.org.

35 For more information, see the article under the entry "Aḥmadiyyah," in *Encyclopaedia of Islam* (The Netherlands: Brill, 2002), vol. 1, pp. 301–303.

36 Abû Laylah, Muḥammad M., *Al-Qur'ân Al-Karîm min Al-Mandhûr Al-Istishrâqî: Dirâsah Naqdiyyah Taḥlîliyyah* (Egypt: Dâr al-Nashr lil Jamiʿât, 1423 H. / 2002 C.E.), pp. 390–391.

37 Other such works that do not bear close analysis here are those of Muhammad Ali, (Lahore, 1917), which is the first complete effort from the Aḥmadiyyah/Qâdiyânî groups; Kamaluddin Ahmad and Nazir Ahmad, *A Running Commentary of the Holy Qur'an* (London, 1948), (the former is the father who died in the course of work, completed by the latter, his son); Sher Ali, *The Holy Qur'an* (Rabwah, 1955); Peer Salahuddin, *Translation of the Holy Qur'an* (Aminabad, 1960); Malik Ghulam Farid, *Translation of the Holy Qur'an* (Rabwah, 1962); Khadim Rahmani Nuri, *The Running Commentary of the Holy Qur'an* (Shillong, 1965); Firozuddin Ruhi, *Translation of the Holy Qur'an* (Karachi, 1965).

38 Arberry, *The Koran Interpreted,* vol. 1, p. 12.

39 The omitted sentences in this quote are as follows: "Such was the case of ʿUmar ibn al-Khaṭṭâb, who asked about the word *kalâlah.* [(See Sûrat al-Nisâ', 4:12 and 4:176). The word *kalâlah* denotes one who has passed away leaving behind no lineal heirs.] Among the Companions, ʿAlî ibn Abî Ṭâlib and ʿAbdullah ibn ʿAbbâs became renowned for addressing issues relating to commentary on the Quran, and then Zayd ibn Thâbit, 'Ubay ibn Kaʿb, ʿAbdullah ibn Masʿûd and ʿAbdullah ibn ʿAmr ibn al-ʿÂṣ."

40 The omitted phrase is this: "the most famous of whom [that is, among the Successors] were Mujâhid and Ibn Jubayr."

41 ﴾God has promised the believing men and the believing women Gardens beneath which rivers flow, wherein they shall abide forever—and therein shall they have good and pleasant dwellings in a Garden everlasting. Yet the pleasure of God is greater still! Assuredly, it is this that is the magnificent triumph!﴿ (Sûrat al-Tawbah, 9:72).

﴾Indeed, the Muslim men and the Muslim women, and the believing men and the believing women, and the devoutly obedient men and the devoutly obedient women, and the truthful men and the truthful women, and the patient men and the patient women, and the reverent men and the reverent women, and the charitable men and the charitable women, and the fasting men and the fasting women, and the men who guard their chastity and the women who guard theirs, and the men who remember God much and the women who likewise remember Him—for such as these, God has prepared forgiveness and a magnificent reward. Thus it is not ever befitting for a believing man or a believing woman, when God and His Messenger have decreed a matter, to have for themselves a contrary choice in their affairs. For whoever disobeys God and His Messenger has truly strayed into clear misguidance﴿ (Sûrat al-Aḥzâb, 33:35–36).

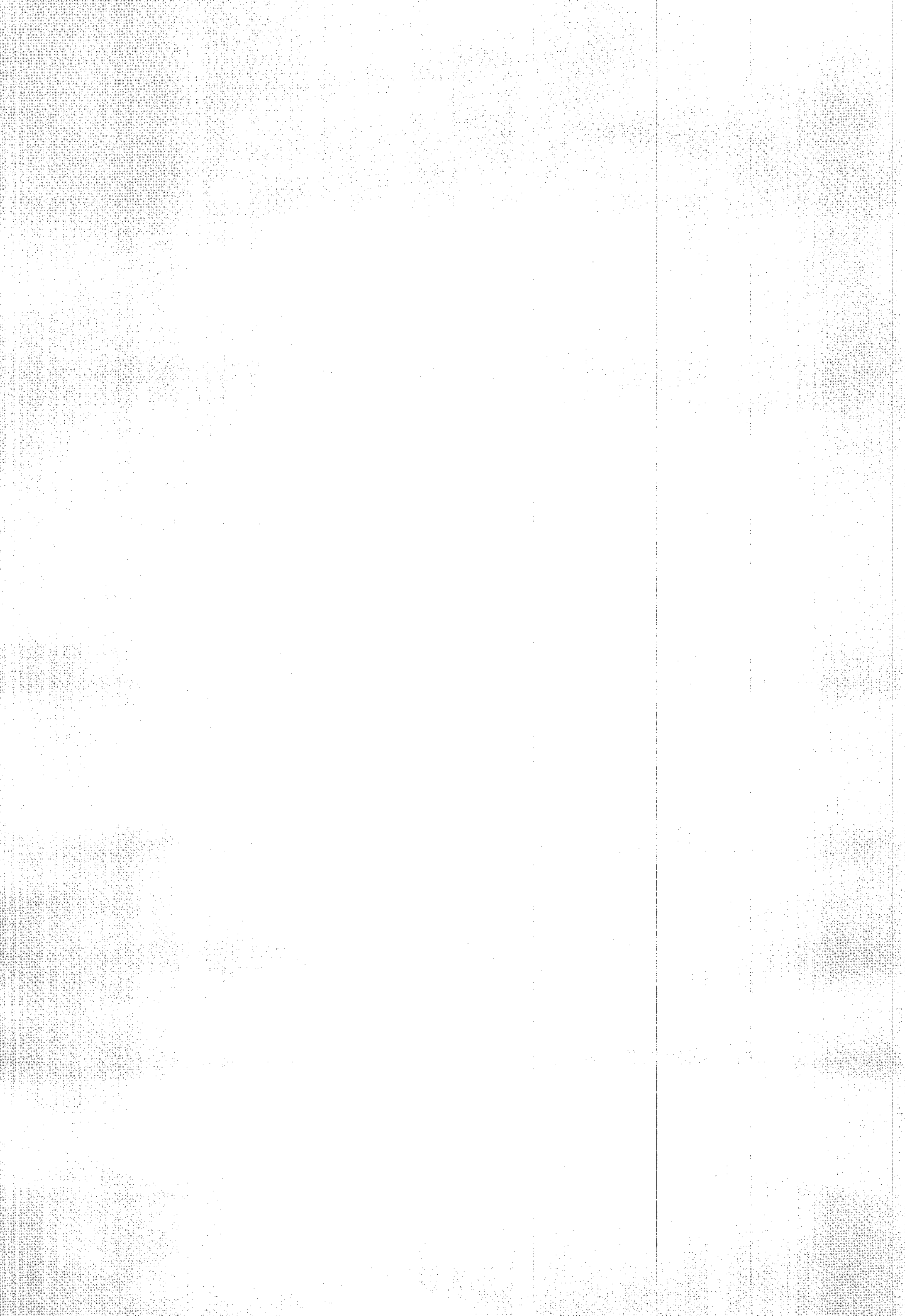
﴾Indeed, the charitable men and the charitable women—who have therewith loaned God a goodly loan—shall have it multiplied for them by their Lord. So for them, there is a gracious reward awaiting in the Hereafter﴿ (Sûrat al-Ḥadîd, 57:18).

42 It is reported that the Prophet ﷺ passed away just eight days after the revelation of this verse (see al-Zurqânî, Muḥammad ʿAbdul ʿAẓîm, *Manâhil Al-ʿIrfân fî ʿUlûm al-Qur'ân* (Beirut, Lebanon: Dar El-Marefah Publishing & Distributing, 2001), vol. 1, p. 93).

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** Numerical references are to surah number followed by verse number of the Quran such as 1:1.*

** Italics mark the Arabic root words or significant phrases.*



SPECIALIZED INDEX

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Numerical references are to surah number followed by verse number of the Quran. Italics often mark the Arabic root words or significant phrases.

Specialized Index

Prophets, Messengers, and Mary عليها السلام in the Quran

Numerical references are to surah number followed by verse number of the Quran. Italics often mark significant phrases, usually of speech. Names of Prophets in bold italics.

***Zachariah* ﷺ**

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AL _AZHAR
ISLAMIC RESEARCH ACADEMY
GENERAL DEPARTMENT
For Research , Writting & Translation

الأزهـر
مجمع البحوث الإسلامية
الإدارة العامة
للبحوث والتأليف والترجمة

« إدارة المصاحف »

نموذج رقم (٤)

تصـريح بتـداول (نص القرآن الكريم كاملاً مع ترجمة معاني القرآن للغة الإنجليزية ترجمة أ.د/ أحمد زكي حماد)

رقم (٧٩) الصادر في ٢ / ٧ / ٢٠٠٨ م

السيد/ الأستاذ الدكتور/ أحمد زكي حماد

السـلام عليـكم ورحمـة الله وبركـاته – وبعد :

فيسر « الأمانة العامة لمجمع البحوث الإسلامية » أن تفيد سيادتكم بأنها قد وافقت على طلبكم الخاص بتداول نص القرآن الكريم كاملاً مقاس [illegible] (برواية حفص عن عاصم) المكتوب بالخط الكوفي المصري.. طبع مطبعة [illegible]

وعلى جواز نشره في حدود الكمية المصرح لكم بتداولها قدرها (أربعة آلاف) نسخة ، وذلك بناء على تقرير لجنة مراجعة المصاحف الصادر بتاريخ ٢٠ / ٦ / ٢٠٠٨ م

علما بأن هذا التصريح خاضع للقانون رقم ١٠٢ لسنة ١٩٨٥ الخاص بطبع وتداول المصاحف والأحاديث النبوية الشريفة وكذلك قرار فضيلة الإمام الأكبر شيخ الأزهر رقم ٤٧ لسنة ١٩٨٦ وقرار السيد وزير العدل رقم ١٦٣ لسنة ١٩٨٦ .

مع مراعاة الدقة التامة في جمع وترتيب الصفحات والملازم والا ستضطر الإدارة لسحب التصريح الذي يحمل هذا الرقم ومصادرة جميع النسخ إذا ظهر بإحداها خلل ما طبقا للقانون سالف الذكر .

علما بأن هذا التصريح صالح لمدة أقصاها خمس سنوات تمضي من تاريخه .

ومرافق لهذا التصريح نسخة من المصحف المشار إليه ختمت في جميع صفحاتها بخاتم الإدارة العامة للبحوث والتأليف والترجمة .

والسـلام عليكم ورحمـة الله وبركـاتـه ،،،

تحريرا في ١٤ هـ
٢٠ / ٦ / ٢٠٠٨ م

مدير عام
الإدارة العامة للبحوث والتأليف والترجمة

يعتمد ،،،
الأمين العام
لمجمع البحوث الإسلامية



الأزهـــــر
مجمع البحـــوث الإســـلامية
الإدارة العامة للبحوث والتأليف والترجمة

تم بعون الله وتوفيقه مراجعة هذا المصحف الشريف
على أمهات كتب القراءات والرسم والضبط والفواصل والوقف والتفسير

تحت إشراف
إدارة البحوث والتأليف والترجمة
بمجمع البحوث الإسلامية بالأزهر الشريف

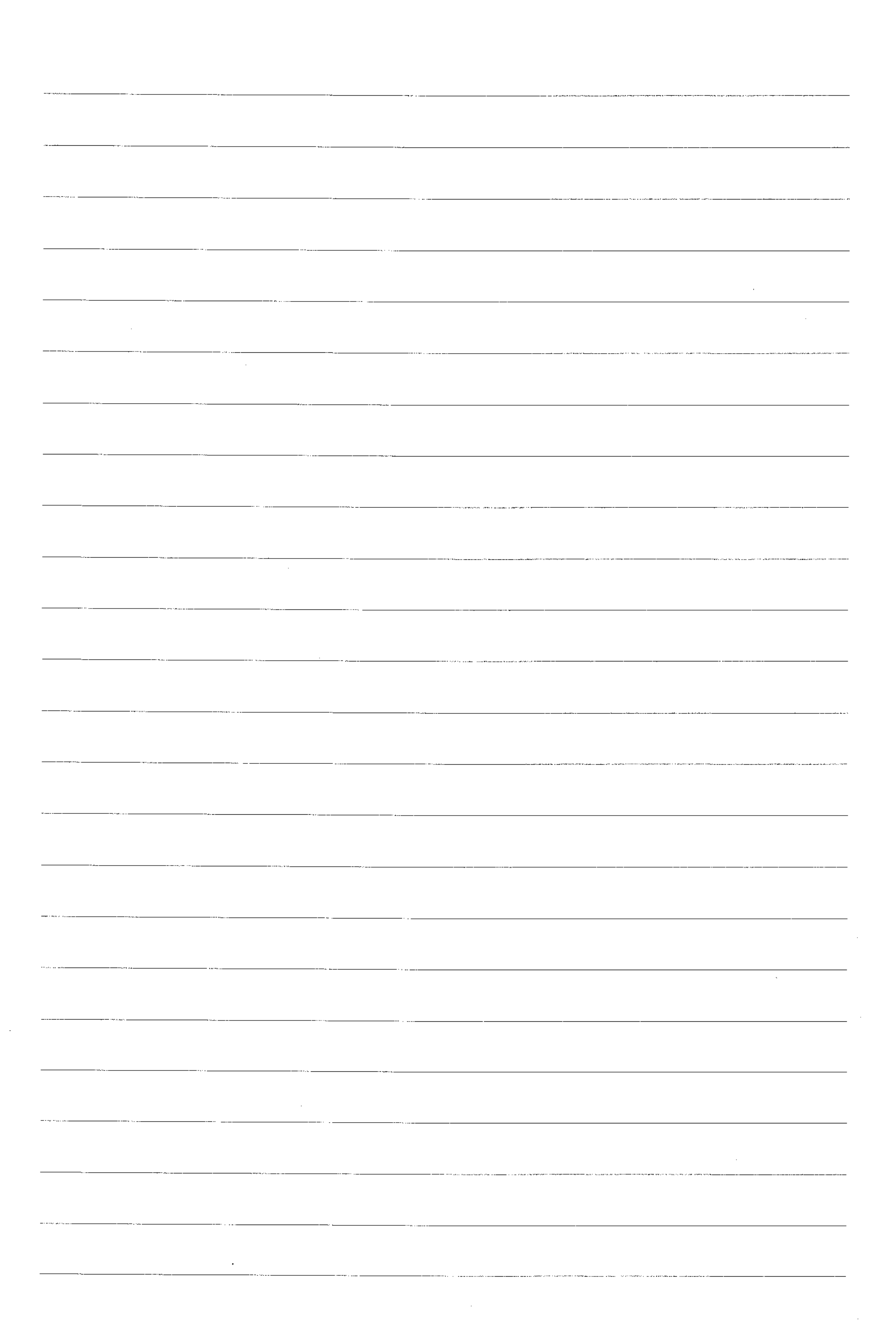
بمعرفة لجنة مراجعة المصاحف برئاسة
فضيلة الأستاذ الدكتور/ أحمد عيسى المعصراوي
رئيس لجنة المصحف وشيخ عموم المقارئ المصرية

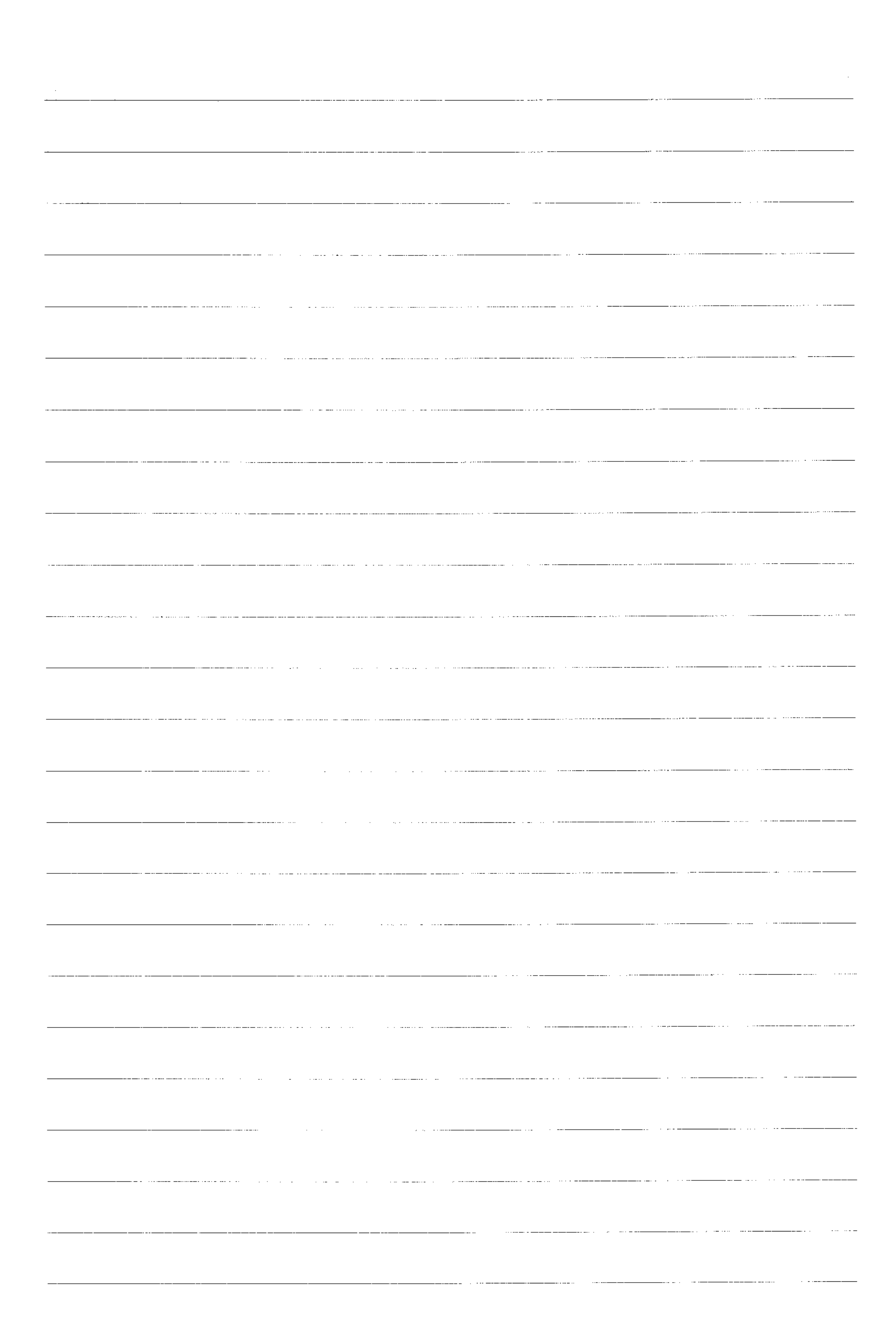
والشيخ/ ســيد علي عبـد المجيد عبد السميع- وكيلاً
والشيخ/ حسن عبد النبي عبد الجواد عراقي- وكيلاً

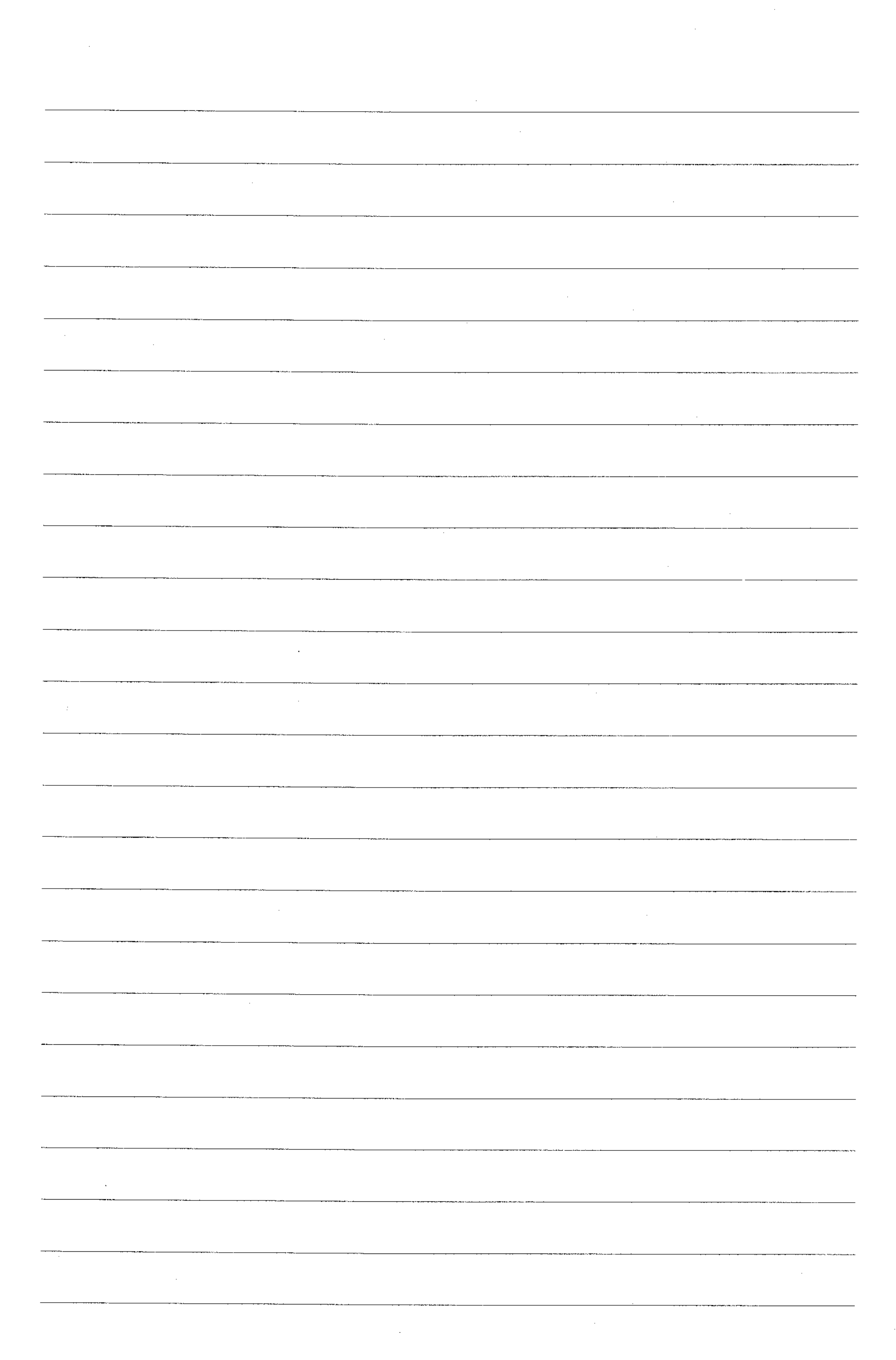
*** وعضوية كل من ***

الشيخ/ عبد الله منظـور عبد الرازق	الشيخ/ عبد الســلام عبد القادر داود
الشيخ/ علي ســــيد شـــــرف	الشيخ/ ســـلامة كامــل جمعـــة
الشيخ/ أحمــد زكـــي بدر الديـن	الشيخ/ حسن عيسى حسن المعصراوي
الشيخ/ طارق عبد الحكيم عبد الستار	الشيخ/ حمـادة سليمان عبد العـــال
الشيخ الدكتور/ عبد الكريم إبراهيم عوض صالح	الشيخ الدكتور/ بشـير أحمـد دعبــس
الشيخ/ عبد الرحمــن محمـد كسـاب	الشيخ/ محمد السيد عفيفي سـلامة

الشيخ/ محمد أحمد الجعيدي









بسم الله الرحمن الرحيم

﴿ وَلَا تَنسَوُا الْفَضْلَ بَيْنَكُمْ ﴾ (البقرة ٢/٢٣٧)

الحمدُ لله وكفى، وسلامٌ على عباده الذين اصطفى. وبعدُ:

دعوةٌ خالصةٌ
برضوان الله، وعفوه ومحبّته،
وحسنات الدّنيا والآخرة،
وبركات العافية التّامّة،
للّذين لم يدّخروا وُسعًا أو مالًا
لرعاية هذا العمل في مراحله المختلفة
وآثروا أن تبقى أسماؤهم في علم الله
تقرّبًا إليه، ورغبةً في عظيم مثوبته.
فجزاهم الله خير ما يجزي عبادهُ الصّالحين.

وَصَدَقَ اللَّهُ الْعَظِيمُ:

﴿ الَّذِى يُؤْتِى مَالَهُ يَتَزَكَّى * وَمَا لِأَحَدٍ عِندَهُ مِن نِّعْمَةٍ تُجْزَى *
إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى * وَلَسَوْفَ يَرْضَى * ﴾ (الليل ٩٢/ ١٨-٢١)

كلمة الناشر

﴿ ٱلْحَمْدُ لِلَّهِ وَسَلَٰمٌ عَلَىٰ عِبَادِهِ ٱلَّذِينَ ٱصْطَفَىٰٓ ﴾ (النمل ٢٧/٥٩)

وبعد:

بدأ هذا المشروع الحضاري المبارك قبل عشرين عامًا: يسَّر الله تعالى خلالها الأسباب، وذَلَّلَ له الصعاب، حتى تمت ترجمة معاني آي الكتاب الكريم وخرجت الترجمة في ثوب قشيب.

ولأول مرة في تاريخ خدمة معاني النص القرآني في اللغة الإنكليزية يقوم بالترجمة عالم مسلمٌ جمع بين الثقافة الإسلامية باللغة العربية، والثقافة الغربية باللغة الإنكليزية، وعاش حياته في آفاق العالم الإسلامي والعالم الغربي، وعرف خصائص كل منهما، ذلكم هو **الأستاذ الدكتور/ أحمد زكي حماد**. لقد رَاجَعَ الترجمات التي ظهرت في القرون الثلاثة الأخيرة، ورَجَعَ إلى دواوين التفسير، واللغة، وسائر العلوم الشرعية، واطّلع على المؤلفات الهامة في فن الترجمة، واستشار أهل الاختصاص كُلٌّ واحدٍ في مجاله. والتزم في المنهج: (١) بِمُرَاعاةِ الأمانة العلمية في نقل رسالة القرآن وبيان مقاصده. (٢) وتَحَرِّي الدقة في التعبير عن المعنى الصحيح. (٣) وصِيَاغَةِ الترجمة في لسان إنكليزي مبين، خالٍ من آفات الغموض والإسفاف. (٤) اسْتِبْعَادِ كل ميل فكري أو مذهبي أو شخصي يشذ عن ضوابط التفسير، وقواعد الترجمة.

وخرجت **الطبعة المُمَيَّزة** في مجلدين؛ يقع **الأول** في أكثر من ٨٥٠ صفحة من القطع الكبير **وفيه، مع نص الترجمة كاملاً**: مقدماتٌ، وفهارسُ فنيّة لا مثيل لها في شمولها، ودقتها. أما **المجلد الثاني** فيقارب الـ ٧٠٠ صفحة من القطع الكبير، **وفيه نص المصحف الشريف مراجعًا، ومدققًا من قبل علماء القراءات في مجمع البحوث الإسلامية بالأزهر الشريف**. وها نحن نخرج **الإصدار الثاني** بتنسيق جديد في مجلد واحد يتقابل فيه نص القرآن الكريم مع ترجمة المعاني بنفس الصفحة، وذلك استجابة لإقتراحات كثيرٍ من قراء الإصدار الأول. وألحقنا به مع الفهارس الفنية المقدمة الضافية التي تتناول دراسةً علمية موثقة بالإنكليزية عن القرآن الكريم: رسالته، وتسميته، ونِظامِهِ، وأصلِهِ الإلهي، ومنهجِ توثيق نصِّهِ، مع بيانٍ لضرورة نقل معاني القرآن الكريم إلى لغات العالم، إضافة إلى عرضٍ علمي موجز لقيمة الترجمات الإنكليزية السابقة، وتفصيلٍ للمنهج المتبع في إنجاز هذه الترجمة.

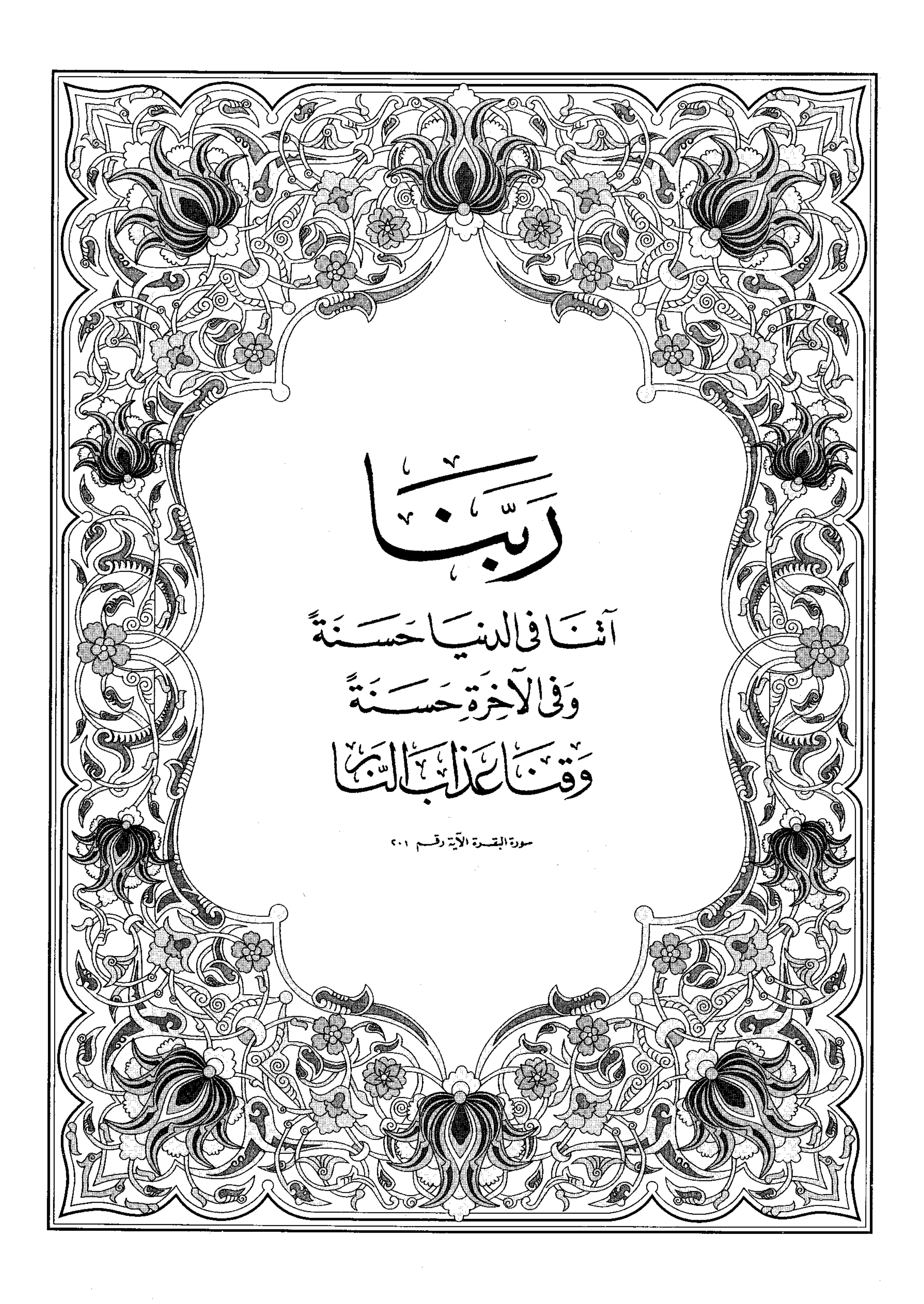
هذا ولم يدخر المترجم- وكل من عاونه- أيَّ جهد في خدمة معاني القرآن الكريم كي يخرج **النص الإنكليزي صحيح المعنى، سليم المبنى، رائق الأسلوب، بديع الإخراج، بريئًا من آفات الغموض أو الانحراف عن جادّة العلم الوثيق.**

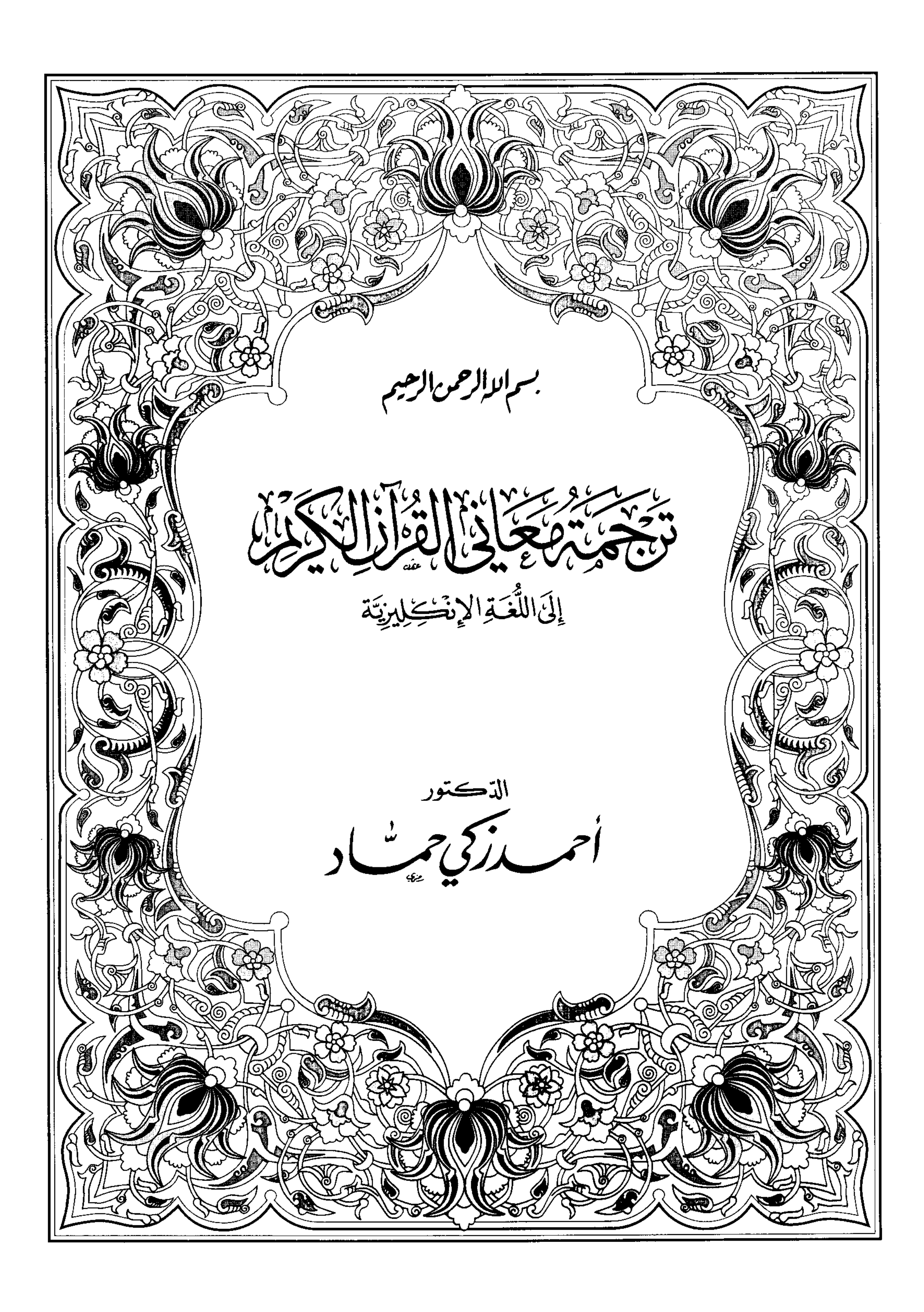
وقد سجل عدد من أعلام الفكر والقراء المسلمين وغير المسلمين شهاداتهم وإشاداتهم بهذا العمل.

وختامًا نُهدي هذه النشرة في حلتها القشيبة إلى الناطقين بالإنكليزية، ونهيبُ بكل مهتمٍ برسالة القرآن أن يوافينا بأية مقترحات أو ملاحظات، أو معلومات تدفع هذا العمل إلى مستواه اللائق به في العالم المعاصر.

ونحن إذ نقدم هذا العمل الحضاري المبارك لقراء الإنكليزية (وعددهم يتجاوز ألف مليون في العالم)، ندعو الله تعالى أن ييسر لنا جميعًا خدمة ديننا العظيم، وكشف النقاب عن رسالته الهادية، وحضارته العريقة التي تهدف إلى بناء عالم يرفرف عليه الأمن والسلام، والإعمار والازدهار، ويسعى قُدمًا إلى خير البشرية في الدنيا والآخرة.

ونسأل الله تعالى أن يجعل هذا العمل خالصًا لوجهه الكريم، وأن ينفع به صاحبه وقارئه وكل من عاون على إنجازه ونشره.


ربنا
آتنا في الدنيا حسنةً
وفي الآخرة حسنةً
وقنا عذاب النار
سورة البقرة الآية رقم ٢٠١



بسم الله الرحمن الرحيم

ترجمة معاني القرآن الكريم

إلى اللغة الإنكليزية

الدكتور

أحمد زكي حمّاد

الترقيم الدولي: ٦-٣-٩٧٨٧٨٤٩-٠

طُبع النص القرآني بالرسم العثماني على مصحف المدينة المنورة

الطبعة الأولى من الإصدار الثاني

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﴿ يَوْمَ تَرَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ يَسْعَىٰ نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِم بُشْرَىٰكُمُ ٱلْيَوْمَ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴾

(الحديد ١٢/٥٧)

وما زاد على ذلك فيجب النص على اسم الكتاب والمؤلف/المترجم مع كل اقتباس.

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Professor Ahmad Zaki Hammad, author and translator, currently teaches Islamic Studies at the University of Al-Azhar, Faculty of Languages & Translation, Department of English, as well as at Al-Azhar's Faculty of Sharī'ah, Department of Juristic Studies. His books include *Lasting Prayers of the Quran and the Prophet Muhammad* ﷺ; *Mary: The Chosen Woman;* and *One God: The Everlasting Refuge.*

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P.O. Box 3931
Lisle, IL 60532-8831 USA

Email: azh@azhammad.com

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The typeface for the text of the translation is Bembo, a world classic and typographic gem. Originating in Venice, Italy, in the late 15th century, Aldus Manutius the 3rd published an essay by the Italian scholar Pietro Bembo using this typeface for the text. In the mid-16th century, Francesco Garamond, the French type-founder, cut the font and duplicated the design, thereby spreading its influence throughout Europe. In the year 2005, M. Seddik, produced a new rendering of Bembo for this translation, featuring diacritical marks for Arabic transliteration, such as: Ā, ā, Ḍ, ḍ, Ḥ, ḥ, Ī, ī, Ṣ, ṣ, Ṭ, ṭ, Ū, ū, Ẓ, ẓ, ʿ. Other icons featured in this new rendering include: [illegible], ﷺ, [illegible], ✱, [illegible], and the brackets: ˜, ❴ ❵. Humanist hand-script is used for the title page and Palatino Diacritic for the surah titles.

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TRANSLITERATION NOTE

The transliteration of Arabic names and terms into English follows the well-established scheme shown below. For a more extensive discussion on Arabic as the language of the Quran and the pronunciation of Arabic letters and words, see "A Note on the Arabic Language and Its Transliteration and Pronunciation" in Volume II of the Deluxe Edition of *The Gracious Quran: A Modern-Phrased Interpretation in English.*

ء .... '	ز .... z	ق .... q
ا .... â *or* a	س .... s	ك .... k
ب .... b	ش .... sh	ل l
ت .... t	ص .... ṣ	م .... m
ث .... th	ض .... ḍ	ن .... n
ج .... j	ط .... ṭ	هـ .... h
ح .... ḥ	ظ .... ẓ	و .... û *or* u
خ .... kh	ع .... ᶜ	w *(consonant)*
د .... d	غ .... gh	ى .... î *or* i *or* iyy
ذ .... dh	ف .... f	y *(consonant)*
ر .... r		

With the exception of the main text of the translation itself, nearly every mention of the name of Prophet Muḥammad ﷺ is followed by the Arabic "ﷺ" which may be translated as "God bless him and grant him peace," a prayer of endearment reflecting Muslim veneration for the Prophet ﷺ. The Arabic Prayer "﵇" also may appear after the names of other prophets (as well as Angel Gabriel ﵇), meaning "peace be upon him," an expression of Muslim love and esteem for each of them.

The English meanings of other Arabic icons featured in the new rendering of the Bembo font for this translation are listed in the table below.

﷾	Highly exalted is He, and most high	﵄	God be pleased with both of them (dual)
ﷻ	The One to whom belongs absolute power and majesty	﵃	God be pleased with them (plural, masculine)
ﷺ	God bless him and grant him peace	﵅	God be pleased with them (plural, feminine)
﵇	Peace be upon him	۞	Marks the beginning of the *rubᶜ*, or quarter part
﵍	Peace be upon her	۩	Marks a place at the end of a Quranic verse calling for ritual performance of the *sajdah,* or bowing down
﵈	Peace be upon them (plural, masculine)	﴾ ﴿	Marks the beginning and end of a Quranic citation in English
﵁	God be pleased with him		
﵂	God be pleased with her		

QURANIC CITATION NOTE

References to the Quran's verses in this book are cited following an established system: "Surah" (Quran Chapter) name; "Comma"; "Number" of Surah; "Colon"; "Number" of verse. For example, the *third verse* of the Quran's *first surah* (or chapter) is cited as *Sûrat Al-Fâtiḥah, 1:3.*

BRACKET NOTE

Within some translated texts are half brackets ⌜ ⌝ that contain clarifying text that should be read as if it were part of the text. For example: *He is the One who pronounces blessings ⌜that descend⌝ upon you ⌜with His mercy⌝*... (The Quran, Sûrat Al-Aḥzâb, 33:43).



FOR

Peace on Earth
And for all in the English-speaking world who may derive from the Heavenly Book, even in the smallest degree, the impulse to seek divine guidance for a meaningful life, here and in the Hereafter.

AND FOR

The very special people
who have immeasurably enriched my life
— as a son, a brother, a husband, a father,
a friend, a student, and a teacher —
and who have enabled me to enjoy
an ever-rewarding study
of the Gracious Quran and the graced Prophet ﷺ.

AND

Especially for my wife,
a beacon of unfailing light
through all the reaches of my life —
may she be ever blessed with God's light.

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

Had We sent this Quran down upon a mountain,
you would have most surely seen it
utterly humbled, breaking apart,
from the fear of God.
And such are the parables
We set forth for all people,
so that they may reflect
⌜on the power of divine guidance⌝.
He ⌜alone⌝ is God, the One
besides whom there is no other God—
⌜the Sole⌝ Knower of the ⌜realms
of all the⌝ unseen and the seen.
He is the All-Merciful, the Mercy-Giving.
He ⌜alone⌝ is God.
There is no God but Him—
the King, the All-Holy, the Peace, the Faithful,
the Guardian, the Overpowering ⌜One⌝,
the Irresistible, the Sublime.
Highly exalted is God
⌜far⌝ above all that they associate as gods ⌜with Him⌝!
He ⌜alone⌝ is God.
The Creator, the Maker, the Fashioner.
To Him ⌜alone⌝ belong the most excellent names!
All that is in the heavens and the earth
gives due exaltation to Him.
For He ⌜alone⌝ is the Overpowering ⌜One⌝, the All-Wise.

—The Quran, 59:21–24

CONTENTS

BEFORE YOU READ!

IN THE PHYSICAL world, elements join forces, despite differences, to sustain the existence we all know. We see water and light, feel the air on our faces, and live on earth with countless diverse beings. We walk the world's valleys, run its sandy shores, and scale its mountains. Their soft, earthen, or rocky surfaces do not keep us from them. We cherish the fragrant greenery of their plants and flowers no more than the silent austerity of their crests and shoals. Forms diverge in shape and color, smell and texture, function and lifespan; yet they are deeply interdependent and together make up what our scholars of the empirical sciences have so aptly termed the "natural" order. There can be no doubt that an unyielding emphasis on the "dissimilarities" of the constituents of existence would limit the human outlook on the world to a dangerously narrow margin, indeed. For, in fact, such a mood clashes with the most urgent message of the scientists of our age: A great unity underlies all earthly existence, wherein lies its phenomenal individual resilience and its precarious collective fragility.

The analogy I am making is especially well suited to a first, or first serious, exploration of the Quran, the Sacred Text at the root of the religion of Islam. In the world of the Quran, as in the natural one, there is an elemental unity to its Heavenly message just beneath the unique style of its outward expression. This point is particularly important in light of the inexorably mundane conventions of "the publication" that have so thoroughly trained readers in our time to acquiesce in the hegemony of the linear, the chronological, the dismembered, the provisional. Yet the Quran is dynamic, integrative, holistic, and unconditional. That is *its* nature.

For the Creator, resplendent and exalted, who originated the multifarious order of the physical world, as believers of every Heavenly faith report to us, is the same One who revealed and gave order to the content of the Quran as a final divine dispensation to all human beings, whoever and wherever they might be until the end of time; hence, their similar animation and character. So the natural world fills up our senses with countless signs of its All-Living God, and the Quran explains the significance of those signs directly from God to give life to our hearts. Indeed, both of these constituencies, the individual things of creation and the singular verses of the Quran, the Quran terms *ayah* (pl. *ayât*), each one a "sign."

These "textual" and "contextual" worlds share much else, as well. There is utter distinctiveness in each and every sign, and also a profound repetition in their occurrence and collectivity. The signs in the pages of the Quran, like those in its counterpart book of nature, often appear together, despite their diver-

sity, and shift from shape to scape unexpectedly, but never haphazardly, and always to the effect of an acute escalation of experience and realization—provided the factor of human contemplation is applied. Most tellingly, they share two distinguishing marks of the work of the Creator: At once, they provoke an exquisite event of beauty and an experience of soul-shuddering truth.

It should come as no surprise, then, that the divine address of the Quran centers on two principal domains: That of the Creator and creation and, as an extension of this, the realms of the unseen and the seen. Viewed from our little corner of the natural cosmos, the human being represents the focal point of this Heavenly discourse. We are introduced as masters of the earth, vis-à-vis the rest of creation, and dignified beyond our fellow creatures, animate and inanimate. Indeed, all of them on earth, and in the lower heaven, have been subjugated to us and made serviceable for our life here. Yet at the same time we are told clearly that, in fact, we too are servants in both our corporeality and in our nature—but only to the Creator and to no other, human or otherwise. For every woman and man of us springs from a single origin, is hosted in one environment, and walks into a singular inevitable destiny. We meet with all existents, other than God, only upon the plane of our mutual "createdness" as His fellow servants. They can never be in service, in the sense of worship, to anyone other than God, and we must never allow ourselves to be. God has raised human beings to the top of creation, though we are not the oldest of creatures, nor the strongest, nor the most complex. Thus, we are forbidden to compromise this divine order or vested honor to worship anything or anyone equal to or below us in status or stature as creature. There is none to be worshipped save God.

Who is the Creator? Who is man? How shall he live as an individual, as part of a family, in community? What is his relationship to generations past, his responsibility to those forthcoming? What is his earthly mission? Why are there different religions and how is the human worshipper to relate to others in view of this? What shall be man's worldly end? Shall there be another beginning? These are the vital questions running through the veins of the human creature, with tens of related queries besides. Their answers, all of them, one may find in the "sign-verses" of the Quran—yet in the peerless style of the Quran and in its inimitable way.

All that is requested of you, whatever may be your conviction, is that you approach this expression of much love to render the Quran's meanings into another tongue and time, with the decisively human virtues of sincerity and humility, along with an open mind and sound heart. Read what has come down to us as a confirmation of the message of Noah عليه السلام, the Parchments of Abraham عليه السلام, the Torah of Moses عليه السلام, the Psalms of David عليه السلام, and the Evangel of Jesus عليه السلام. This work of translation has garnered untold hours of care because of a divine worthiness in the original that is beyond the inventive competencies of mere mortals. Yet I have attempted to make it deserving of a reader whom I pray will be activated in making for a better tomorrow, wherein humankind will bequeath to its children and its descendants after them (and all earth's other inhabitants) a world guided by the blessings of knowledge from Heaven and sustained by Heaven's mercy from above them and beneath their feet, a place long from our present woes of hunger and fear, a far serene country, distant from the desperate pang of poverty and the desolating shriek of war. In a word, may they partake in the fruit of all of this, a term we call "peace": The very meaning of a religion the Quran names *Islam.*

A Final Word

THIS WORK RESOLUTELY adheres to scholarly principles, but it is not directed to the academician or specialist. It has been rendered in the service of the much broader audience comprising the universe of English speakers. This, of course, divulges a monumental hope. I confess an even greater debt of gratitude to every person who has prayed for, given to, or trekked through this long journey to *The Gracious Quran: A Modern-Phrased Interpretation in English.* They know who they are—and, indeed, God knows them (and shall suffice them!) best.

﴿رَبِّ أَوْزِعْنِيٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِيٓ أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَٰلِدَيَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ
وَأَصْلِحْ لِى فِى ذُرِّيَّتِىٓ إِنِّى تُبْتُ إِلَيْكَ وَإِنِّى مِنَ ٱلْمُسْلِمِينَ﴾ (الأحقاف ٤٦/١٥)

﴾My Lord! Dispose me always to give thanks for Your grace, with which You have graced me and my parents, and that I do righteous deeds with which You are pleased. And make righteous for me my children. Indeed, I have repented to You. And, most surely, I am of those who are *muslims*, in willing submission to God ˹alone˺.﴿

— Sûrat Al-Aḥqâf, 46:15

Ahmad Zaki Hammad, Ph.D.
24 Rabîᶜ Al-Thânî 1429
30 April 2008
Cairo, Egypt

THE QURAN AND YOU

To Be Human

GOD CREATED YOU, and all that you see in the world and do not see, for a reason. Your shape and spirit are different from the sky's, the earth's, the mountain's, the bird's, and the tree's, but your purpose is not. It is to come to unwavering faith in God as He is—without seeing Him—and then to worship Him as if you do. Your fellows in creation, the nonhuman ones just mentioned and others besides, always know their purpose and succeed in achieving it simply by being what they are because God fixed this function into the natures He created them with. This does not, however, make them better than you. In fact, it is you, as a human being, whom God has raised above much of His creation, subjugating all that you see in this life, and much that you do not see, to your will. That is because you have what these other creatures do not: Freedom to choose and a mind to make those choices with.

These two gifts come with consequences, however. First, God set faith in Him as our Sole Creator, deep within your human nature, even as He did in, say, the bee's or the flower's. Yet unlike them, your disposition to believe in and worship God sleeps in your soul and must be awakened by the use of your mind (which is really another word for your heart). Second, God may or may not choose to call the bee or flower to account for what it does, but He will definitely call on you and hold you responsible for all the choices you make as an individual and as a part of a larger community. Moreover, the results of this accountability will come to you and your people, both in this life and after death. This is morality coupled with mortality, the two defining qualities of the human being.

The idea that we are liable in life and after death for our beliefs and actions brings up two important questions, the second one claiming a thing that may surprise some of us: First, why has God obliged us to *find* our faith instead of programming it in us, like the rest of creation that we know? Second, can it be that when we have lost our souls, and our bodies decay into the earth, that God will truly raise us to life again? The first answer is that by making us come to the realization that we have a Creator, God tests our gratitude to Him for bringing us from a condition of deadness into the thrill of living existence, and from utter unawareness to the dignity of rational being. The second is that God, who created everything from nothing and then guided it to its natural way of life, can recreate it all over again with complete precision whenever He chooses and with no weariness. In fact, He has told us that He means to do exactly this with His entire human creation after we die and the world ends. Then He will keep us in new states of being ever after. This last statement is both a major part of our test of

faith and the perfection of the blessing of human life, for which no amount of thankfulness to God can suffice, a demonstration of pure divine mercy.

Many religions teach the essence of all that has just been said. Moreover, the human sense of moral conduct across time and the world is remarkably common. Yet, how can you know that these ideas are true? Why are the concepts of right and wrong so widely and persistently shared? The response is twofold: God set free-willed people upon the earth to journey back to pure belief in Him alone and to strive for all that is good for themselves and the rest of creation along the way. He did not strand them, however, in the lonely vastness of a planet adrift in space without the sustenance their bodies require or the guidance their souls need. Provision flourishes all about us in the teeming creation God made serve us as food, fuel, and habitation; and it extends to the way He divided us into genders and united us as families. As for the want of our spirits, God continuously sent among humankind two forms of guidance to stir our souls to remembrance of Him and to ease our social and emotional existence. On one hand, He sent us human beings, whom He communicated with, taught, and raised as models for the rest of us to follow. These are the prophets and messengers, most of whom we no longer know, though nearly every community in the history of humanity has had them. On the other, He revealed through some of His messengers Heavenly Books that we ordinary people could directly access. These scriptures are the inscribed remembrances of God in His own words, meant to explain to the first of us and the last of us who our Creator is, what He expects of humankind, and what we can hope for in Him in the days of the world and the life everlasting.

The messages that these prophets and revelations spread enjoin belief in the same One God, practice of the same human virtues, and admonition about our same ultimate destiny. However, God evolved their traditions and systems of human self-governance regarding the rights and obligations of the individual, the community, and human interaction as humankind itself developed personally, socially, and globally. It is God's way that all He does should come to perfection. Therefore, from the beginning, He willed that the human leadership of His prophets and the revealed guidance of His Books would reach a culmination at precisely the right moment in history. The work that these words introduce represents in English the fruition of that anciently sacred tradition. In its original Arabic, it is entitled the Quran, meaning the Recitation, or the Reading. It is named this because God intended for believing men and women to read and recite it over and over again, as a grace and as a Reminder to them. For it makes clear to them who they are, where they come from, where they are headed, what they are to do, what will happen if they do not listen, what will be theirs if they do, and Who it is that brought them to life and why.

The "translation" of this Book is not the Quran itself, an important distinction to keep in mind. The Quran only exists as God Himself revealed it to the final messenger—letter-by-letter, word-by-word, verse-by-verse, segment-by-segment, surah-by-surah. This prophet then conveyed it verbatim to all those around him as he received it, and saw to it that his companions memorized it accurately and transcribed it meticulously in writing. Nearly fourteen hundred years later, it still holds the selfsame language and final verse and segment order that this last of God's messengers to the world transmitted, bringing it to life and others to life with it. That messenger's name is

Muhammad, God's blessings and peace be upon him—and upon all his brothers whom God sent as prophets and messengers before him. These include Jesus عليه السلام, Moses عليه السلام, Abraham عليه السلام, and Noah عليه السلام. There are other men and women of God that the Quran will present to you as role models, many of whom you will likely have heard of before, and some who may be new to you. The Quran makes no distinction between the creed of any of them. They are a single fellowship charged with bringing to the world a solitary faith: Belief in One God without partner. It does not take its name from any one of them, nor from their peoples or lands. Rather, from its central, singular truth comes its title: Islam, the religion of willing human submission to the will of God.

This Translation

This book is not the first to interpret the Quran into English, but many of the preceding efforts are dependent on the translations of others, rather than on original investigation and studious engagement with the Quran itself. Moreover, it was those who openly, and often hostilely, rejected the truth of the Quran as a divine communication that made most of the early presentations of the Quran in translation. Like the unbelievers that the Quran itself talks about, they saw it as no more than a mere human fabrication, and this inevitably slanted their representations of it. In addition, a majority of the Quran's translators, Muslims and others, have had inadequate higher training in understanding this Revelation and little or no traditional grounding in its learning or in the related primary fields of knowledge that the Quran gave birth to and still nourishes. This means that a good number of the early translations of the Quran were done by individuals who understood the Quran little, or who sought to attack it because they saw religions and ways of life other than their own as antagonistic competitors.

You may ask why Muslim scholars left such an obviously crucial task to those who would portray the Quran as false or who lacked the capacity to do it well. It is a fair question, but the answer is complex. The upshot is that, for various reasons of confidence and competence, they were profoundly late in meeting the urgent need to express the meaning of the Book of God in English. This is despite the fact that God has entrusted the Muslim community to uphold the Quran's message on earth and to teach it without compulsion to the peoples of the world. At present, existing English translations of the Quran by Muslims are not few, but the capabilities of their translators differ widely, as do the criteria they set for themselves. A number of them are reasonably good and accurate, and, therefore, worthy.

The distinctive merits of this new interpretation, God willing, are three: (1) It conveys an understanding of the intent of the words and verses of the Arabic Quran, according to a comprehensive, if not exhaustive, study of how the Prophet Muhammad ﷺ reportedly explained them and how his Companions understood his elucidation. (This is knowledge that has been preserved, considered, and classified through fourteen centuries of continuous Quran scholarship by the learned throughout the world.) (2) It supplies from this research sufficient context, within its translation, to allow the new reader and the nonspecialist to understand the references and connections that an Arabic reader well-studied in the Quran would grasp. (3) It presents this reading of the Quran's verses in clear language that also tries to elicit a sense of reverence and beauty because the meanings of the Quran should also sound becoming; for that is very much a part of the original Quranic experience, though we have no

hope of duplicating that in another language since the Quran is miraculous in this regard. In addition, a premium has been placed on accessibility, not only in language, but in the way the words, verses, surahs, and parts of the Quran are designated and displayed on the page.

A word here is in order about the religion of Islam and the Quran in our times, though actually it applies to all wisdom and ways of life we may meet. The Quran holds that God gave human beings minds so that they could evaluate for themselves the truth and import of things. The very fact that we have independent wills for which we each bear individual moral responsibility makes thinking one of those essential obligations that one cannot pass off to another. All of us are responsible to assess the truth and rectitude of our own thoughts and beliefs, and to do likewise with the information that comes to us from others. We must do this inventory in an ongoing fashion, in order to adjust our perceptions continually to reality (that is, to learn) and to repeatedly redirect our behavior to good action (that is, to improve). In other words, critical reflection cultivates modesty and honesty, the two mother traits of noble character. God has given this power of judgment to us as an internal safeguard against our being involuntarily misled into either condoning or perpetrating wrongful harm. That is to say, our reasoning ability constitutes a failsafe faculty that nullifies the dubious claim that it is a human "right" to blame others and to excuse oneself for believing wrongly about God and being ignorant of the good, the right, and the wholesome thing to do in virtually every situation.

Increasingly much is now being said in English about Islam, its Book, its Messenger, and Muslims. The truth is this talk simply cannot be properly appraised without accurately knowing what the Quran says for itself and comprehending what it means to say, not what others may second- or third-handedly attribute to it and then recklessly ascribe to its adherents. Nor should hearsay about Muslims—even hearsay dressed in expensive suits and illustrated with quotes and film footage—be taken as legitimate commentary on the Quran. If we do not know something or understand it from our own personal intellectual exertion, then we must reserve judgment until we do. To believe in something that we have not even considered and do not fathom is the definition of ignorance. To act on that assumption is the very meaning of belligerence.

Resolving ourselves to live by this kind of simple but principled policy of forming opinions only after study gives way to thought and thought to knowledge could not possibly be more relevant or crucial to our success as people and nations. It is tantamount to asking oneself what kind of human being one wants to be and what kind of society and world one wants to be part of. For it is only after we first understand that we can begin the reflection that is necessary to believe correctly and then act deliberately. Here, let the Muslim take special note, particularly those who remain confined to the far shores of the Arabic language. God revealed the Quran for humanity to listen to with heed, that is, to pay serious attention to its meanings, because the secret of God's mercy itself lies in pondering them and living them. This work has been done through many years and challenges to equip people from every place and path of life—someone like yourself—to do exactly that: To make an educated judgment about your faith, your life, your conduct, and your world, and thereby become a wise participant in all of them.

For the Quran is here to tell us that all we shall ever believe, say, and do—that is, our real worship in life—shall hang in the divine balance at an inevitable, all-determining end.

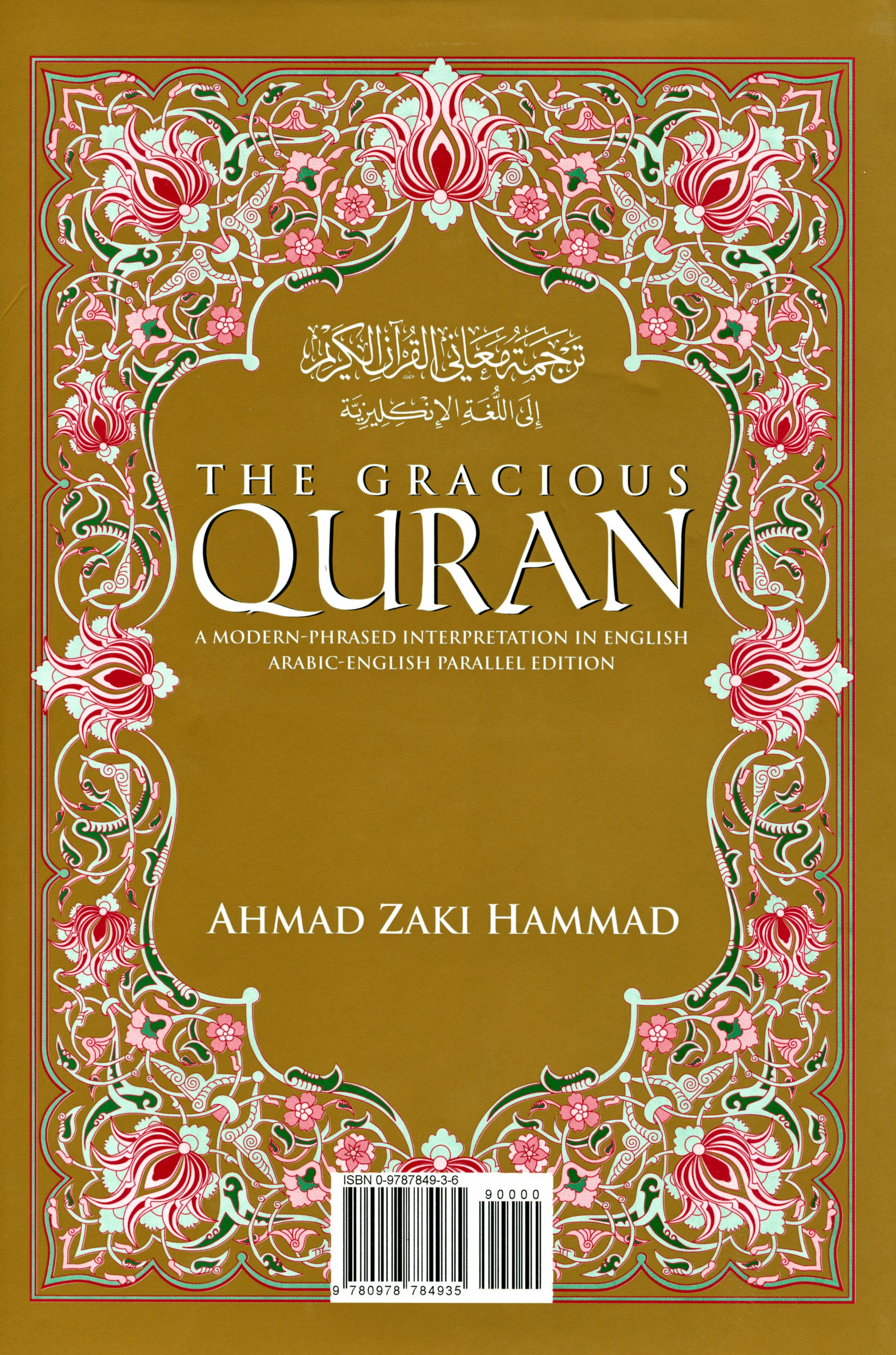
THE GRACIOUS
QURAN
A MODERN-PHRASED INTERPRETATION IN ENGLISH



ANNOTATED CONTENTS

FOR THE GRACIOUS QURAN

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